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KLINKE



1633













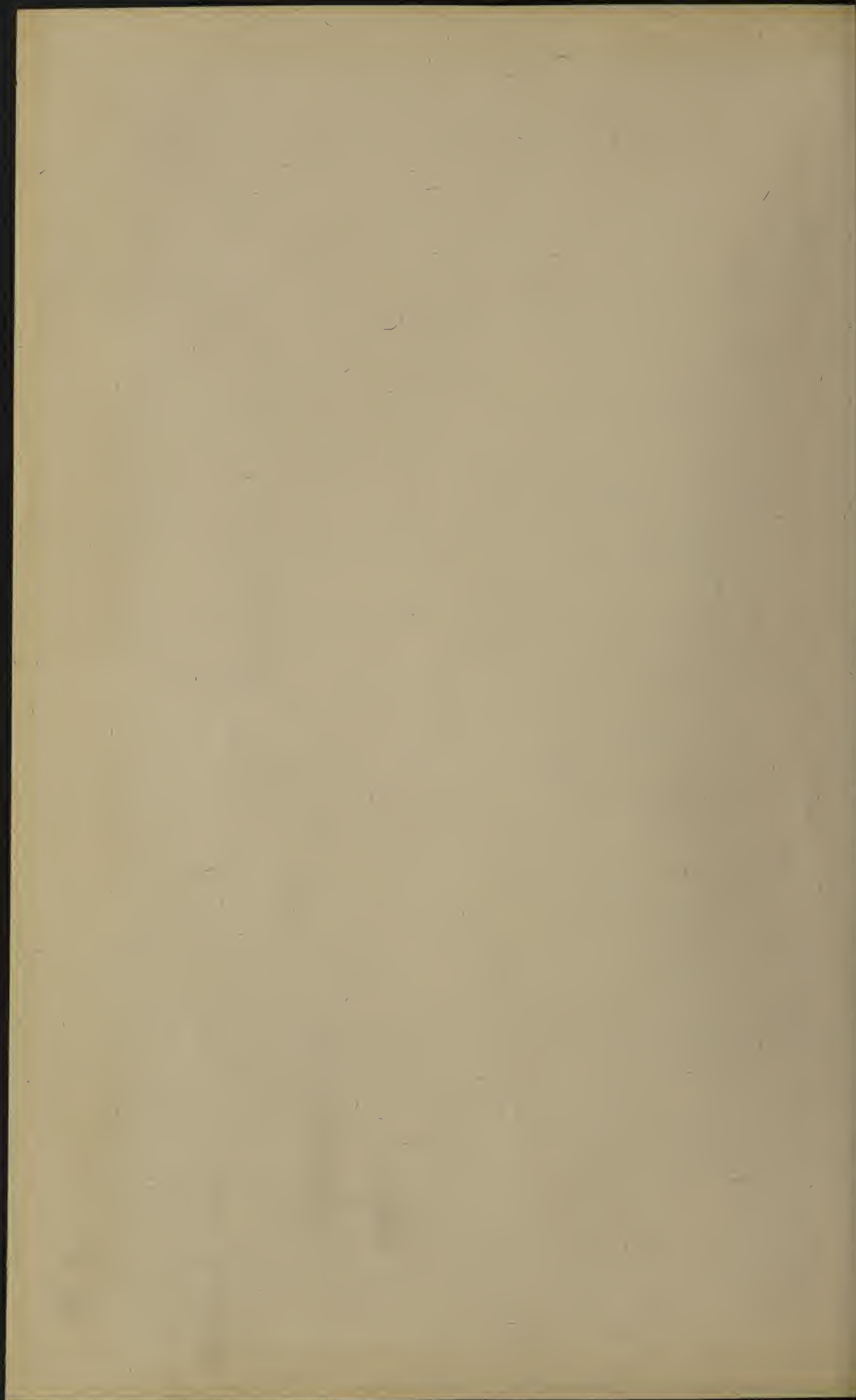


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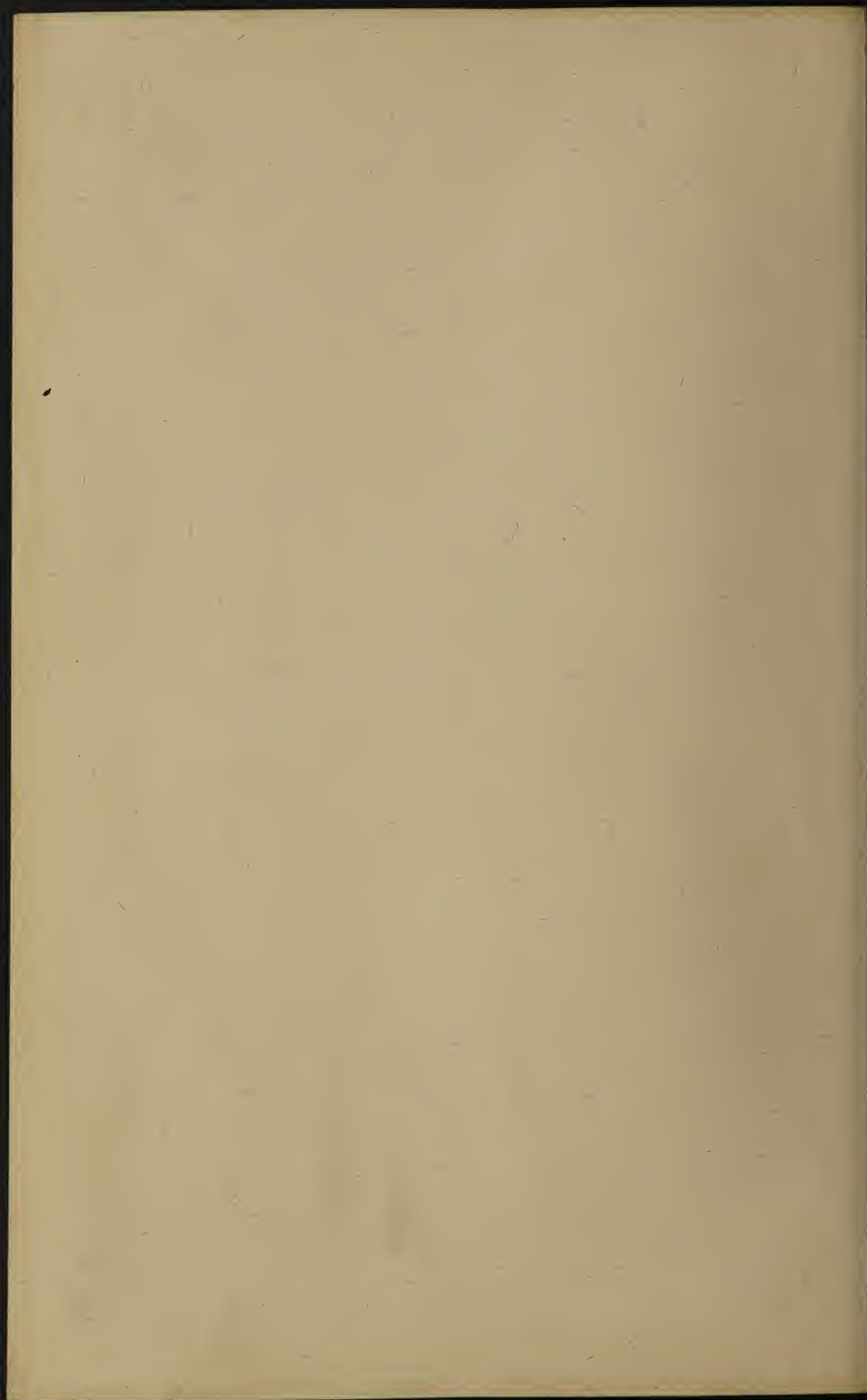














KAINIKH, 82025

*John G. Jackson O R. May 11/17*

THE DIET OF THE  
DISEASED. *B. Thornton*  
1879.

*Divided into Three BOOKES.*

Wherein is set downe at length the whole matter and  
nature of Diet for those in health, but especially for the sicke;  
the Aire, and other Elements; Meat and Drinke, with divers  
other things; various controversies concerning  
this Subject are discussed:

Besides many pleasant practicall and historicall relations, both of  
the Authours owne and other mens, &c. as by the Argument  
of each Booke, the Contents of the Chapters, and a large  
Table, may easily appeare.

*Collected as well out of the Writings of ancient <sup>physitians</sup> Philosophers,  
Greeke, Latine, and Arabian, and other moderne Writers;  
as out of divers other Authours.*

Newly published by JAMES HART, Doctor in Physicke.



LONDON,  
Printed by JOHN BEALE, for ROBERT ALLOT,  
and are to be sold at his shop at the signe of the blacke Beare  
in Pauls Church-yard, 1633.



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TO THE  
RIGHT HONORABLE  
EDVVARD LORD MONTAGVE,  
BARON OF BOUGHTON,  
ALL HEALTH AND  
HAPPINESSE.

RIGHT HONORABLE,



**I**T is said of *Diogenes* that *Cynicke* Philosopher, that being well stricken in yeeres, hee should now betake himselfe to his rest and ease: hee replied, that it did not become one that was running a race, to intermit or slacke his pace, the neerer especially he drew to the end thereof. The like may I in some sort say of my selfe, who have for these many yeeres past, not hid my talent in a napkin, keeping within mine owne breast that knowledge I had both in the Vniversity, and by many yeeres experience acquired in the profession of Physicke: but have, not onely by my practi- call imployment endeoured to bee profitable to this present age and place wherein I live; but also to propagate some directions to posterity, for leading a more comfortable life both in sick- nesse and in health. Of late yeeres therefore as my other occasi- ons did permit, I set upon this taske which I now present unto the view of the world. But because whosoever in this last and literate age of the world steppeth forth upon this publike stage exposeth himselfe to the sharpe censures of as many different hu- mours, as were that Lyricke Poets guests; it hath beene therefore a common custome for such as undertake such taskes, to make choice of some noble and vertuous Patron to protect them from the virulent and venomous tongues and obtrections of envious and malevolent



## *The Epistle Dedicatory.*

malevolent persons. And therefore casting mine eyes about this hemisphere, and thinking on many, my thoughts could rest no where, untill such time as I pitched upon your Honourable Person. Motives to induce mee hereunto I found divers; First, your eminent place in the publike, being installed in the state chaire of higher Honour above the ordinary Gentry. And here have I a large field afforded mee to expatiate into, to wit, the honour of this noble family, and in what esteeme it hath beene during the reigne of *Queene Elizabeth*, but especially during the reigne of *King James*, of famous memory, in what esteeme hee had it, and to what eminencie hee hath advanced the same, is yet recent in the mindes of most men now living; and how his Majesty now reigning, hath nothing diminished, but rather increased these former favours and honours, without my relation is well enough knowne, both in court and countrie. It were easie for mee also to discourse of the many honourable houses wherewith this noble family hath matched, having been by marriage allied to many great houses of this kingdome. But because I know your Honour is not delighted with such panegyricks of your owne praises, I will passe over these and many other things might be said: besides that all these outward ornaments and prerogatives, how great and glorious soever, yet are nor permanent, but perish; and the wise-man, who both by reason of the extent of his wisdom and understanding, together with the abundance of wealth, had attained to as high a pitch of felicity as the earth could afford him, yet makes this still the burthen of his song, *Vanity of vanities, all is but vanity*. And this same wise man in this same palinody, or recantation sermon, as I may call it, concludes with this sentence, worthy to be ingraven in letters of gold, *To feare God, and keepe his Commandements, this is the whole duty of a mans life*. And therefore all these outward ornaments, howsoever I deny not to be great blessings, yet compared with true piety (which was that which chiefly graced great ones recorded in holy writ) they are nothing but the shell, that being the kernell. And this is that which hath so much adorned and beautified your Honour, as likewise the love to your countrie which are so well knowne over the country, that it need not to be proclaimed by my pen. And this seemeth, as it were, with your other large inheritances, to be heriditarily derived from your noble parents, both father and mother of happy memory, whose worth and virtues, especially true piety (being especially now againe revived in your owne person) are yet so fresh in the mindes of many yet alive, that superfluous were it for me to spend time thereon.

Another



## The Epistle Dedicatory.

Another motive moving me to make choice of your Honour, was the love and favour I have ever found both from your selfe and whole family ever since my first comming into this cuntry: the which, as it hath beene alwaies extended to scholers, so to my selfe in particular, having beene divers times imployed for the recoverie of the health of your Honours last noble Ladie of happy memorie, mother to these hopefull Gentlemen your Sonnes, and to that noble Gentlewoman, Mistresse *Manners*, in whom may yet conspicuously be seene those vertuous ornaments which did so much adorne that noble Ladie now resting in peace and happinesse.

Againe, another motive inducing mee heereunto, was, that of late yeeres, a worthy religious and learned Divine, your neere neighbour, had some few yeeres agoe dedicated unto your Honour a booke, called, *Some generall directions for a comfortable walking with God*, I thought it would not be impertinent for a Physitian to follow with his directions how to order the bodie of man in sicknesse and in health, and that by the use of good and laudable diet, and all other things thereunto belonging, and at great length in this booke to be seene. And although the greatest part of your glasse be now runne, yet may it prove profitable for younger people, and in particular, for these young Gentlemen, in whom you are your selfe againe renewed, but especially in that hopefull Gentleman, your eldest Sonne, who, as hee beares the name of your selfe, and immediate predeceffour, and is like to inherite large and ample possessions, so is my hope and confidence, that hee shall really inherite all those noble vertues, Pietie especially, whereof either your selfe, or noble Predeceffours were ever possessed.

Mr. Roberts  
Polton, Mi-  
nister of  
Broughton in  
Northamp-  
ton-shire.

This might yet againe prove no small motive and inducement for me to present these dieteticall Precepts unto your selfe, in that you have by your owne practice and example left such a worthy Patern and precedent to posteritie of temperance and sobrietic, not in diet onely, but in your other actions also. And therefore it is no lesse true than triviall; *Vivimus exemplis, non regulis*, men are commonly more moved by practice than by precept. Neither herein hath your labour beene lost, having now attained to that number of yeeres, with such a freedome from infirmities, as very few of your age and eminency have attened unto.

Accept therefore, Right Honourable, this my rude labour, and take these my paines in good part, as a gratefull acknowledgement of that respect and dutifull observance I owe unto your honourable person,



## *The Epistle Dedicatory.*

person, and noble family; and although conscious to my selfe, both of the weaknesse of my parts, and the hard censures I am like to undergoe (from the which, notwithstanding, my betters have not beene freed) yet I shall more willingly undergoe this burthen under the protection of so noble, judicious, wise, and pious a Patron. Protect therefore, and still countenance the learned and honest Artist, and discountenance ignorant Empiricall Physitians, and such, especially, as erring out of their owne orbes, without due consideration of the weightinesse of their owne calling, too too pragmatically thrust their sickle into another mans harvest. But because many things concerning this same particular point, are handled in this subsequent discourse, therefore, to avoid tediousnesse, with hearty wishes to Almighty God for your Honour, the continuance of many happy daies for the good both of Church and Commonwealth, and countrie wherein you live, with the increase of choicest blessings upon your selfe and noble family, I rest

*Your Honours in all dutifull  
observance,*

JAMES HART.

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## *The Licence from the Colledge.*

**H**AVING read some part of this Booke, and in a generall view looked over more, wee thinke it learnedly contrived, and worthy the reading.

JOHN ARGENT.

WILLIAM CLEMENT.

THEODORE GVLSTON.





THE  
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VVHOLE TRACTATE.

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[\*]

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THE





# The Introduction to this VVHOLE DISCOURSE; VVherein is detected the lawlesse intrusion of many ignorant Persons upon the pro- fession of PHYSICKE.



Well-weighing (kinde Reader) and comparing that golden sentence of the sage <sup>a</sup> *Solomon*, that of writing many bookes there is no end, and much reading is a wearinesse to the flesh; with that of the famous <sup>b</sup> *Hippocrates*, *vitae brevis, ars longa*: the life of man is but short, and Arts and Sciences are long and hard to be attained unto: I thought it alwaies the part of a wise man to apply his study to that which might prove most profitable, either for his owne private, or yet for the publike. And if ever this was usefull, this age wherein we now live requireth this care

and circumspection. The multitude of needlesse and unprofitable pamphlets, that I say no worse, wee see daily to pester the Printers Presses, in such sort, that it were to be wished there might be some restraint and limitation, and not every man at his pleasure suffered to vent the idle fancies of a selfe conceited braine; so farre many times from doing any good, either in Church or Common-wealth, that they prove rather the causes of a great deal of mischief. *Scribimus indocti, doctiq; poemata passim*. But I let passe that which is not in my power to amend, and come to the matter now in hand. Some few yeeres agoe, I stepped forth also my selfe upon the stage to act some part of mine owne profession. There I detected and laid open some errours and impostures practised by some ignorant practitioners of physicke in that <sup>\*</sup> *Semioticall* part of this profession which treateth of urine. Now *Ille ego qui quondam gracili modulatus avena, Carmen, &c.* I have now undertaken the handling of an higher taske, to wit, that part of the *Therapeutick* part of physicke, which handleth the diet of the diseased, which of all other parts of physicke hath most slightly and slenderly beene past over; and that as well by the antient, as by our moderne and late Writers. And since the diet of sound and healthfull people hath beene handled by a multitude both of antient and late Writers, both in forraine countries, and here at home amongst our selves; it is a wonder that the diet of the diseased, who of all others have most neede, hath hitherto so farre beene neglected! Having therefore a long time waited for my elders and better skilled in this businesse, and perceiving that no man opened his mouth in the behalfe of the diseased, I tooke upon mee to say something; rather than to be altogether silent. And so much the more was I animated and encouraged to set upon this subject, in that I saw it so generally neglected, or at least, most grossely abused, which notwithstanding, was so carefully among the antients observed, as shall hereafter in the sequell of this discourse more plainly appeare.

And daily experience doth plainly prove, that a small error committed, ei-  
( a ) ther

<sup>a</sup> Ecclesiast. 12, 14.

<sup>b</sup> Ο βίος βραχύς, η δὲ τέχνη μακρά, ὁ δὲ χρόνος ὀξύς, η δὲ πρᾶξις σφαλερὴ, η δὲ κρισις ἡγελητή, &c. Aph. 1. lib. I.

Multitude of idle and superfluous pamphlets printed,

<sup>\*</sup> Semioticall part of physicke handleth the signes of diseases, as well diagnosticke as prognosticke.

*Therapeutick* part of physicke, is that which is conversant about the cure of diseases.

Diet of the Diseased, hath been much neglected by Physicians.

A small error in diet much prejudiceth the patient.



Erroneous practice  
of the vulgar, especi-  
ally womē in feeding  
the sicke too much.

• *Impura corpora quo  
magis nutrit eo magis  
lædit, Aph. 8. lib.*

• *Lib. 3. cap. 5.*

*Clinici*, or bed-Phy-  
sicians, who attended  
on the sicke.

Emperickes and their  
kindes.

What an Emperick is.  
e Duplex ignorantium  
medicorum genus: al-  
terum eorum qui sola  
experientia nituntur,  
nisi nullius rei natu-  
ram posse ratione inve-  
niri. Alterum eorum qui  
sibi nomen sapientie  
vindiciant, & licet pa-  
rem habeant cum pro-  
prietatibus ignorantiam; opi-  
nione tamen scientie  
sunt aucupati. Sed eo-  
rum inscitia inde ha-  
bet initium quod in ra-  
tionalibus scientiis mi-  
nime fiat exercitatio;  
que nos rite distinguere  
& discernere docet eas  
propositiones que de-  
monstrandi vim habent,  
aliis que probabilitatem  
quidem continent, nihil  
autem veri possunt de-  
monstrare aut invenire,  
Gal. 1. de diff. Febr.

ther in the due quantity, in the quality, in the time, or any other such circum-  
stance, proveth not a little prejudiciall to the patient. And I my selfe have in my  
daily practice observed this to be true, that aliments of the best nature and lauda-  
ble condition, yet taken but at an unseasonable time, as toward the time of the  
exacerbation of the *Fever*, called the *Paroxysme*, and by the vulgar the fit; hath af-  
ter made the patient confesse, that *sweet meate had sowre sauce*. And from hence  
may be evinced, the erroneous practice of many, of women especially, who think  
the sicke hath never food enough; and for this purpose they never cease to urge  
them to eat, morning and evening, night and day, all is one, their too too officious  
love and kindnesse, having neither rime nor reason, as wee say, produceth often  
this contrary effect, that, according to the vulgar saying, *They kill their friend  
with kindnesse*. • That famous Father of Physitians was of a farre other minde, af-  
firming, that uncleane bodies, the more they were nourished, the more they re-  
ceived: And the same *Hippocrates* was so punctuall in prescribing the exact pe-  
riods and severall circumstances of the diet in acute diseases of his daies, that from  
thence appeareth the exact care was had in those daies of the diet of the diseased,  
as may by divers places of his writings, appeare. The like care had that noble  
*Celsus* among the *Latines*, and not unjustly called the *Latine Hippocrates*, who ma-  
nifesteth the great care he had even in this particular point. And this extraordi-  
nary care of theirs was the cause they had a certaine kind of Physitians among them,  
whose proper office and imploiment was, to assise the sicke, observing all that  
passed about them, having an especiall care that the diet prescribed by the chiefe  
Physitian, were carefully observed, all being afterwards related to him when he  
came to visit the sicke; and these inferiour assistant Physitians were for this cause  
called *Clinici*, from their office of attending by the sickes bed; as in the second  
booke of this discourse shall more plainly appeare. By the variety of things  
to be considered; even in the diet of the diseased (which now notwithstanding is  
accounted a thing of small or no esteeme) may appeare the great care and circum-  
spection ought to be had in the choice of a Physitian with whom thou maist safe-  
ly betrust thy most pretious and costly jewell, thy life, I meane. And therefore  
kinde Reader, give me leave a little, to say something concerning some errone-  
ous and ignorant practitioners, before I proceed further, they being so dangerous  
members in a wel-governed commonwealth. Most of those persons are stiled by  
this generall name of *Emperick*, which drawes its denomination from experience,  
and is againe subdivided into many other branches: as the *Empericke* properly  
so called, *Women Physitians*, *Surgeons*, ignorant *Apothecaries*, *fugitive Physitians*,  
*Mountebanks*, *Quack-salvers*, *Ephemerides-masters*, and many more of this stamp.  
Now, an *Empericke* is nothing else but such a person as undertaketh the practice  
of this profession by meanes of some receipts, or traditionary medicines, how-  
soever, perhaps, sometimes not without a successfull event adhibited; and at the  
first with good advice and counsell prescribed for the solace of the sicke: yet now  
being used by such persons, who are altogether strangers to good education in  
the liberall Arts & Sciences, and especially unfurnished of that skil and sufficiency  
required in the practice of this so sacred and sublime profession of Physicke; in-  
stead of wholesome and laudable medicines, become now not only dangerous, but  
often desperate and often the bane of such as use them, howsoever not alwaies for  
the time so sensibly perceived. This sort of practitioner rejecteth the inquisi-  
tion of diseases and remedies according to their causes, natures and qualities agree-  
able to true reason and understanding; and satisfieth himselfe with such things as  
often occurre evident and manifest unto sense, and his ordinary experience. And  
therefore the *Empericke* erreth, in that he is derived of true method and a rationall  
proceeding according to the rules and principles of art in his practice; without  
the which hee can never be able to manage the diseases of the sicke, and to bring  
them to a hopefull and successfull issue, unlesse now and then by accident, which  
is never without great danger, as the learned are well able to understand. And  
howsoever among practitioners, some may seem to have attained to some higher  
pitch of understanding than others, yet because they abuse right reason, they oughte  
not



not to be inrolled in the ranke of right and rationall Physitians; and by consequent ought not to be suffered to practise this sublime profession. Now, amongst our ordinary *Emperickes*, wee reckon the ordinary *Mountebanke* and *Quackesalver*, or *fugitive Physitian* changing oftener than the Moone, their severall seats and habitations, often hanging out their flagges and banners, promising indifferently the cure of all diseases. And of this stamp was a certaine *Germane*, who within these few yeeres set up his briefes in this towne, wherein hee bragged of a rare water, able to cure all *Consumptions* whatsoever; and would bring a weake stomacke, that before was scarce able to digest any sustenance, within a few daies to that vigour and strength, that it should be able to digest a whole shoulder of mutton at a meale. And such another was another of that same nation two or three yeeres before him, who put out so many eyes in *Northampton-shire*, and other places: and surely, I thinke they had but a blinde understanding that would trust such a traveller. And yet some of the *Gentrie*, who would have taken it in great scorne to be called fooles, swallowed downe such govions; in this verifying that old saying to be true, *Mundus vult decipi*: But they paid well for their experience, and I hope it will make some wiser the next time. Some of them againe, without any such publike shew or ostentation, travell to and fro, bragging of great wonders they have done; and if perhaps, they have but once cured, although it may be, but in shew, some infected with the *Neapolitan French catholike* (or how you list to call it) disease, by some *Mercuriat inunction* or otherwise, this is sufficient to make such an *Esculapius* dare to attempt any thing after. Such an ubiquitary Physitian was that, who few yeeres agoe had almost perswaded a Gentleman of *Bedford-shire*, then irrecoverably sicke of that sort of *Consumption*, which Physitians call an ulcer of the lungs, and well known by the judicious artist to be of hard recovery, where there is not wanting the best care and diligence of the most industrious and understanding cleere-sighted Physitians; and that even before the disease be radicated and habituated within the body: much more then in the decay of naturall vigour and strength, accompanied with an *Hippocraticall face*, as Physitians commonly call it. Vnto this Gentleman then (my presence being at that time solicited for a neighbour Gentlewoman in the same towne, not farre from *Bedford*) was I intreated to repaire, where upon my first comming, I acquainted his wife and friends there present, with the danger, which threatned no lesse than death to the patient, whom a neighbouring Parson-Physitian had a long time before had under his cure. Now, a few daies before my comming, this fugitive *Esculapius* had soothed up both this Gentleman and his friends with a vaine hope of a supposed true cure, by meanes of some consolidating balsames, which this cogging and coozening Quacke-salver assured him and his friends would undoubtedly cure his infirmity. The bargain was tenne pounds, five in hand (for monie must first be fingered) to buy such balsames at *London*, and the rest at his returne. And although here a meane and ordinary understanding, might, as wee use to say, *smell out a Ratt*; yet such was the confidence, desire, and hope of health, that if I had not with much adoe dissuaded him from this course, whereunto he was likewise perswaded by an Apothecary of his acquaintance, with his life, hee had lost his mony also. My prediction of his death within a few daies revolution proved too true, as I learned shortly after by relation from a worthy vertuous Lady in *Northampton-shire*, my patient, and mother to this Gentlemans wife. I instance in this particular, that it may appeare how farre people are often deluded, and even, as it were, bewitched with these maskes and vizards, shewes and shadowes without any substance, and where there is no lesse danger than of life it selfe. But wee need not now goe farre, either into *Germany* or *France* to fetch *Emperickes*, they being here every where obvious and at our elbowes; and scarce any towne or corporation of any note or fame, but there are one, if not more of this sort of counterfeit Physitians: and how many of these supposed Physitians of both sexes lie skouting in corners of the famous Citie of *London*, the Colledge there can tell. Amongst these lawlesse intruders there is one sort that is growne to a saucie and arrogant

Mountebanks, Quack salvers, fugitive Physitians.

Historie of an impudent Mountebanke.

Another of the same stamp.

Travelling Empericks.

History of a runagate Quackesalver.

*Facies Hippocratica est huiusmodi: Nares acutae, oculi concavi, collapsa tempora, auricula frigida & contracta, auriumq; lobi inversi, quin cutis circa frontem dura, tum circumscripta, & arida, colorq; totius faciei pallidus, aut est niger & lividus, & plumbens, Hippocr. Prognost. lib. 1. Aph. 3.*

Emperickes abound with us here at home.



Surgeons commonly  
too saucy and bold in  
practising physicke.

Surgeons are onely  
deputed for the cure  
of externall infirmi-  
ties.

Laudable custome of  
those places where  
the Surgeon taketh  
no great cure of Sur-  
gery upon him with-  
out the advice and as-  
sistance of the Physi-  
tian.

§ Anatomy of urines  
lib. 2. cap. 11.  
h Ecclesiast. 9. 2.

impudencie beyond many others, Surgeons I meane; who from curing of green wounds, outward vlcers and sores, curing of the Pox by sweating or salivation, by Mercuriat. inunctions, and some such other ministeriall offices, which Physitians (Surgery being but a ministeriall part of physicke) for the better discharging of their function, have resigned to certaine persons to practise. But it is now so come to passe, that in many places, the servant hath rebelled against the Master, and assumed all unto himselfe: as is reported, that sometimes those slaves of *Egypt*, called *Mamalukes*, rebelled against the *Sultan* their Sovereigne, and assumed unto themselves the Diadem Royall.

And whereas the learned Physitian, in regard of the extraordinary care and diligence required both in his private study, and assiduell paines about his sicke patients, betrusts the Surgeon with this externall part of physicke, reserving unto himselfe the curing of internall diseases, being of greatest moment and difficulty, and withall reserving unto himselfe a right of direction and counsell in these externall cures: it is now, notwithstanding, so come to passe, that any ignorant apprentize in this profession, if he hath but once besmeared some *Neapolitan* patient with his Mercuriat ointment, thinkes himselfe suddenly metamorphosed into some famous Physitian. And if hee hath made a voiage into the *Indies*, or some other remote region (where, for want of better counsell, those of the company are often cast upon such ordinary advice; their ordinary infirmities notwithstanding, for the most part being the *Scorbut* and *Calenture*) he thinkes at his returne he may be allowed to kill his country-men; and not with this contented, will not faile to bring up others in the same ignorant impudency. And whereas the learned Physitian, if hee would wait upon such employments, were as fit, if not fitter than some of themselves to goe about such businesse; yet, for the care he hath of the other, being the more weighty, and where most diligence is required, is willing to relinquish this manuell operation: yet is the impudent audacity of many of our Surgeons such, that although they come farre short of many points of their owne profession; yet are they not ashamed to assume unto themselves the profession and practice of both these parts. *De jure*, now let the learned judge. Of the better and more ingenious sort of Barber-Surgeons of the famous Citty of *London*, and some other places of this Kingdome I speake not; who are so farre from this unlawfull and lawlesse practice; that they are both ready and willing to admit of the counsell of the learned Physitian, as well for diet, as for other directions tending to the recovery of their patients, even in points of their owne particular profession, wherein they might yet seeme to challenge to themselves some better right: so farre are they from incroaching upon the Physitians freehold, as knowing themselves unfit & unfurnished for so great and weighty an imploiment. And this is likewise the custome in that famous Citty in *Paris*, and many other places of that Kingdome, that a Surgeon (I meane of the best note, not a bold impudent audacious fellow, daring do any thing) seldome or never undertaketh any cure of importance, without the counsell and assistance of one or more learned and skilfull Physitians. But in defence of *Empericks* and ignorant practitioners, there is a seeming strong objection made by the vulgar, alwaies ready to deceive themselves, and applaud their owne ignorance; to wit, that often good hap, and a prosperous and successfull event doth second and accompany the actions and attempts of the *Empericke* and ignorant Physitian; and therefore (say they) why may wee not make use of such persons? As I doe not deny that which cannot be concealed from a very ordinary understanding; so doe I againe deny that this argument taken from issue or event, was ever taken in payment for currant coine, by the judicious and more refined understanding. And although I have already elsewhere made appeare the invalidity of this threed-bare argument, yet shall it not be impertinent to speake a word or two in this place;

The Wise <sup>h</sup> *Solomon* saith, *The like event befalleth the good and the bad; all things come alike* (saith he) *to all there is one event; to the wicked and to the good, and to the cleane, and to the uncleane; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, and hee that sweareth, as hee that feareth an oath. Even so*



to doe we not deny, that the learned and judicious Physitian and the ignorant *Em-  
pericke* have often alike successe; for under the learned Physitian, the patient  
often recovereth his former health; and the like befalleth the *Empericke*, so  
also. And againe, as the patient dieth sometimes under the *Empericke*; so  
doeth this as truely and really befall the skilfull and learned Physitian.  
And therefore conclude the ignorant and vulgar sort, what difference is there  
then betwixt the one and the other; at least in regard of their practice?  
I answer, that all diseases are either curable or incurable. If the disease  
be curable, and a skilfull, able and honest Physitian be called; by the  
good meanes hee useth, the blessing of the Almighty accompanying his  
indeuours, hee for the most part recovereth his patient. I say, for the most  
part, for that sometimes some unexpected accident, as likewise the morosity  
of the patient, neglect of the assistants in performing their parts, may often occur,  
and so hinder the good successe of the Physitians paines and best indeuours, how-  
soever the disease were not of it selfe incurable. And sometimes againe, some  
disease, howsoever in it selfe curable, yet may sometimes be accompanied  
with such terrible and dangerous accidents and signes, as doe usually accompany  
such as are shortly to be arrested by sergeant death; and yet after the Physitians  
prognosticke, the patient may vunexpectedly recouer, as sometimes hath beene  
seene. Now, if our *Empericke*, or ignorant Physitian be called to the for-  
mer of the two, the patients strength persisting, and no rub nor let com-  
ming in his way, the coast being cleare, his remedies, perhaps, not so pertinent,  
and appropriat for the patient, yet may this sicke party recover under his hand;  
yea, and if he should be yet called to the latter of the two, by the skilfull Physitian  
now given over to a desperate Prognosticke, and shall boldly undertake the  
cure of such a person, promising faire and boldly (as is the common custome of  
such people) although he administer nothing to the purpose; yea rather, per-  
haps that which is quite contrary to the right cure (as commeth most common-  
ly to passe, howsoever seldome by watchfull eyes observed) and this Patient  
now unexpectedly (strength and vigor of body, perhaps blowing away all the  
former feares of evill accidents) contrary to the learned Physitians prognostick  
recover; will not the vulgar here admire, magnifie and extoll the casuall e-  
vent of this new *Doctor duns*, setting him no lower than on the top of the pin-  
nacle of fames Temple. The other againe, how skilfull soever in his profes-  
sion, and able artist, yet shall be traduced by virulent and malignant tongues;  
and often esteemed a Physitian of no account. And yet for all this, neither was  
the former the honestest man, but still an ignorant asse and a duns. *Sifueris pri-  
dem, remanebis asinus idem*. Neither yet is the other the more ignorant or insuffici-  
ent, nor will be otherwise accounted of among the learned and better under-  
standing sort. Sometimes againe, it may so come to passe that such an ignorant  
*Empericke* may at the first be called to such a patient as we last mentioned, and  
out of an impudent temeritie (howsoever the danger, to a judicious eye may  
not seeme small) without any ground of Art or rule in reason, at randome bold-  
ly promise the patient speedy recovery, and for this purpose, still after his Em-  
piricall manner, administer such medicines as his shallow and ignorant capacitie  
is able to reach unto, and perhaps, at length attaine to the height of his hopes: yet  
shal I still avouch that this is but a casuall cure, not proceeding from any skillfull  
sufficiency, or right judgement, and therefore not to be trusted to. And if but  
an ordinary artist should with a watchfull eye diligently and narrowly observe  
the ordinary proceeding of such an *Aesculapius*, he should observe him often,  
where dangers are not so easily espied, and to none but a judicious understanding  
obvious, to sooth up his deluded patient with the saying of old *Agag*, *i Surely the  
bitternesse of death is past*, when notwithstanding this grim sergeant ceizes on  
the prisoner without baile or main price. And I deny not, but often in an ordi-  
nary and common disease, accompanied with strength of body without the ac-  
quaintance of any troublesome accidents, such a counterfeit, masked Physiti-  
an may proceed without detection of error; howbeit if any storme of evill  
accidents

Issue and event is no  
good argument to  
prove a sufficiency in  
the professid of phy-  
sicke.

Difference betwixt  
the Empirick and the  
learned Artist.

An Empiricke or ig-  
norant Physitian may  
sometimes casuall  
and by chance hit  
upon som cure where  
a more sufficient and  
learned Physitian  
may before have past  
his prognosticke to  
be past his recovery.

1 2 Sam. 15. 32.



Ignorance of an un-  
skilfull Pilot is not  
discerned in a calme.

Great odds betwixt the  
learned Physitian and  
the Empiricke.

\* Quod si cum probe  
quidem curet medicus,  
morbi magnitudine su-  
peretur ager, hac medi-  
ci culpa non est. Si vero  
cum rite not curet, neq;  
morbum agnoscat, a  
morbo superetur, hac  
medici culpa est.  
Hip. lib. de affect.

The Germans in dan-  
ger of death double  
the Physitians fees.

Evil events may of-  
ten befall a skilfull &  
learned Physitian,  
and why.

accidents arise, his ignorance is to the more understanding eye easily discovered, howsoever to more vulgar capacities, perhaps, scarcely discernible. As in a calme an ignorant Pilot will make as faire a flourish on the water as a more skilfull and understanding; but in a storme is the true sufficiency of the skilfull Pilot best discerned. Even so it fareth often with the unskilfull practitioner, who in a secure and calme disease, as I may call it, carrieth all faire before him, and howbeit never without failings, easie by the judicious and understanding to be detected; yet are they then to the eye most conspicuous, when dangerous and intricate accidents doe appeare: whereas the wise and learned Physitian proceedeth still in a rationall method and manner, making use both of right reason and ordinary experience, and accommodating them to severall occasions and circumstances, and with the wise man, foreseeing the danger, remedieth also all sudden accidents: which the other, not endued with that foreseeing providence, nor skill and ability in his profession, by reason of his want of education in the liberall arts and sciences, especially this of Physicke; is never able in that manner as he ought to effect and bring to passe. Besides, it is yet a thing very considerable into what great danger people doe precipitate themselves, who fall into such ignorant Physitians hands, who worke thus by hap hazard, and play, as it were, at fast and loose with mens lives. Againe sometimes, yea and that very often the learne<sup>d</sup> and judicious Physitian is sent for to the patient now irrecoverably sicke of some desperate disease, whereof hee shortly after dieth. The honest artist here doth his best indevor both by prescription of orderly diet, and such physicall meanes as in his understanding he thinketh fit to oppugne the contumacie of the rebellious disease. But the enimie <sup>k</sup> proveth too strong, and of greater power than all his provision is able to overcome, and the patient at length, by reason of that uncontrollable law of mortality, succumbeth under the burden of fatall necessity. It may be also he was called too late, and with all the nicity and morosity of the patient, the neglect and carelesnesse of the assistants might prove a great hinderance to the hopefull successe of the cure. The ignorant againe called vnto such a patient, farre differing in his manner of proceeding, as not furnished with so good provision; or if furnished, yet falling far short of the former Physitian in the dexterity of the right application of the remedies according to the severall circumstances in such cases requisite, the patient at length paying that debt which all the sonnes of *Adam* owe. Now who seeth not, that will not shut his eyes that he cannot see in the noone-tide of the day, the divers proceeding of them both, howsoever the event and issue be all one. And the honest, learned and diligent Physitian deserveth no lesse commendation when the patient dieth, than when he liveth; his care and paines being then the greater: and for this same cause the *Germans* in danger of death, having relation to the Physitians extraordinary paines, double his fees. And yet our ordinary sort of people for the most part, if the patient dye, conceive the meanlier of the Physitian: and which is yet more grosse and absurd, they are so farre from having that due and high esteeme of him, as they ought, that on the contrary they often, howbeit unjustly, impute to him the cause of the patients miscarrying. And this befalleth oftner the skilfull and learned Physitian, than the ignorant Empiricke; and that by reason, it may be, they oftner are called to such desperate bargaines, as also in regard they are often called to some of their patients whom they already had marred: and yet the vulgars eyes being able to see no further than the outward event, their common plea being alwaies this, like the Cuckowes song, he helped me and such a one, not being in the meane time able to discern what hurt these ill prepared medicines, exhibited often without due consideration of quantity, quality, order and other considerable circumstances, produce in the body of man; howsoever perhaps, at first, seldome observed. And if one of these should even exhibit to any a deadly poison with an intent to kill, and the party should, notwithstanding unexpectedly recover, the vulgar would I thinke, little lesse than



than deifie such a malicious wicked person. We read in Galen, of a woman who weary of her husbands company being a leper, and carrying a better affection to another fellow, espying one day a fit occasion offered by meanes of a viper drowned in a vessell of wine, gave her leprous husband some of this wine to drinke; which having thus for certaine dayes continued, she found it produce an effect quite contrary to her former expectation, her husband thereby recovering his former health. Now I pray thee what sufficiency or skill was there in this wicked woman? And yet behold here a more than ordinary manifest cure. The same Author maketh yet mention of another Leper cured after the same manner in the Harvest time, and that by drinking wine wherein a viper had been drowned (this verimine much delighting in this liquor) and by thereapers in commiseration of his miserable and wretched estate exhibited to him with a full intention to put a period to his miserable languishing life. Now what skill or understanding was here in this administration? And yet, according to the vulgar rule taken from event, these reapers ought to have been magnified for rare and skilfull Physitians. By the like casualties have often strange and stupendious effects beene produced, and yet from a malicious intent in the author of the cure: as some by breaking of their heads, there following an immoderate efflux of blood, have by their no lesse intending enemy been cured of inveterate headaches, resisting and frustrating the most generous and noble remedies of the most famous Physitians. A late writer maketh mention of one, who beating his braine against a wall, was immediatly, by meanes of an excessive efflux of blood, cured of an inveterate headach. It is recorded that in that famous pestilential sweating sicknesse, untill the right cure was knowne, by keeping the sicke in a meane, neither too hot, nor too cold, many by reason of immoderate sweating, miscarried. And yet in a certaine young fellow contemning the ordinary cure, when he felt himselfe surprized with this Fever, crept into a hot oven after the bread was drawne out, where having for a pretty space sweated liberally, at length came out very weake and feeble, as the manner was with such as recovered of such a disease, and the bread that was next baked in that oven retained still an evil smell of that stinking sweate. Now who desireth to make triall of such desperate Empiricall proceedings, let him stand to the perill that will fall thereon. This same last Spring a young fellow being seized of a tertian, asked counsell of a woman of good account, what he might use to rid him of this ague: she wished him to put some sneezing powder within some figs and apply them to his wrists. The simple fellow supposed they were more operative inwardly taken, than applyed without, and therefore eates them up powder and all, and being abroad, feeling himselfe after somewhat sicke (as well he might) sat downe upon the ground, and cast up and voided downwards such a quantity of corrupt matter, that hee thought hee had been now at the last cast: And yet without either curious keeping within his warme chamber, or yet warme posset-drinke, hee both recovered this casting-fit, and withall was quite freed from this Fever. If any be desirous to save charges, let them try such desperate conclusions. It were easie for mee to instance in a multitude of the like examples in divers diseases, but that I should then prove too tedious, and my discourse too prolix. It is then apparent how absurd and unreasonable a thing it is to judge of the sufficiency of a physitian by bare issue and event. And this may yet more plainly appeare by a comparison taken from the warres.

Those who valiantly defend any besieged town or fort, but overmatched with a potent enemy, are at the last compelled to yeeld to the stronger power; yet still doing their best indeavour to defend the place wherewith they were betruft: deserve no lesse commendation than others who have at length beene relieved, and so at length freed the place besieged. Those few forces who in that memorable siege, of Ostend, so manfully defended that place for the space of three yeeres, although at length overmatched by the power of a potent King of Spaine, supplied by his Indian Ophir; deserved no lesse, if not more, commendation, than that late deceased Prince of Oranges commanders, besieged within that famous Bergenop Zoome, who maintained that siege in despite of all the Spanish Kings forces, untill that manly Mansfield, and brave Branswicke purchased the besieged their

History of a woman who cured her sweet hart thinking to have killed him.

Galen 2. de simpl. medic. facul.

Another of a leper casually cured. *ib. idem*

<sup>1</sup> Schenck. observat. medic. lib. 1. pag. 54. ex Bernh. Dessen, Cronemb. defens. vet. medic. adversus Paracelsum. <sup>m</sup> Idem observat. lib. 6. de sudore Angl. ex Epist. Simonis Riquini de febre sudatoria ad generum Com. Herma. de Nucifera.

History of a young fellow taking an indefinite quantity of sneezing powder for the ague.



Valour of those who  
so long held out in  
that last memorable  
Siege of Rochell.

See Ioan de Serres  
his French history in  
the reigne of Charles  
the 9.

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The vulgar no competent judges of the Physicians errors.

Apothecaries here in  
the countrie take vp  
on them ordinarily to  
practise physicke, and  
what they doe in the  
City, Physitians know  
best.

Women iniuriouſly  
uſurpe upon the Phy-  
ſicians calling.  
They often whiſper a-  
bout the patient, and  
ſuggeſt needeleſſe  
feares unto the ſicke.

Women altogether unfurnished with skill requisite in a practitioner of Physicke, and therefore unfit to practise.

o Nostrates sine analo-  
gismo, & experientia  
remedia observant: quia  
immò si legerimus A-  
ristot. plane videbimus,  
illos non percipere quid  
significet experimentū.  
Aristot. 2. post et cap  
vlt. et 2. Metaphys. V.

their former liberty. Neither were those generous & valiant soldiers who in that last and memorable siege of *Rochel*, defended that place so long as they were able to subsist, worthy of lesse commendation, notwithstanding their yeelding at length, being now overmatched by the power of a puissant King of *France*, and all forren succour failing; than the inhabitants of the same towne divers yeeres agoe, besieged then in like manner by a mighty King of *France*, yet at length set at liberty by meanes of the *Polonian* Ambassadors arrivall, and the election of the Kings brother to the *Polonian* crown. But if a white-livered, or fresh-water soldier, as we use to say, and unskillfull in the managing of martiall matters, ignorant how to defend the place, & carelesse in repelling the enemies assaults, &c. If such a one, I say, surrender the place, especially if it shall appeare that there was no want of men, munition and victualls, whereof wee suppose the former unfurnished: this Captaine is so farre from deserving commendation, that if he have to deale with an understanding Generall, it may indanger his best joint. And even thus standeth the case betwixt the learned Physitian and the Empericall practitioner. But some here object, that the most judicious and learned Physitian sometime faileth, and is mistaken in his judgement, and so may erre as well as another. I answer indeed, that not to erre at all, is a prerogative onely proper to the great King of Kings, and never communicated to any of the sonnes of sinfull *Adam*. Now, the learned and judicious artist erreth but seldome, not grossely, ordinarily, nor easily; but frameth all his actions according to the square and rule of right reason: whereas the ignorant unskillfull *Empericke Physitian* erreth ordinarily and usually, not being able to square his actions according to the former rule: And therefore no wiseman that hath his eyes in his head but may easily perceive the great ods betwixt these two. Besides, the vulgar often, yea, for the most part, judge amisse of the Physitians best actions, accounting them often erroneous, where to a rectified and well refined understanding there is not the least seeming shew of error. Againe, where the ignorant erreth most grossely, then is he often thought of them to be most free therefrom; so that by the vulgars verdict the judicious and learned Physitian is often condemned, and the ignorant acquit. But long to insist upon these and divers other sorts of such ignorant and unwarranted Physitians; as Apothecaries, Practisers by spels, Ephemerides masters, Wizards, figure-flingers, and the like forbidden trash, is not my purpose in this place: but because the female sexe also hath proved too pragmaticall and practicall, we will consider whether their action bee warrantable, and say something also concerning this point.

Women then not onely assume unto themselves a lawlesse liberty to prescribe diet for the diseased, and whispering about the sicke, traduce the laudable actions of the most honest, able and learned Artift, suggesting often idle and needlesse feares into the weake and feeble fancies of the sicke (apt enough often of themselves, by reason of weaknesse both of body and minde, to entertaine such needlesse feares) and controlling at their pleasures (*satis pro imperio*) the prescriptions of the most learned Physitians, howsoever back'd both by sound reasons, and by the manifold experience of many hundreds of yeeres: but also against modesty and decency befitting that sexe; as also against good order and against the lawes of God and man, being altogether unfitted for so waighty an imploiment, and with the neglect of that place and calling whereunto by their Maker they were ordained like busie bodies intrude upon so sublime a profession, in administring physicke to the sicke, and to others by way of prevention: the which how dangerous and pernicious it is, there being no lesse danger than of the losse of so noble a creature, who carrieth ingraven the stamp of the image of his great and glorious Creator, I leave to the judgement of the judicious understanding Reader. But how should they ever attaine to this skill and sufficiency, as hath beene already proved to be true in other Emperickes? • I know the common thredbare objection that they have many times attained to the knowledge of some *Probatum est*; or medicine experimentally tried upon some one or other individuall body, and that most comonly casually, or *hab nab* as we say, as the blind man throwe his



statte, and even in this where they thinke they have experience, they are commonly deceived, and neither they nor our ordinary Empiricks can tell what is the true nature thereof. Now the true nature of any experiment to make it such a one, is not sufficiently proved by this, that after once or twice triall thereof there hath insued some seeming good effect: for this is but a meere Paralogisme, ascribing often that effect to such a cause, which was not the true cause thereof; they often erring, because they are oftentimes deceived in things even subject to their outward senses; the cause of their erring proceeding from this, that in severall sicke persons there are divers and various conditions, natures, affections, &c.: and each of these may alter and vary the manner of curing: and therefore since neither women nor yet any other sort of Empiricks doe ordinarily observe, neither are they therefore ever able to derive their remedies from true experience. Now the causes of these varieties are, the particular constitutions of the partie Diseased, the age, time of the yeare, the countrey wherein one liveth, the present temper of the time, strength of the sicke, custome, former exercise, the disease it selfe, the cause, the part affected, the symptomes, like diseases, the manner, motion, repletion, the structure of the parts, the motion of the pulse, the manners or condition of the sicke, things helping or hindering; without the distinct knowledge of which conditions we can never attaine to any true experiment, concerning which we shall hereafter have occasion to discourse more copiously. And a medicine may at one particular time fit some one, and not another, although seized with the same disease, and so in all these particular circumstances might be easily proved, all occasioned by reason of the variety of such considerable circumstances. And therefore the very same medicine which once might have produced a good and laudable effect; may againe at an other time, even in one and the same individuall body, at some other time faile of this effect, the state of the body upon divers occasions, altering, and divers circumstances often inducing the skilfull Physitian to betake himselfe to some other more appropriate remedy, or else to adde or detract from his former prescription, according as in his discretion he seeth indicated by these aforementioned circumstances in such a case required. And from hence is also detected and evinced the error of some, who having at sometimes used the counsell of some understanding Physitian for some preventing Physicke, this same Physitian afterwards either absent, or perhaps dead, and it may be neither, yet often either by ignorance, a sordid tenacity, or both, procure the same medicines againe by the Apothecary to be prepared according to the former prescription, without either addition or detractiō of the former ingredients, little considering the alteration of the body, which might according to new occurrents demand new counsell. But to returne to our Women againe, some of this sex thinking to mend the matter well, answer thus for themselves, that if they do no good, yet at least they doe no harme. I answer, that even in not doing good, or administering that which in probability with Gods blessing was like to have done good, they doe evill: for in that they are unfurnished of that sufficiency of administering such fit and generous remedies as are likely to eradicate and root out the disease, they commonly trifle away the time, and lose that golden time and opportunity in doing good in dangerous and acute diseases, which once being lost can never againe be recalled and recovered.

*Ante capillata, post est occasio calva.*

What inevitable danger the neglect or protracting of fit and opportune time of Phlebotomy in a burning Fever, a Squinancy, or Pleurisie, or some such dangerous, acute disease doth often produce, I wish it did not by wofull and daily experience too evidently appeare. *There lived of late yeeres here in Northamptonshire one of these Women-physitians; and much sought unto not onely by those of or-*

*bi docet, quomodo fiat experimentum, habet haec verba: Ex sensu fit memoria; ex multis memorijs fit experimentum: multa namq; memoria numero experientia una est; ex qua deinde universale in anima fit. Empirici, dum vident post exhibitum medicamentum aegrum sublevari, illico putant de illo factum experimentum, quod ab experientiae definitione est omnino alienum: aperte nos docet Philosophus, experimentum neq; ab unica sensatione, neq; a multis; neq; ab unica memoria, sed a multis, & iteratis memorijs fieri: quare tantum abest ut medicamentum post quod vident aegrum bis, vel ter, sublevari, dicatur experimentum, ut neq; memoria, neq; sensu bona de illo dici possit: et ratio est, quia ut plurimum Empirici decipiuntur circa sensationem: Putant enim sanationem ab hausto medicamento pendere, quando a natura, viribus optimis praedita, prodit. Prima causa, cur experimentum, Empiricorum sit fallax, est, quia putant ex re semel visa, colligi posse experimentum, quod Aristoteli, ut diximus, adversatur. Secunda, quia circa res sensibiles decipiuntur: causa erroris est quia in quolibet agrotante variae sunt & diversae conditiones, naturae, & affectuum idae, & quolibet potest variare mendi modum: hasq; varietates rerum, cum Empirici non consulant, nunquam ab experientia sciunt remedia haurire. Quae igitur causae varietates, sunt naturae aegri, aetas, tempus, anni, regio, praesens constitutio, robur, habitus, consuetudo, solitum exercitium, mor-*

*bus, causa, locus, symptomata, morbi similes, mos, motus, repletio, figura partium, pulsuum motus, omni mores, juvenia & leventia sine distincto harum conditionum examine nunquam observabimus experimentum, illa enim variam, & diversam naturam agentis & patientis patefaciunt. Sanctorius Sanctorius meth. vitand. errorum in Analog. & experim. perquis. lib. 2. cap. 5.*



History of a woman-  
Physitian living here  
lately in Northampton-  
shire.

Particular remedies  
must follow after ge-  
nerall.

especi-  
radica-  
cured.

erreurs  
ie (econ-  
omie des

\* Aut te ardentier a-  
mas, aut te capitaliter  
odis. Mantuan.

com-  
ony, called in or-  
dering of the sicke.

\* L'affirme que la com-  
plexion des Personnes  
qui se changent Promp-  
tement & soudain pas-  
sent d'une extremité  
à l'autre, est simple, pure,

dinary education, but even also by some of better breeding ( I can but pity their sim-  
plicity and ignorance ) who would not faile to prescribe directions against any most de-  
sperate and inveterate disease : and yet was altogether averse from Phlebotomy, vo-  
mites, or any generous remedy, were the disease never so violent and acute ; her chiefe  
purge being a little Manna, a certain diet-bread composed of severall cordiall ingredients,  
without any due proportion of quantity : and this diet-bread she used indifferently in all  
consumptions and weakenesses of whatsoever kind. A vesicatory or blistering medicine  
composed of Cantharides she used much, and applyed the same to divers parts of the body,  
according as her she-skill could direct her, which was one of her master medicines, and  
with her supplied the place of Phlebotomy and other generous evacuations. The vari-  
ous and evill favoured effects this Pettie-coat Physitian produced in divers bo-  
dies by these blisterings would spend me much time, and be too tedious to the  
Reader. Howsoever the learned Physitian is not ignorant that such particular  
remedies are not ordinarily used before generall evacuations have proceeded.  
Many, no question, consulted with this she-oracle, whose diseases were not dan-  
gerous or deadly, who afterwards recovering ( which might as well, if not  
better have been without the use of her meanes ) would not faile to magnifie  
her supposed skill. But as for true radicated Consumptions, ( which she would  
ordinarily undertake to cure ) she was farre from curing any such, as not being  
able to dive into the depth of the true causes, and by consequent, must needs be  
ignorant of the true cure. And this being a taske which often poseth the most  
skilfull Artist in his profession, what then should we expect from such a she-  
Physitian ? And since she neglected more noble and generous remedies, when  
there was any thing to bee done in dangerous and acute diseases, if nature were  
not of it selfe able to grapple with the disease, and expell the enemy out of his  
strong hold, the patient was forced to succumbe under the burden, and in all  
probability pay his fatall debt before he otherwise needed, if he had made choice  
of a judicious and understanding physitian. But what do I insist upon their practi-  
sing of Physick, a thing of a sublime nature, when even in the matter of the diet of  
the diseased, yet thought by them a thing of very smal importance, they are alto-  
gether ignorant ? And that this is not my complaint alone, may plainly by that  
which a learned French Physitian complaineth of that sexe in that place where  
he then lived. I discover (saith he) three notable abuses committed by the importu-  
nity of women : first in tormenting the sicke with abstinency from drinke, be their ne-  
cessity never so great, in forcing them to eat farre beyond the strength of their weake  
and tender stomackes, and in covering them with too many clothes. This is the ordina-  
ry custome of the vulgar and common sort in governing the sicke : but above all others,  
women passe the bounds of mediocrity, and proceed to an excesse insupportable, and are  
farre more insupportable to the sicke than any other sort of people. And this proceed-  
eth from a naturall inclination and condition proper to that sex to exceed the bounds of  
mediocrity, and in all their actions and affections to exceed more than men. And there-  
fore if they \* love, it is the highest degree, and their hatred needs no addition or inten-  
tion. If they be given to avarice, it is the superlative degree, if given to lavish ex-  
pences, there is no measure in their prodigality. In amiable, sweet and lovely deport-  
ment who can compare with them : as likewise in their choler and despite, in their  
brawling and scolding fits, let me choose rather with the wise man to dwell on the house  
top than live with such a Xantippe. And the like excesse we finde also in their carriage  
about the sicke : for if we ordeine a warme bath for the sicke, they will bee sure to make  
it scalding hot. And whereas our meaning is, that it should be temperatly warme, their  
opinion is that if warmth be good, then the warmer it is, the better it must needs bee ;  
and it would seeme in very truth they provided it to scald pigges in. If wee forbid the  
sicke excessive drinking, if women bee the attendants, the Patient shall almost dye a-  
thirst. Give a charge that the sicke be duely nourished, thou shalt be sure they shall be  
crammed like fat capons : Give a charge to cover them well, and be sure they shall be  
almost stifled. And thus almost in every thing doe they exceed our prescriptions, in-  
clining alwayes to the extremes, and cannot by any meanes keepe within compass.

9 But let none here mistake my meaning, as though I had a purpose to inveigh  
against



against woman-kind, as some make it their recreation and delight too; to shew their wits (as they suppose) in inveighing against women: nay farre be it from me, being in a double relation beholden to this sexe; my purpose onely is here to reprove their errors, whereof all are not guilty, and for this cause come not under this censure, and to such I have nothing to say. And even touching this instability and inclination to extremes, I am so farre from laying thereby any aspersiō upon this noble sexe, that with mine Author I account it for their high praise and commendation. For these extreme affections proceed from a subtil, nimble and able wit and understanding, set and fastened in a soft, tender and well refined body. And as we esteeme that water to be good which is speedily warme, and againe in as short a time cold; even so we may account the complexion of such persons as are subiect to sudden changes and alterations, and suddenly passe from one extreme to another, is most simple and pure; for the contray proceedeth from a lumpish ponderosity and thicknesse of the matter, which procureth this contumacious immobility. Women therefore, it seemeth, are composed of this pure, refined, soft substance, which is the cause that they are often so quick and apprehensive, that therein, as also in their superlative affection, they commonly surpass men. And hence have we this common Phraze, that if a woman looke but on her apron-strings, she will finde out a shift. And for this same cause it is held, that a womans first answer is commonly the best, and that if she study longer, it will still be the worse. But lest I should make women too proud, I wish them to consider that the most subtil and refined wits are not alwayes most usefull in a state or common-wealth, as is reported of Alcibiades, of this unstable and quicke-stirring spirit; and the like opinion is holden of the Florentines at this day; and it is no more triviall than true, *omne nimium vertitur in vitium*. And therefore my counsell is to women; especially such as partake most of this subtil, mercurial metall, to keepe within the cancells and compasse of right reason: and I wish them not to thinke so well of their owne wits, as to meddle with matters farre above their reach; and too sublime for their apprehensions, and to keepe within the compasse of their owne callings, not to prove busy-bodies, smatterers, going from house to house, and controlling the learned Artist in his owne profession, nor his prescriptions for the sicke, the reason whereof they are not at all able to comprehend. The yeere 1629. a young woman of this Towne of Northampton, under thirtie, a married woman, and then giving sucke, participating most of a sanguine complexion, had for divers dayes been much molested with a great distemper of heat, accompanied with exceeding great paines in her backe and other parts, together with some other accidents. My counsell being craved, I told both her husband and her selfe, I doubted Phlebotomy would prove her best and speediest remedy, on the which, notwithstanding at that time, for certaine reasons I would not adventure; onely for the present with prescription of appropriate diet appointed with all some such things as might then safely by her be admitted. But her accidents still rather increasing than decreasing; and sleepe now forsaking her, I reiterated my former advice concerning Phlebotomy, which neglected might endanger her life. This being heard by some of her neighbours and friends, with great earnestnesse dissuaded her from this course. But the young woman her selfe, her husband, father and mother, were willing to follow my directions: which being accordingly put in execution, she was immediately freed from all her former accidents, as, blessed be God, she hath bene ever since that time. And whereas it was by some of her neighbours and friends feared, that this might prove a meanes to dry up her milke, it proved farre otherwise, being afterwards better furnished therewith than before: and good reason; her great distemping heat, together with the want of rest, and appetite to her ordinary sustenance, must needs dry the spring of this so laudable and necessary a nourishment; whereas this reasonable Phlebotomy, by removing these rubs, did, accidentally, increase the same. I instance in this one particular and recent example among many, to make it appeare what wrong and injury is often offered both to the Patient and Physitian by this pragmaticall controlling of some of this sexe; who being now warned, I hope, will grow wiser; and let the Physitian use his discretion in ordering

& nette car le contrai-  
re vient d'une pesau-  
teur, respesseur & cras-  
se, qui fait le contuma-  
ce & immobilité. Les  
femmes sont d'une  
substance tant destice,  
clere & sincere (tesmoi-  
gnée de leur mollesse,  
tendreur, beaulté & de-  
licatesse) qu'elles ont  
grande promptitude, &  
excedent les hommes  
tant en soudaine appré-  
hension, qu'en superla-  
tive affection. Parquoy  
elles ont moins d'ar-  
rest en leurs propos &  
deliberations, raison de  
la mobilité, qui procede  
d'une legereté suivant  
la pure simplicité, de la-  
quelle aussi est daus le  
ciel, par dessus tous les  
autres corps. Aussi la  
vitesse de leur enten-  
dement a comprendre  
toutes difficultes, & les  
resoudre, est telle, que  
les hommes n'y peuent  
advenir. Et pour tant  
on mesprise leur respon-  
se, si elle est premedi-  
tee: & dit-on qu'il faut  
prendre le premier  
conseil d'une femme,  
avant qu'elle y ait pen-  
sé, &c. Et un peu an-  
paravant. Car ces affe-  
ctions extremes ne pro-  
cedent que d'un esprit  
subtil penetrant & ha-  
bile, habile dans un  
corps mol, delicat, &  
bien purifié, &c.  
Le meisme Ioubert  
au lieu preallegue.  
Plutarch, in eius vita  
History of womens  
contradiction and  
controlling the Phy-  
sitians prescriptions  
far out of purpose:



My Lady Farmer,  
widow to that noble  
Knight, St. George  
Farmer of Calton by  
Toceter in North-  
ampton-shire.

Job 29.13.  
V. 31.16, 17, &c.

Another sort of in-  
truders upon the pro-  
fession of Physicke as  
dangerous, if not more  
than the former.

The difficulty of the  
practise of this pro-  
fession might iustly  
deterre such as are  
engaged in another  
great calling from the  
practise thereof.

ordering and curing his patients ; as hee medleth not with the businesse of their callings, leaving them to their owne liberty. My purpose is not here to speake against the charity of some noble personages of this sex, ready both with their paines and purses, to supply the wants of the poore and needy, unfurnished both of such meanes and money ; provided alwaies, they doe not exceed the limits in venturing upon things farre surpassing their reach : and although they are endowed with some priviledges and prerogatives above vulgar worth ; yet I wish them still to consider their sex, and that they are farre from that sufficiency in this physicall profession, as to be admitted to sit upon life and death. And now by the way, before I finish this point, concerning Women-physicians, I cannot passe by the great charity, and bountifull librealty of a Noble and vertuous Lady, living lately in this towne of Northampton ; a constant good house-keeper, and great reliever of the necessities of the poore : and so charitable to all true objects of pittie, that not onely would she send them food to feed them ; but supply them also with her best cordials, or other physicall drugges in her possession ( wherewith shee had alwaies her closet well furnished ) as should be advised by wise and learned counsell : and yet, herselfe never venturing on such things as might endanger any. And to poore women in labor she neither spared her paines nor her purse ; and would not disdain in that necessity freely and of her owne accord to visit the meanest and poorest cottages. As for her charity to poore widowes, orphanes and others, the memory thereof is so recent, and now in this penurious time so much missed, that I need not now to dwell upon it. And therefore well might it be said of her ; *" The blessing of him that was ready to perish came upon me, and I caused the widowes heart to sing for ioy. " If I have with-held the poore from their desire, or have caused the eyes of the widow to faile ; or have eaten my morsells my selfe alone, and the fatherlesse have not eaten thereof, &c.* This were a farre more laudable course of life for our great Ladies and gentlewomen to lead ; than to hunt after every new guise and fantasticall fashion, spending their meanes in the City ; and after what manner, of some I am ashamed to particularize ; and being a more proper theame for the Pulpit or pen of some worthy Divine, I therefore leave it to them, and proceed to my purpose.

Now besides all these former offenders, there is yet another sort of practitioners as pernicious and dangerous, if not more than the former. All these former offenders, howsoever they bee dangerous and pernicious pests in a common-wealth ; yet are they often easily espyed, and taken notice of, especially by a meane and ordinary judicious understanding, howsoever the simpler sort be often taken in their snares : but these other of whom we are now to speake, doe often deceive some more refined understandings. And this commeth to passe by reason of a certaine vizard or shew of some learning ; and yet not able by maturity and ability of understanding to performe by practicall operation, that whereof in shew they make profession. And therefore such novices as have perhaps attained to some few scraps of *Latine* in the Grammer-schoole ; and perhaps proceeded yet further, to reside some space at the Vniversity ; and afterwards by reading some Physicke bookes, take themselves to bee sufficiently furnished for the performance of so great a taske, without either instruction or manuduction of able masters skilled in that profession, come here to bee reprov'd. And howsoever an otherwise able and industrious scholler may have attained to the highest degree the Vniversity could afford him, in another faculty, yet from hence to evince a sufficiency in the faculty of Physicke were such a *non sequitur*, as might iustly be hissed out of the schooles. But my purpose is chiefly to speake in this place of a sort of people, who by dividing themselves into two professions defraud both of their due attendance. My meaning is of such Ministers, who beside that waightie calling to the cure of soules wherewith they are betrusted, not without the neglect thereof, doe wrongfully and injuriously, both contrary to the Law of God and man, intrude upon another weighty profession, This their lawlesse and unlimited expatiation



tion and pragmaticall intrusion, doth justly challenge a vindication from so great a wrong and injury offered to this Art, and the professors of the same. And although this injury hath heretofore, both out of the pulpit, and by the pen of the learned been spoken against; and my selfe also gave a touch thereof in the preface to my former Tractat; yet hath all this as yet produced no reformation. And therefore courteous Reader, with thy good leave and patience, let mee a little expatiate into this field, to shew the offenders, the heinousnesse of their fault; and let no man marvelle if I be a little large on this point; this kind of practitioners now so abounding in every corner of this kingdome. And that I wrong them not to enter the lists with advantagious weapons, I shall make choice of such as they cannot justly except against: and therefore all my proofes shall bee taken out of the oracles and aphorismes of the old and new Testament; out of the antient councells and constitutions of the canon-law; adding thereunto a word or two out of the municipall lawes and constitutions of this kingdome. It would seeme that the difficulty of the practising of this profession of Physicke, the multiplicity of knowledge thereunto required, together with the assiduity and diligence in the practice thereof, required the Physitians presence with his patient, his necessary attendance being often even then required for the cure of the body, when master Parson should bee curing and converting soules in the Church assembly. And it would seeme that an honest, conscionable Divine, in regard of the waight of his owne calling, might finde worke enough without any such expatiation and intrusion upon another calling, requiring so much paines, diligence and assiduity in the practice thereof. Besides, that this is no small encouragement for ignorant and idle droanes to tread in the same pathes. Now that amongst the antient people of the *Jewes* these two professions were not practised by one, but had severall and distinct professors, I thinke no man of a meane understanding will deny, and therefore may save a labor in proving it. And that \* *Priests* and *Levites* were commanded to wait and attend upon the service of the Tabernacle first, and afterwards of the Temple, I read in the old Testament; but concerning the practice of Physicke not one word. The *Prophets* are all commanded to proclaime their Masters message to that stubborne and stiffe-necked people of the *Jewes*, which was the whole subject of their Sermon. And as concerning their extraordinary and miraculous gift of healing; as likewise of our blessed *Saviour* and his *Apostles* practise, I thinke no man will mainteine that Practice to be any prooffe to mainteine this lawlesse intrusion. In the new Testament the holy *Apostles* were commanded to preach the Gospell to all nations, baptizing them, &c. And they are also commanded, I confesse, to heale their infirmities: the first of which was by unavoidable dependancy for ever annexed to the Ministeriall function, the latter being temporary, and tyed onely to those times of the infancy of the Church: howsoever our *Romaniſts* would still seeme to mainteine an apish imitation of Apostolicall antiquity in their anointing oyle, the absurdity whereof, together with their different practice, quite contrary to their pretext, from a very meane and ordinary understanding can hardly bee concealed; and therefore, as not pertaining to our purpose, and being likewise largely, by our learned Divines confuted, I here leave. The holy *Apostle Paul* giveth a strict charge to his scholler *Timothy* to waite on his ministeriall function, after he had set downe as well the duty required of such as enter into that profession, as the excellency and eminency of the calling it selfe. \* Give attendance to reading, to exhortation, to Doctrine. Neglect not the gift that is in thee, which was given thee by Prophecy, with laying on of the hands of the Presbytery. Meditate upon these things, give thy selfe wholly to them, that thy profiting may appeare unto all. Take heed unto thy selfe, and unto the doctrine, continue in them: for in so doing thou shalt both save thy selfe and them that heare thee. Againe the same *Apostle*, and in the same Epistle. <sup>2</sup> I charge thee before G O D, and the Lord Iesus Christ; and the elect Angells, that thou observe these things. And againe in another place. No man that warreth intangleth himselfe with the affaires of this life, that he may please him who hath chosen him to bee a souldier. Now then it plainly appeareth, that *Timothy* must not bee intangled

The Physitians presence (if it can possibly be obtained) with his patient were requisite.

<sup>a</sup> Exod. 40. 13, &c.  
Levil 8. 1, 2, &c.

\* Tim. 4. 13, 14, 15, 16.

<sup>2</sup> Tim. 3. 21.



with the affaires of this life; but wholly attend upon his ministry. And what was *Timothy*? That he was a Bishop cannot be denied: and some would have him a Bishop with authority over others; as may be seene in a \* late Writer; where this is none of his meanest arguments for the defence of the Hierarchie; which controversie, I have not here any purpose to meddle with. But let the case stand as it will, of this I am sure, the best Divines doe not doubt, but that these aforementioned places doe concerne every Minister of the Word. And if it were proved he were a Prelate, (as some would have him) the argument is then the stronger on our side: for if Bishops themselves bee thus tied to such attendance, how shall other ministers, whether Parsons or Vicars, bee freed from this commandement? But heare yet againe the same *Apostle* confirme his former charge. *a I charge thee before God, and the Lord Iesus Christ, who shall iudge the quicke and the dead at his appearing and his kingdome, preach the Word; bee instant in season, and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.* The words are plaine enough, and need no comment to cleere the meaning of this place. *b* Our blessed Lord and Saviour, although intreated, yet would not meddle with dividing of inheritances; so far was he from countenancing this incroaching upon other mens callings. And in his last Will and Testament, before his Ascension, what was it he gave so strictly in charge to *Peter*, and consequently to the rest of the *Apostles*? was it not even this, *c Pasce oves meas, feed my sheepe*, three severall times repeated? And here was the whole sum of the ministers dutie comprehended, and briefly epitomised; of meddling with Physicke not one word. And although those places already alleaged might suffice, yet shall it not bee impertinent, to adde yet another place out of the same *Apostle*; where giving a charge to the *Corinthians*, and by consequence directions with a charge to all other Christians to the end of the world concerning callings, hath these words. *d Let every man abide in the same calling wherein he was called.* And a little after, the better to imprint it in their memories, repeateth the same the second time. And the phrase is to be observed that it is of a calling in the singular number, not callings in the plurall. A man must therefore carefully keep within compasse of his calling, and not rashly rush upon another mans profession. And besides, as there ought not to bee a remissenesse in any calling, be it never so meane, so ought there especially to bee a redoubled diligence in this waightiest of all other callings. *e Seest thou a man diligent in his affaires, this man shall stand before Kings, he shall not stand before meane men*, saith the wise *Salomon*. Again, *f Cursed be hee that doth the worke of the Lord negligently*, saith the Prophet *Ieremy*. And the *Apostle Paul* willett every man to waite upon his owne office, and not on another mans. *Ministers must wait on the Ministry*, &c. *h Let every man meddle with his businesse with quietnesse.* But it may be some, and that not without cause, may demand of me, whether one may not in some cases enjoy two callings at once? To this I cannot better answer, than in the words of that worthy and reverend *Divine Master Perkins*, in these words; *i Men may not enter upon two distinct callings at once, and that in three cases: First, if God have disjoyned these two callings by his Word and Commandement. Secondly, if the practice of the one hinder the practice of the other. Thirdly, if the combining of them together hinder the common good.* On these grounds our Saviour *Christ* being the Doctor of the Church, refused to be a *k iudge of inheritance betwixt the two brethren.* And hereupon the *Apostles* being to performe the duties of their owne callings, refused to performe the *l office of Deacons.* Thus farre *Perkins*. Now that preaching of the Word with the dependances of the same, and the practicing of Physicke are in the Word of God distinct and severall callings, may easily, by that which hath beene said already, appeare. And in the second place, that the practice of the one hindreth the performance of the other as it ought; those that well weigh the weight of both callings, their severall subjects, large extents, paines and labor to be imployed about either of them, must needs confesse, that whosoever will conscionably performe his ministeriall function as he ought and is fitting, shall therein find employment enough without meddling with other matters. *neither ought that man to be trusted with the cure of*

\* Dr. Downname B. of Derry in a Sermon preached at the consecration of the B. of Bath and Wells.

a 2 Timoth. 3. 1. 2.

b Luk. 12. 14.

c John 21. 15, &c.

d 2 Cor. 7. 20, 24.

e Proverb. 12. 29.

f Ierem. 49. 10.

g Rom. 12. 6, 7.

h 1 Thessal. 4. 11.

i In what cases one may profess two callings at once. Perkins in his treatise of callings.

k Luk. 12. 14.

l Acts 6. 2.



of the body, who maketh so small account thereof, that he maketh it not worth the busying of himselfe wholly about it. Now in the third place, that the exercising of both professions by one man is prejudiciall to the common good, may also from hence appeare; in that it confoundeth two so waighty distinct callings, ingrossing both into one mans hand, whereby he is hindred to performe the duties of either as he ought: each of them, sometimes, demanding his personall presence at one and the same time, which without hurt to the publike and prejudice to many private persons, cannot be omitted. And againe, in depriving him who is set apart for the profession of Physicke, and whose proper calling it is, of his due reward, doe they not, as much as in them lieth, deprive the publike of so great a good? And therefore this infamous bigamy cannot choose but be pernicious both to the soule and body. The eminency of their place and calling, as being set, not <sup>m</sup> under a bushell, but on a candlestick to give light to the whole house, doth not a little aggrauate their offence, as likewise that the injury is not done to a few, but to a many. <sup>n</sup> Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions (saith the noble Prophet) and the house of Iacob their sinnes. And the Apostle Paul in his farewell Sermon to the Ephesians assembled at Miletus, professeth that he was free from their blood. And what was the reason? <sup>o</sup> For I have not shunned to declare unto you all the counsell of God. If these men were as carefull and painefull in their callings as was this holy man, they would not be so pragmaticall in other mens matters. Is not such mens negligence a great meanes of nourishing Popery in divers parts of this kingdom? And howsoever our Romanists call ignorance the mother of deuotion, yet am I sure, it is the cause of damnation. They know indeed the ignorant is apt to receive any stampe or impression, and by consequence most pliable to their superstitions, whereby the ignorant are most easily insnared: whereas knowledge would discover their vanities.

But let us now see whether the canon-law will not allow and countenance such lawlesse intrusion upon other professions. So farre is it from giving way to any such disorder, that it will not so much as give leave to the Clergie to go and heare the lectures either of law or physicke. <sup>p</sup> This is yet made more manifest by the punishment inflicted upon such offenders: to wit, that if they should stay out of their cloisters but for the space of two moneths, upon the foresaid occasion, they should be then shunned of every one as excommunicated persons: neither yet was their patronage or intercession in the behalfe of any to be heard; and at their returne againe into their cloister, they should sit in the lowest roome, whether in the quire, in the chapter, or elsewhere: And except by speciall dispensation from the See-apostolike, they shall be deprived of all hope of future preferment. It is yet worth the observation that the Authour addeth in the same place. That the Diuell, that old enemy of our salvation, oftentimes transforming himselfe into an Angell of light, under colour and pretence of helping the infirmities of their distressed brethren, and of better performing their spirituall functions, doth draw out of their cloisters, certaine religious persons to read lectures of law, and to administer physicall drugges to the diseased. But lest such as are set apart for spirituall imploiment, under colour of attaining unto knowledge, should be intangled with worldly businesse; We appoint and ordaine, that it be not permitted to any, after their entrance in religion, and profession of the same in any religious place, to goe abroad againe to heare physicke or law-lectures. And yet further, Parnormitan in his glosse, holdeth, that this extendeth to all the Clergie whatsoever; and not to regular Monkes onely. Let such persons therefore be ashamed, to plead any more this thred-bare excuse of doing good to their neighbours. The <sup>q</sup> Canons commonly called of the Apostles, command Church-men to wait on their Ecclesiasticall functions. <sup>r</sup> Gratian in his decrees allegeth the same Canon, and bringeth in a number of other places, both out of the Fathers and Councells; where it may plainly appeare, how farre these holy Fathers differed from the judgement and practice of these lawlesse covetous intruders, of our times. <sup>s</sup> In that place it may plainly appeare, that Clergie-men are to abstaine from all manner of covetousnesse, and distracting cares, insomuch, that hee would not have them in their

<sup>m</sup> Math. 3. 15.

<sup>n</sup> Isay 58. 1.

<sup>o</sup> Ephel. 4. 28.

<sup>p</sup> Religiosi professi ex-  
untes ad audiendas le-  
ges, vel physicam, nisi  
infra duos menses ad  
claustrum redierint, ex-  
communicati sint, & in  
nulla causa patronari  
possunt; & in choro, &  
capitulo ceteris erunt  
ultimi, & sine dispen-  
satione Pape non pro-  
moventur. Chap. 2.

Non magnopere anti-  
quus hostis invidia, &c.  
Et infra. Inde nimirum  
est quod in Angelum lu-  
cis se more solito trans-  
figurans, sub obtentu  
languentium fratrum  
consulendi corporibus,  
& Ecclesiastica negotia  
fideliter pertractandi,  
Regulares quosdam ad  
legendas leges & con-  
fessiones physicas pon-  
derandas, de claustris  
suis educit. Verum ne

occasione scientie Spi-  
rituales viri mundanis  
rursus negotiis invol-  
vantur, statuimus ut  
nulli omnino post votum  
religiosum & post factam  
in loco aliquo religio-  
sam professionem, ad  
physicam sive mundanas  
leges legendas permit-  
tantur exire. Sin vero  
exierint, & infra duo-  
rum mensium spacium  
non redierint, sicut ex-  
communicati ab omnibus  
vitentur; & in nulla  
causa, si patronium  
prestare volunt, audi-  
antur, ut supra

<sup>q</sup> Can. 80. Quod non  
oportet Episc. &c.

<sup>r</sup> Gratian. decrees. di-  
stinct. 88

<sup>s</sup> Idem ex Concil. Car-  
thag. 4. Can. 20.



owne persons so much as meddle with their owne domesticall affaires, but addict themselves wholly to holy and religious duties. The Popes, Gelasius and Gregory, Jerome and Austine also are there produced to testifie the same truth. The same Authour againe, to make yet stronger his former assertion, addeth the testimony of S. Ambrose: *Hee that hath God for his portion (saith hee) ought to regard nothing but God, lest he be hindered by taking upon him the charge and care of another mans necessity: for that which is bestowed on other employments, is pluck'd away from the service of God: for this is the true flight of a true Priest or Minister, the rejecting, and setting aside of all domesticall affaires, and a certaine estranging of himselfe from his dearest friends, to the end hee may deny himselfe to his owne, who hath made choice of the service of God. And Jerome (saith the same Authour) maketh two sorts of Christians; one dedicate to the service of God, and wholly addicted to religious duties, who ought to abstaine from all turmoyle, or meddling with temporall affaires; as Clekes, who have wholly given themselves to God. Cyprian is also by him produced to testifie the same truth. I will for brevities sake, let downe but one of his sentences, and omit the rest. \* Such as are busied about spirituall employments and heavenly matters, ought not to be addicted to effeminate daintinesse and delights; as also ought to abstaine from all secular and earthly affaires, and such as prove nothing else but snares. And so far was this holy Father from giving way to the distractions of the Clergie, that hee will not allow a Clergie-man so much liberty as to be an executor for his deceased friend: which hee yet confirmeth out of the 9 Councell of Carthage, where hee affirmeth, \* that whosoever in his last will and testament had nominated a Clergie-man for his executor, there were no prayers to be made for him after his decease. And the reason is there added: to wit, That such as prove any cause or meanes of distracting or withdrawing Priests and Ministers from the Altar, ought not so much as once to be nominated before the Altar in the Priests prayers. It were no hard matter for me to produce a many more such testimonies; but for avoiding tediousnesse, these shall suffice. And as for the lawes of this land, although, I confesse they are defective in this particular, yet must I needs confesse, that the intention of the law-makers were very honest, and aiming at the publike good, which may from hence be collected, in that it is not allowed to any to practise this profession, unlesse they have at least the approbation of the Bishop of the Diocesse, who for this purpose, is first to have a warrant under the hands of two Doctors of physicke. But I wish this had beene betruisted to a set number of Physitians, either of the Vniversities or college of London, without troubling those of another profession, and that for very good reasons, as I could make it appeare. Again, the good and laudable desire the sage Senators had of preventing this confused Chaos in calling in a commonwealth, may from hence appeare; that in another statute of the same Kings reigne they ordeine *that no Surgeon take upon him to play the Barber, nor againe any Barber to play the Surgeon, no, not so much as to let blood.* And yet let the unpartiall Reader judge, whether it be not an easier matter, and of lesse danger for a Surgeon to shave a beard, or a Barber to let blood, cure a greene wound, &c. than for a Minister (set apart for Gods service) erring out of his owne orbe of divinitie, to wait upon the necessities of the sicke, and to compasse Sea and land; not to make a profelitte, but to purchase a patient. \* You take too much upon you, sonnes of Levi. The premisses duely considered, I cannot be so uncharitable as to thinke that the reverend Fathers of the Church give licence and allowance to such lawlesse intruders: howbeit I wish they were more narrowly looked into. And as *ex malis moribus bone leges oriuntur*: so I hope that so great a disorder, and so prejudiciall to the common-wealth will at length in time and place not be forgotten.*

But that this practice hath some pretext for it, at least in seeming shew, and that it hath some appearance to have been practised by the Priests under the Leviticall law, some Clergie-men (although to small purpose) have pleaded as a part of their apologie; and therefore I will remove this vizard. It is true indeed, there is a charge given to the priest concerning the cleansing of the Lepers; but maketh nothing at all for their purpose. In the first place therefore, we are carefully to observe the scope and intention of this place of Scripture, the which is also

in

\* Cui portio Deus est  
nihil curare debet nisi  
Deum: Idem caus. 12.  
Quaest. 1. ex Ambros.  
de fuga seculi.

¶ Ibidem.

\* A mollitiis, & secularibus rebus laqueisq;  
alligari non debent, qui  
spiritualibus alligati  
sunt, nec ad terrenos  
culares actus vacare,  
&c.

¶ Episcopi, & antecessores nostri censuerunt, nequis decedens ad tutelam vel curam Clericorum nominet. At si quis hoc fecisset, non offerretur pro eo, nec sacrificium pro dormitione ejus celebraretur, nec animae ante altare Dei reverentur nominari in Sacerdotum precibus, qui ab altari Sacerdotes & Ministros volunt avocare. Idem Caus. 21. Quaest. 3. & Concil. Carthag. 4. Can. 18. & 3. 14. 8. 11

¶ 30. 14. 8. 12.

\* Numb. 16. 7.

¶ Levit. 13. 14.



in all others carefully to be observed. Divers doe hold, that here *Moses* by Gods appointment, recomendeth to his holy and select people, cleanness from all manner of pollution; as may appeare as well by the purification of women preceding, as also of other fluxes common to both sexes, following immediatly after the cleansing of the Lepers \* *To the outward ceremonie whereof* (saith Calvin) *howbeit wee be not tied, yet are we Christians, taught by the same not to suffer any corruptions to dwell amongst us whereby Gods pure worship and service may be defiled.* It may then plainly appeare, that the intention of *Moses* was not here to give the Priests any authority or allowance to meddle with physicke; the which may yet further appeare by the words of the same \* Author following: *In that God appointed Priests, and that of the highest ranke, it is an argument that here Gods spirituall worship is more aimed at, than the health of the body.* And this hee setteth downe yet more plainly in thele words following: *The Lord betruſted not here every Levite, but the Sonnes of Aaron only, who were of prime note and credit; to this end, that the authority of the action might be the greater. Therefore the Popish Priests* (saith he) *not without great error, or rather impudency, have drawne this jurisdiction unto themselves. That which followeth is yet a more grosse mockage. The officiall, being the Bishops deputie, as lawfull judge, calleth before him Physitians and Surgeons, by whose answers being instructed, hee pronounceth sentence of that whereof he acknowledgeth himſelfe altogether ignorant.* But to come to our purpose againe, if wee should grant that here were some physicall directions addressed unto Priests; yet would not this warrant every Parson and Vicar to practise physicke at his pleasure: for here the command is addressed to the chiefe Priests, the sonnes of *Aaron* onely, and not to the rest: whence all they would evince (if the precept were perpetuall, and they could prove their succession lineally descended from *Aaron*, better than those mentioned in *Ezra* for want of this put from the Priesthood) would perhaps be this, that the Bishop of the Diocese might practise physicke. Besides, the text saith, the Priest was onely to pronounce, whether it were that loathsome disease of Leprosie or no; the marks and signes whereof the Lord himſelfe there setteth downe: but that the Priest cured it, or was yet warranted so to doe, or inabled with any skill to effect such a cure, remaineth yet to prove. Again, if this place gave any warrant or leave to practise, yet were it onely in this lothsome disease of Leprosie; from the which particular kinde, our God of his singular goodnesse hath freed these our cold climats. Again, when mention is made of once or twice seven daies for the triall of the cleanness of the partie, it cannot be denied, that here was an immediate providence governing this whole action, not to be by any man drawne into imitation, no more than was that of the <sup>a</sup> Adultresse woman. The mentioning of seven daies reiterated, doth still make the case more manifest. Now, in the ordinary and common motion of diseases, wee finde so great variety and difference, according to the severall causes and constitutions of bodies, together with divers other circumstances; that very few doe wee find among many, howsoever surprized with the same sicknesse, agree in all points. And hence also cometh it to passe, that wee cannot alwaies precisely determine of the good or bad issue of the disease, neither in one, two, or three weekes, as the undoubted oracle of the Almighty determined of this disease, including it within the precincts of this septenarie once or twice reiterated. The severall <sup>b</sup> crises of acute diseases, occasioning many times a doubtfull prediction, doe plainly prove the truth of this assertion. But if they will yet stand stiffely upon the point, pleading their privilege, we will rather yeeld to them the cure of the Lepers than contend: provided they will rest therewith contented: howbeit they shall never be able from this place to prove, that the Priests did cure this disease: and yet farre lesse, that any authority is here conferred upon them to cure either this or any other disease. But when the old will not serve, some of them flie to the new Testament, thinking there to finde some shelter, and to confirme this their opinion. *S. Luke*, say they, was both an Evangelist and a Physitian. *Ergo*, Ministers may be both Physitians for the soule and the body. In the first place, the antecedent is not yet proved for an uncontrolled truth: and although there were yet no controversie concerning the same, yet

\* Calvin in his commentaries upon this place.

\* Idem ibid.

<sup>a</sup> Numb. 5. 11, 12.

<sup>b</sup> Actorum morborum non omnino sunt certae predictiones vite aut mortis. Aph. 19, lib. 2.



Whether S. Luke were both an Evangelist and a Physician.

\* In his commentaries upon this place.

<sup>a</sup> Eton in his commentaries upon this place.

<sup>c</sup> 2 Timoth. 4. 11.

<sup>d</sup> Philem. 24

<sup>e</sup> Rom. 16. 3.

Learned and able Physicians are not so frequent nor in that number as ignorant, and why?

The Physicians paines far exceed the paines of other professions,

the consequence might be denied. In the first place then, it is by some questioned, whether *Luke* the Evangelist were a Physician or no? Some, I confesse, are of opinion they were all one, and others againe deny it. Some of our antient writers doe affirme it; and hence commeth it to passe, that as in Popery, other professions had purchased to themselves severall Saints; so did the Physicians likewise lay hold on S. *Luke*, whose day is by them in the Popish church very solemnely observed holy. <sup>c</sup> *Calvin* thinketh this Epithete to be added for distinctions sake; which I confesse is not unlike. Others jumpe with them in the same judgement. A <sup>d</sup> late Writer of this kingdome upon this place alleageth, that if it had been *Luke* the Evangelist, the Apostle would rather have given him that Title, as being more excellent, of greater honour and dignity. And againe, the same <sup>e</sup> Apostle mentioning him in another place, onely mentioneth him without addition of Evangelist. That which some alleage out of <sup>f</sup> another place, that hee was *Pauls* fellow-helper, is not of sufficient waight to prove it: for many were *Pauls* fellow-helpers that were no Evangelists; as <sup>g</sup> *Aquila* and *Priscilla* tent-makers, were his fellow-helpers. But for avoiding tediousnesse I will omit the enumeration of more authorities, these being sufficient to prove the point to be controverted. Againe, suppose that were yet true, what if I should main- teinethat as in former times hee had beene a Physician, but afterwad for a more waighty employment had forsaken it, (which is very probable) what place of Scripture could they produce to the contrary? Howsoever, sure I am, he was never such an intruding urine-monging, busy-body, as these of whom wee heere speake.

But lest I shall be thought to dwell too long upon this point, I wish both them and all other offenders in this kind to take warning by that which hath been said already. And let no man mervaile that I have somewhat at large handled this point, the offenders haviug so long now steeled their foreheads against all admonitions; this festered disease breaking still forth afresh in many parts of this kingdome. I would likewise wish those who shall have occasion to use a Physician at any time, well to weigh the premisses, carefully considering with whom they be- trust their bodies in their greatest need. But in any case I wish none had a hand in the distracting a Clergy-man from his calling, which may appeare by some thing lately said, how much the antient fathers of the Church did distaste. It is true indeed that learned and able Physicians are not so frequent, nor in that number, as ignorant Empiricks and such other as we haue lately mentioned: And that both by reason learning hath not its due reward; and above any other profession the vulgar sort being least able to judge of the depth of this of Physick (howsoever with *Salomons* foole they thinke their skill here transcendnet) preferring for the most part any ignorant Mountebanke, Quacke-salving Empiricke, a meddling Mi- nister, a woman-physitian, before the most skilfull and experienced Physitian in his profession. And these idle droanes, who never were initiated into these medicinall mysteries, spending the honey whereon the industrious and diligent Bee should feed, make them lesse to abound. And yet those who will have re- course unto them, especially in any City or great towne of note, may finde some to whom in time of need they may have recourse. But as it is the common cu- stome of the world, that of things of most sublime condition they make often choice of the worst; so it proveth too true, as in former times, so in this last age of the world, that *Mundus vult decipi: It seemeth that the world desireth to bee deceived*, and loveth darknesse rather than light. Now notwithstanding the sub- lime nature and bottomlesse depth of this noble profession, there is none of the other two, Divinity and Law I meane, where there is that lawlesse liberty of in- trusion left so free as in this: and yet I dare bee hold to say and avouch, that the paines of neither of these two callings (I speake it not to vilipend or any waies extenuat the paines of either of those two noble professions) can be paralleled or equalled with the paines of the diligent and painefull Physitian; and yet either of them exceed the Physitian in the recompence for his paines. And this will yet more plainly appeare, if we shall parallell and compare these three professions toge-



together. I will beginne then with their paines taken before they attaine to any reward of learning. The able and learned Divine( I meane not a duns, a droane, or Empiricke divine, as I may so call him ) hath first been trained up in the common schooles of good learning both grammaticall and Philosophicall, and hath, according to standing and seniority, taken such degrees in the Vniversity, as have been by our forefathers thought fit, to grace and adorne learning, and encourage schollers to the pursuite of some eminent excellency in the same. And after this, they attaine to some place of the Church, some of greater, and some of lesser value. And some againe rise to higher preferment, according to worth, meanes, friends and favour. The worthy, honest, carefull and conscionable Divines( for of such I speake ) are laborious and painefull in their callings, preaching in season and out of season; administering the Sacraments, and visiting the sicke, &c. And with those most laborious I parallell the Physitians paines, and not with many other idle ones, there being no need of any comparison with such persons. Now this is a prerogative common to all Divines, that although many of them come farre short of that allowance which the eminency of their callings, the excellency of their parts, and great paines doe deserve, yet are they sure of their allowance during life, and during that time and terme he knoweth there is no body can come betwixt him and home. And this to be reasonable and equitable no honest man, I thinke, will deny. The Lawyer is likewise trained up in the schooles of good learning, both grammaticall, and sometimes Philosophicall( at least most part of them have spent some time at the Vniversity ) and what time is wanting there, it is againe supplied by continuance and studying in some Innes of Court: and after a convenient time they are admitted to the barre to practise their profession, and are according to custome, paid for their counsell. Many also in proceesse of time, as the Divines in the Church, so are they likewise, some I meane, preferred to high and eminent places of the common-wealth, both of judicature and others. As for the matter of the studies whereabout both are conversant, the one is employed in the large study of Divinity, which concerneth the soule: The other in the cases of the common-law of this land, which I confesse is a painfull and laborious study, and many cases with variety of circumstances therein to be considered, and those who are employd are requited for their paines, as both equity and reason doe require that a man should live by his labours. Now as concerning the Physitian, he is not behind either of the other two in the ordinary time of his study, and that both in the ordinary grammar-schooles, and the Vniversity. And as concerning the nature and quality of the particular study of this profession, it is as hard and intricate ( if not more ) as any of the former two: and besides, it is of a farre larger extent. For in the first place, schollers well know the Theory of Physicke to be a great and large field of knowledge, our Authors many and various, and of severall sorts, the Authors of severall nations, and written in severall ages and at severall times: *Greeke, Latine, Arabian*, and divers others, both antient and moderne, of all which, the learned Physitian ( for of such, and not of ignorant and unlearned Empirickes I here speake ) maketh use. And the Physitian doth yet herein goe beyond the other two, in that hee is, besides his ordinary Theory, to bee acquainted with the whole structure and frame of the body of man, as being the subject whereabout he is conversant. Besides, he searcheth into the secret and abstrusest closet and cabinet of nature, inquiring into the natures and qualities both of simples and compounds in the universall world: all things sublunary comming within the compasse of his profession: yea, the Heavens themselves come within the precincts of his knowledge, although not in that superstitious manner as some doe, and would tye us thereunto. But he considereth exactly the aire, with the alterations thereof, and neglecteth not the other Elements, with all the creatures contained therein, either for the use of food or Physicke. Now come to the Physitians practicall imployment, and what profession can compare with the Physitians paines? The severall and various constitutions of mens bodies, so diametrally differing one from another, together with the various accidents, like sudden stormes arising in the aire, make

The Divines prerogative.

Physitians study of a far larger extent then either of the Divines or the Lawyer.

Large extent of the Physitians study.

Physitians practisall paines do far exceed other professions.

the



*Postentes vario mul-  
sum diversa palato,*  
Horat.

Physitians have much  
adoc to please their  
patients palats.

And many troubles  
they must undergoe.

Physitians best acti-  
ons often mis. constru-  
ed, and they wrong-  
fully traduced.

Ignorant and unde-  
serving people often  
rob the Physitian of  
his deserved praise  
and commendation.

History.

the Physitians paines often extraordinary. What shall I say of the *Idiosyncrasicall* (as I may so call it) or individuall severall propriety of divers patients, differing often as farre, as one face from another in feature? And what a world of worke doth this breed to an honest and industrious Physitian; while as he is not only forced to prescribe fit and apt remedies against the disease, of what sort soever (which were worke enough) but must with all accommodate himselfe to give content to so many severall palats, perhaps, as he hath patients, as the *h* Poet said of his guests? Some cannot endure to take pills, some abhorre potions, some must have powders, some electuaries, and upon some wee can scarce fasten any Physicke at all, when often it standeth them on no lesse danger than their life. Some againe can abide no sweet thing: and to some againe nothing but sugar and sweet things will downe their silken throats, &c: so that many times by reason of this nicety, we cannot exhibit such fit and generous remedies as are fit to oppugne the malignity and contumacy of their disease. And thus they verifie the Proverbiall saying: *The cat would faine fish eate, but is loath her feet to wet.* And many lazy Christians would faine goe to Heaven, if they might bee carried thither in their feather-bed, or walke the broad way of their lusts and sinfull pleasures. And yet, if things succeed not to their owne or friends expectation, how carefull and diligent soever the Physitian prove in his endeavour, the Physitian oftentimes must beare the blame. Besides all this, the patients peevishnesse, frowardnesse and testy discontents, and often without a cause finding fault where none is, breedeth still a new trouble to the Physitian: that I say nothing of his extraordinary trouble many times, and paines required at unseasonable seasons. Besides, his best endeavours are often crossed, or at least suspended by womens, and other ignorant persons unseasonable whisperings, and idle suggestions, often to the irrecoverable damage and hurt of the sicke patient, and great grieve of the Physitian.

And many times, when hee hath done his utmost indeavour to prolong the patients life, like a brave Captaine, that never surrendereth his fort so long as there is any provision of munition and other necessities left within; yet at length, the fatal period of his life being come, and the oile of the lampe failing, the Physitian is many times, especially by the vulgar and most ignorant, traduced or blamed; either for some neglect, or else all his actions construed in the worst sense; and how generous a remedy soever, whether phlebotomy or purgation, &c. how discreetly soever applied, yet is often accounted the cause or occasion of the patients death. And many times, if the patient recover, although under God, the Physitians industrious paines hath proved the meanes of the patients recovery, yet is he often partaker of the smallest share of the praise and commendation.

And it fareth often with the Physitian, as it did sometimes with that famous *i* *Plutarch in ejus vita.* *i* *Captaine Lucullus*, who, after hee had subdued the Asiaticke countries, then came Pompey and reaped the harvest of his honour: so many times, when the art of the diligent and industrious Physitian hath expugned the strength, and shaken the foundation of the disease, then commeth some ignorant Empericke, a woman-physitian, or the like, who with a trifle exhibited after the use of many other laudable medicines, will carry away the due and deserved praise and commendation belonging to the Physitian, and of this I can beare witnesse, as of many instances in mine owne particular experience; so I will instance but in this one: *Within these few yeeres, I had in cure a Gentlewoman, betwixt 30 and 40 yeeres of age, and a married woman, dwelling within a few miles of this towne of Northampton, who was much tormented with the splene, the stone in the kidnies, accomponied with extraordinarie hystericall fits, commonly knowne by the name of Mother, that few thought she could recover. After I had done my best indeavour in using meanes fit for her recovery, and through the blessing of God upon my labours, she freed from all her former fits and evill accidents which did so much molest and vex her; a Gentlewoman, a neighbour of hers, her good friend, and no ill wisher of mine, advised her to drinke in a morning a cup of good ale, with some nutmegg, suger and a roset, a good gossip cup I confesse; and this same cup in this gentlewomans apprehension, carried away all the praise and commendation of this cure, although both her husband and her selfe had often acknowledged me under God the Author of her health. Now, the Divine is not*  
liable



liable to any of the premisses, and howbeit, his paines I confesse to be great, yet for the most part, he knoweth his times and seasons, for the most part certaine and ordinary; unlesse sometimes some more sudden occasion doe now and then pull from him some extraordinary paines; and then in recompence thereof, he at another time may be eased by a neighbour; but is alwaies freed from a number of incombrances, whereunto the Physitian is alwaies subject, as by comparing the one profession with the other, may easily appeare. And as for the Lawyer, although he hath this common with the Physitian, that his imploiment is not confined to one place, as is the Divines, yet is he not liable to various and divers inconveniences whereunto the Physitian is subject. Hee hath his set times at termes and circuits; and at other times when hee travells in the Countrey to give counsell or keepe courts, hee is never tied to night attendance, but hath a seasonable time alwaies allowed him for the dispatch of his businesse: and as for other particular incombrances, they are freed from them. Now, if wee compare the recompence of these three severall labourers, we shall find that the Physitian, *ceteris paribus* hath still the least share. I am not ignorant of the great difference betwixt that remuneration and recompence due to ordinary arts and bodily labour: and that which is due to the labour of the minde: the first by ordinary confession, acknowledged that it may be recompenced, but the later by judicious understandings was ever esteemed of an higher nature than could be recompenced by things of an inferiour condition.. It hath notwithstanding, by the positive lawes and customes of nations beene agreed upon, that some tokens of thankfull remembrance have beene constituted and ordeined for the labours of the learned, according to the severall and divers customes and countries. In this, as likewise all other well-governed nations, as the Divines paines are certaine, so is his maintenance in like sort certaine, as it is very equitable and fit it should be: the other two, as their paines are uncertaine, so is their pay. But the Lawyer in this hath the pre-eminence above the Physitian, that he hath the law in his owne hand, whereby such as are not admitted into their societie are kept backe from their barre, and by that meanes reape no benefit of their practice. Besides this, they have still a gap open, whereby they are in possibility to rise to places of higher dignity and eminencie in the common-wealth: and this is with them likewise common to the Clergie: and yet for all this, the Lawyers pay doth often much exceed the Physitians. The Divine hath likewise in his owne hand the sole power of admitting those of his owne profession: and if he admit of unworthy persons, it is his owne fault. As for the Physitian, the Vniversitie indeede doth conferre upon them their titles of dignitie, those I meane of their owne faculty: and some places have yet a custome of re-examination, for avoiding of fraud and deceit, before their admission to practice: the which is likewise used by the colledge of Physitians of the honourable City of London. But the Physitian here is hardlier dealt with than either of the former two: for the Clergie have herein shared with the Physitian, and retained not only power of admitting some Physitians to practice, but many of them have themselves, without any admission, intruded upon their practice, as hath been said already. Now, when the Physitian hath taken all his paines (besides the other disadvantages) to attaine to some excellencie in his profession (being in it selfe so penible and laborious) with infinite paines, both of body and minde, and cost and charges; yet still with a hope of recovering his former losses, with some competent recompence for his paines past; behold! to his great grieve, he findes some ignorant Emperick, who never yet sucked in the juice of good learning; some Surgeon Apothecary, or woman-physitian, that I say nothing of a meddling Minister, often preferred before him, in this verifying the words of the Wise-man: *I saw servants riding on horse-backe, while Princes goe a foot*. As for the requitall of their paines, although there be divers generous and truly noble spirits, who, howsoever they truly acknowledge that the Physitians paines can never be requited, yet are they not backward, according to the received custome, to testifie a thankfull acknowledgement of his love & pains. But againe, many times the Physitian meets with many avaricious, ignorant, sordid base people; who had almost as willingly part from their heart

Divines freed from any incombrances whereunto the Physitian is subject.

And likewise the Lawyer.

Physitians paines often worse requited than of other professions.

Physitians hardlier dealt with than other professions.

Physitians have many sharers with them, which iniuriouly rob them of their right.



\* Ingrati vitium animi  
 cum Deo tam minimis  
 admodum est odiosum;  
 imò vitium, haud iniuria  
 tantum existimatur, ut qui  
 ingrati dicitur, insigni &  
 absoluto quempia male-  
 dicto figat. Porro vitium  
 hoc in mortalibus, erga  
 medicos adeo tritum est  
 & còmunis, ut persape  
 danti er quempia animo  
 predictum generoso me-  
 dicum esse velle; quum  
 ejus professio aliunde ca-  
 lumnia impense sit op-  
 portuna. Sed vero mentis  
 ingrata vitio cognata  
 facit & germana. Ceterum  
 amici habemus, ho-  
 minesque rationi morem  
 gerentes, honestos atque  
 gratos, qui fastidium hoc,  
 molestiam hanc depellunt  
 nobisque faciunt animos  
 ad artem hanc exercen-  
 dam alij licet permulti in  
 nos nimio opere sint in-  
 grati. Siquidem aliqui  
 tam humani deprehen-  
 duntur, qui publice, nec  
 semel se vitam tenere  
 post Deum ab illis & il-  
 lis medicis ingenuè fate-  
 bantur; & agnita re-  
 muneracione pro sua fa-  
 cultate, medici indu-  
 stria & labore, ad fla-  
 tum ejus tuendum, nibi-  
 lomius liberaliter con-  
 stentur se non posse e-  
 um integris suis facul-  
 tatibus compensare;  
 quemadmodum re ipsa  
 verum existit. Et enim  
 si ad iumentum medici vi-  
 tam debent, vita autem  
 pluris est omnibus eorum  
 fortunis, ipsis in manu  
 non est hoc debitum  
 solvere, quamquam om-  
 nes suas facultates elar-  
 girentur. At compensa-  
 tionis caput gratia est,  
 quam medico habent,  
 aientes se vitæ nomine  
 ipsi obstrictos esse. Atque  
 hoc prinde est, ac si  
 quispiam ferrum eius e  
 manibus extorsisset qui  
 neci se dedere paratus  
 esset, aut suum ei, qui  
 te suffocare conaretur:  
 nūquid vitæ grusa illi  
 fores obligatus. Omnes  
 due facultates poterunt  
 eum remunerari post mo-  
 dum autem perbene medi-  
 co meo solvi, atque adeo  
 supra id quod debebam,

blood, as from a penny monie, although in danger of life. And many times, for  
 want of understanding, and better breeding, will make as much, yea, more account  
 of the most ignorant and unsufficient counterfeit-Physitian (provided especially it  
 cost them little, although many times it cost them more than they did ever dreame  
 of) as of the best and ablest Physitian of this Kingdome. And which is yet worse,  
 many without any feare of God, have often recourse to *Wizards, Spelmongers, Cal-*  
*culators of nativities,* and such other forbidden trash. And I cannot but bewaile the  
 blockish stupidity of many of our ignorant country people. Now, notwithstanding  
 all the premisses, both the Divine and the Lawyer have still a doore open for future  
 preferment, whereof there is no hope left the Physitian. But because I have begun  
 to touch upon this string of ingratitude of some persons (yet wishing none to take  
 this in ill part, my meaning being onely to taxe the faulty) to shew that this is not  
 mine owne private opinion alone, neither doth concerne this Kingdome onely, I  
 will set downe the words of a famous French Physitian translated out of the ori-  
 ginal, where there is an intire chapter concerning this same subject. \* *Ingratitude,*  
*or unthankfulness,* is a very great vice, and odious both to God and man: yea, so great a fault  
 is this, that whoso calleth a man unthankfull, he need give him no worse title, as comprehen-  
 ding all. Now, this fault is growne so common among people towards their Physitians, that I  
 am much amazed, that any man of generous spirit will take upon him this profession, it be-  
 ing withall so much subject to calumnie and slander, cousin germane to ingratitude.  
 But we meet sometimes with people of reason and understanding, both honest and able  
 to judge of the Physitians sufficiency, which maketh us more able to beare our burthen, and  
 proceed in our profession, notwithstanding, wee meet with a many unthankfull people. For  
 sometimes wee meet with some so courteous and ingenious patients, that will both publickly  
 and privatly professe, that next under God, they hold their life of their Physitian; and having  
 according to their ability and meanes thankesfully acknowledged his industrious care and  
 paines, confesse, notwithstanding, freely, that to requite him with a due deserved recompence  
 for his paines, their whole substance would not suffice, as it is true in very deed. For they owe  
 their very life unto the Physitian: and their life is of farre greater value. But the chiefe re-  
 compence they owe the Physitian, is the good will they still beare him, being ready to pleasure  
 him to power, and still acknowledging their obligation to him for preserving their life. And  
 this is all one, as if any man had taken a sword out of any mans hand, that was ready to kill  
 thee, or a halter out of his hand that was ready to hang thee; wouldst thou not acknowledge  
 such a man for the savor of thy life? Wouldst thou think all thy substance sufficient to requite  
 such a person? Is this then reason, to say, I have paid my Physitian well, yea, it may be over-  
 paid him (a fault seldome committed) having allowed him so much for his daily attendance,  
 and now I am out of his debt: If he hath taken paines with me, I have as well recompenced  
 him for his paines. Alas, I pity thy simplicity and sottish ignorance! that which is given the  
 Physitian, is nothing else but a small token of a thankesfull acknowledgement of that helpe and  
 succour thou hast found and received of him: for to requite his labour and paines, especially,  
 if he hath saved thy life (as by the helpe of the Almighty God, hee may doe, and often  
 doth) it is not at all in thy power, unlesse thou shouldst expose the hazard of thy life for him,  
 although he hath not hazarded his life for thine, which, neverthelesse, sometimes hee doth:  
 and thus thou still remainest indebted to him, and must of necessity so confesse. And againe,  
 a little after. God delivereth from death, and restoreth us to life by the meanes which the  
 Physitian useth for our helpe and succour. And is not this a worke rather divine than hu-  
 mane, and which no man can sufficiently requite and recompence? And therefore well was  
 it said by the wise man: Honour a Physitian with the honor due unto him, for the use which  
 thou may have of him: for the Lord hath created him. For of the most high cometh healing,  
 and he shall receive honour of the King. The skill of the Physitian shall lift up his head, and  
 in the sight of great men, he shall be in admiration. Behold then, this is the chiefe acknow-  
 ledgement of thankesfulness due unto him, honour and goodwill, as a perpetuall bond whereby  
 thou art obliged unto him: and not to be thus perswaded with thy selfe, that thou hast suffi-  
 ciently requited his paines with a small summe of monie. But there are some yet of a farre  
 more perverse and wicked disposition than these, who, after they have beene by the honest and  
 industrious care of their Physitian succoured in the time of their greatest need, yet can they  
 not indure to have it said they are beholden to him; and are not farre from hating him, who  
 hath



tanto in dies ipsi donato,  
nihilum ipsi debeo, si me  
probe curavit, si mihi  
tulit opem, cum plene  
compensavi. Ab homo-  
miser! id quod medico  
donatur exiguae est ag-  
nitionis instar accepti  
beneficii, auxilijq; maio-  
ris altari. Quippe par  
pari referre, aut laboris  
eius fructum remunera-  
re, si te ex fatis faucibus  
eripuit (ut equidem  
Divini favoris afflatus  
aura petest) in manu  
tua non est, nisi pro eo vi-  
tam profundas, etiam si  
sua ad te prohibendū a  
morte nequaquam pro-  
fuderit. Ita semper ob-  
noxius ipsi manes: ac o-  
portet animo id ipsum  
a quo adversas, ingenue  
te satens, obstrictū, &c.  
Et paulo post, Porro  
deterius quidem agunt,  
postea quam nimirum  
boni fidelisq; auxilij o-  
pera convalescent, sese  
obnoxios medico pati  
non queunt, atq; parum  
abest quis odium suum  
in eum effundant, qui  
ipsum in vita servavit.  
O summum ingrati ani-  
mi crimen! Hippocra-  
tes in Epistola ad Da-  
nagerem ita loquen-  
tem inducit.

Η' που γὰρ ὑπονοῶν ὡς  
 σαφῶς λαβᾶσθαι σω-  
 τὰ πολλὰ τῆς ἐπι-  
 στήμης ἢ διὰ φθόνον,  
 ἢ δι' ἀκαρδίαν. ὅτε γὰρ  
 νοσούντες ἀμα τῷ σώζε-  
 σθαι τὴν αἰψαν θεοῖς  
 ἢ τύχῃ προσγέμνησι,  
 πολλοὶ διὰ τὴν εὐλαβί-  
 σιν, προσάψαντες, ἐχ-  
 θάρουσι τὸ εὐεργητή-  
 σαντα, μικρὸν δὲ ἔτιν  
 ἀναγκασθέντες εἰ νο-  
 μίζονται χρεὶ ὀφειλάται  
 ὅτε πολλὰ τὸ τ' ἀτεχ-  
 νίως ἐφ' αὐτῶν οἱ ἔχον-  
 τες, αἰδριεὺς θύοντες, κα-  
 θαίρει το κρέσσον.

A 2

tradeſ-man,



\* Mr. George Coles of  
Northampton gentl.  
man.

trades-man, living in this towne, falling sicke of that dangerous disease, called *cholera morbus*, wherein was abundance of sharpe choler cast up, this disease being also accompanied with an acute fever, which how dangerous it is, the learned Physitian is not ignorant; and the which, although neither himselfe, nor his friends thought likely to be cured, yet by Gods blessing upon the meanes I used, hee recovered his former health. Being somewhat corpulent, and as in former times, so after now and then obnoxious to the head-ach, fearing also some other infirmities, yet did he never vouchsafe once to aske my counsell, having rather recourse to a Parson practiser, dwelling some dozen miles off. And this last yeere, 1631. his wife falling sicke of this maligne fever now for many yeeres so frequent in this Kingdome, yet made he rather use of a Barber-surgeon, and his wife after long languishing, being at length recovered, himselfe falls immediatly sicke of the same disease, who used still the same counsellor, of whom hee had formerly made use for his wife, who after the sight of an amber-coloured urine (as I was told) promised his patient security, who notwithstanding after the indurance of a many daies great extremity, at length paid that debt, which admitteth of no sureties. But of a farre different disposition from the former, is a \* very good friend and patient of mine, a man of good esteeme and worth within this same corporation, who for these 16 or 17 yeeres, hath made use of no other Physitian but my selfe, either for himselfe or family, besides his extraordinary grateful acknowledgement of my labor & paines, still laying hold of the smallest opportunity whereby he may testifie his love. Howsoever, this holdeth firme and sure, that the Physitians paines is the greatest, and his recompence smallest; I meane still *ceteris paribus*, making equall comparisons of all circumstances: and I am sure he doth as much for charity as any other profession. And although the ordinary fees of Physitians in this kingdome doe somewhat exceed some other places beyond the Sea (which some have, although impertinently objected) yet are they but answerable to ordinary expenses of the place wherein they live, and the ordinary pay of Lawyers and others. Besides, that in many places beyond the seas (as in all high and low Germany) the Physitians have certaine set stipends allowed them in townes and cities where they live, and a house to dwell in rent-free during their lives; by reason whereof their fees may the better be qualified. Now if any publike persons, and not altogether wedded to their owne private, would set this worke a foot, they should, I thinke, finde few Physitians against it. This were farre more worthy of imitation, than their swinish and hellish drunkenesse, and carousing and quaffing of healths, till health and wealth be both vanished quite away, that I say no worse. And by this meanes also there might bee good Apothecary shops set up in many places of the countrey, to furnish good and sufficient drugges for his Majesties subjects; in many places whereof, by meanes of ill and fusty or sophisticate stufte, many people are utterly undone; there being none to controll these ignorant countrey Apothecaries, nor yet our ordinary Empiricks and ignorant Practitioners, doing every man what seemeth best in his owne eyes. Many other benefits would hence arise, if any such worke were undertaken, and the countrey would finde at length that it would quit for cost. But because I have already touched this in another Tractat; and besides, men are so wedded to their own private, that I doubt I speake to the deafe, therefore I will now leave this point, and come to the businesse in hand.

Causes moving the  
author to undertake  
this businesse.

The cause moving and impelling me to set upon this Tractat following, was an earnest desire I had to free my selfe from that neglect I find fault within others, in not applying themselves to the publike good. And duly considering with my selfe by what part of my profession I might doe the common-wealth most service: as I have beene ready by my practicall paines above these twenty yeeres to helpe the infirmities of the Diseased; so had I resolved with my selfe some yeeres agoe the publication of the dieteticall part of Physicke, or that part which handleth the diet of healthfull people. But in this being prevented by others, and not willing to give over my former purpose and resolution to publish something that might be profitable for the publike, I bethought me of a path which had not as yet



yet been beaten by any, which might bee as usefull and profitable, if not more, than the other: and this was to set downe an orderly course of Diet for Diseased persons; which having hitherto been neglected, hath proved the cause of much mischief and disorder in diseases. And having now for a long time with <sup>n</sup> *Elihu* waited for mine elders; howbeit farre inferior both in yeeres and understanding to a multitude of learned and able Artists of this Iland, I have been bold to breake this yce, hoping that some abler understandings will after supply my defects: and in the meane time, although I be not furnished with rich treasures of silver and gold, pearle and precious stones; yet by my mite I may testifie and make known my good affection to the publike good. The difficulty of this taske then may from hence appeare, in that this subject hath seldome been handled by any either antient or moderne Physitians: and none of the natives of this our Iland (who of all others had been best able to set downe such diet as best befitted our sicke; as being best acquainted with the constitutions and other circumstances in such a case fit to be knowne) hath either in our owne vulgar, or any other tongue ever written any tractat concerning this subject. And besides, euen among all our antient writers, none of set purpose except *Hippocrates* above 200. yeeres agoe, hath handled this subject. And yet setteth he downe but the diet of acute diseases, and that according to that countrey and climat of *Greece*, where he then lived, the which how farre it differeth, even at this day, from the diet of this our Iland both in sicknesse and in health, those who have travelled into those countries, and the learned Physitian are best able to judge. And therefore it may easily appeare that that antient forme of Diet prescribed by him in his daies, did much differ from that of our times, especially of this our Iland, and after the revolution of so many yeeres. Another Tractat concerning the same subject was published by a learned *Portugall* in the Latine tongue in the yeere 1544. almost a hundreth yeeres agoe; the which howbeit it was directed to the *English* of those times, yet how short it commeth in many things of that which concerneth the Diet of our Diseased, the learned Physitian is best able to judge; and may partly appeare by that which shall be by us said concerning this subject. Our practicall Writers have indeed here and there set downe some precepts concerning this subject, together with the particular Diet in particular Diseases, and that according to the customes of the countries wherein they lived. Now out of the labours of all these learned men both antient and moderne, as well Physitians as Philosophers, Historians, Poets, &c: have I collected, this subsequent discourse, having accommodated what I have collected to these our countries wherein we live, and our custome of life: and have withall inserted many other things concerning this particular subject both of my owne and others observations, usefull and beneficiall for the sicke and diseased in this our *British* soile, and have not heretofore beene published. And besides, I have here and there as occasion served, discovered and detected some errors of many ignorant and unlearned Practitioners within this kingdom, and withall, where fit opportunity is offered, I confute divers erroneous opinions held by the vulgar sort of people, and by them falsely mainteined, to the no small prejudice and disadvantage both of healthfull and sicke persons. Now it may perhaps seeme somewhat strange, that I seeme to disclaime the handling the diet of healthfull persons, and yet notwithstanding, handle the same in my first Booke. I answer, that howsoever I doe indeed handle this subject; yet is it not that I principally aime at; neither yet doe I handle many things in that maner as I would, if this had bin that I principally intended. And indeed my chiefe and principall reason was this, that I thought it very requisite in handling the one to say something of the other. And if we shall seriously consider of it, we shall see some reason for it; the matter of both diets beinge one and the same, howbeit differing in preparation and some other circumstances, as more fully in its proper place shall appeare. Besides, one finding set downe certaine sorts of Diet, and yet ignorant of the nature and vertue thereof, might be somewhat troubled thereat, not knowing how to find out the vertue and efficacy of the same; and therefore to the end the Reader might be satisfied in his expectation, I thought good

<sup>n</sup> Job 32.4.

Difficulty of this worke, and the reasons.

None of this Iland hath ever written the Diet of the Diseased.

*Hippoc. de vita acut.*

*Brudus Lusitanus de vita febricit. lib. 3.*

Reasons why the diet of healthfull people is also here handled.



Sum and subiect of  
this whole subse-  
quent discouise to-  
gether with the order  
and method thereof.

The sicke often much  
wronged by reason of  
the neglect or want  
of good directions  
for Diet.

Better and more lau-  
dable to set downe  
the right use of re-  
medies, than to pre-  
scribe new receipts  
which may cause the  
ignorant to erre.

Remedies can never  
be rightly applied  
to particular indi-  
viduall persons, but  
by the learned Artift,  
howsoever people  
are commonly carried  
a quite contrary way.

to set downe in the first booke, the nature and vertues of the Diet of the health-  
full, the which howsoever by others heretofore learnedly handled; yet may the  
Reader, perhaps here and there find some things, either not heretofore touched,  
or at least some things cooked after a new manner to set his appetite on edge. Re-  
sides, there are inserted many both pleasant and profitable problemes, concerning  
this dieteticall point. And this is the subject of the whole first booke, wherein  
I thought that fittest, after the order of right method, to precede, which maketh  
for the explanation and explication of that which followeth. In the second booke  
I come to that which I principally and first intended, the Diet of the Diseased,  
where I proceed in order, as may appeare by the titles of the Chapters and con-  
tents of the Booke, and so proceed in the third and last. It is likewise to be ob-  
served, that some things concerning all evacuations, but by phlebotomy and pur-  
gation especially are here particularly and largely discussed, whereby people may  
the better be enabled to detect and discover the ignorance and unsufficiency of  
many ignorant persons intruding upon the practice of this profession, and to pre-  
vent imposture. The learned and judicious Artift I take not upon me to teach  
or direct; as knowing that were but *Sus Minervam*. My purpose is only to teach  
the simple, ignorant sort of people, whose credulous simplicity is too often ex-  
posed as a prey to every cheating and ignorant asse. And besides, the vulgar are  
ordinarily so ignorant of the nature of that which is with them in most frequent  
use, that they often judge of it farre otherwise than it is indeed. And whereas in  
some diseases, diet it selfe, if duely administred, might sometimes even cure the  
disease; and in others accelerate, facilitate and shorten the cure of the same; the  
patient is often, by reason of the neglect thereof, much wronged, and health much  
hindered. What persons of ordinary understanding, if he hath either been sicke  
himselfe, or yet frequented such places where they have been, but can tell that  
this is a materiall thing to know, in what time of the disease the sick is to be fed;  
together with the substance, quantity, order, &c. Give a sicke person food in the  
height of the paroxysme or fit, and see what will be the successe. The like may be  
said concerning the due, timely and orderly administration of Phlebotomy, and the  
use of all manner of other evacuations. And then consider whether this be all that  
belongeth to the practice of Physick, to exhibit some medicine at randome with-  
out any more adoe, as is the too too frequent custome of many now adayes. I  
know some will perhaps, greedily gape for some long receipts, or remedies against  
divers diseases. But the judicious and understanding may easily conceive, that it  
is farre better and more excellent to set downe the right use of those already pu-  
blished, than to set downe a rabble of remedies, which may so easily be abused to  
the prejudice of a many people. And I dare be bold to affirme, that if all the good  
and the harme these prostituted medicines have produced, were laied in even  
scales, the hurt and harme would farre weigh downe the help. If it were possible  
to set downe remedies with all the severall circumstances, whereby they might  
be duely accommodated to severall individuall parties as they ought, there were  
some reason for it. But this was never yet in the power of any mortall man to  
effect. And therefore, me thinkes, it is farre better to teach the ignorant people;  
that things without reason are to be ordered and guided by the lawes and rules of  
reason. Those remedies therefore are to be sought for in the learned workes and  
volumes (which Empiricks and all sorts of ignorant Physitians are never able to  
attaine unto, and by consequent unfit to practise this profession) of the judicious  
and learned Physitians of all ages; and can by none but by a judicious understand-  
ing, trained up in that profession, be duly as they ought accommodated to severall  
individuall parties; *observatis observandis*, with due observation of all the severall  
circumstances of time, place, person, &c. Hence then may easily be evinced the error  
and ignorance of such as divulge abroad in the vulgar tongue, their rare secrets (as  
they call them) against any disease whatsoever. I doe not deny, but they may some-  
times be seconded by some prosperous and successfull issue in some: but that it is  
but by hap and hazard (as we say) *as the blinde man throwes his staffe*; concerning  
which, something hath bin said already. But when I see the world use these aright,  
they



they have already, then shall I be both ready and willing to communicate further what I know. My earnest care and indeavour hath ever bin since my first setting vpon this profession, is, and ever, I hope, shall be to benefit the publike: but by such a course I should rather abuse than benefit any. What my owne paines have beene in this particular worke, I leave to be judged by the judicious and learned; especially such as have themselves beene no strangers to these labours of the minde, undertaken especially to be published to posterity, and to remaine upon record for after ages. And whereas I here and there meet with some particular offenders faults or errors, let the publike plead my apologie, whose cause I have here undertaken. And he who is the searcher of all hearts, is my witnesse, that I am farre from hating the persons of any of these offenders, but hate their faults only, and wishing a reformation, where the publike, especially, is so much thereby interested. And therefore as charity is not suspicious, so I hope the honest and ingenuous Reader will interpret my honest indeavours in the best sense. I might, I confesse, have been deterred from acting any part in the view of so learned, eloquent and elaborate an age wherein we now live, as is proverbially said, *Obstreperare anser inter olores*: yet having now by experience found, that my former rude labour of so small account, hath found some kinde entetainment abroad, I have been thereby the more imboldened to proceed to the publication of this worke, which yet, I hope, shall be of some better use. And if this shall find expected acceptation at thy hands, courteous Reader, it shall, I hope, afterwards appeare, so long as God shall preserve health and life, that I shall not with that evill servant, hide my talent in a napkin, but put it forth to the profit of the publike. And whereas I have here insisted most upon generall directions, if God prolong my life, I may hereafter proceed to a more particular direction for the diet in particular and individuall diseases; although there be here many particulars concerning acute diseases set downe. I am not ignorant also, that among so great a multitude of judicious and refined understandings, there may occurre divers dainty apitian palates, who will scarce allow of my course cookerie, how dainty soever and wholesome the dish be in it selfe to a hungry appetite: and some criticke and sharp censuring *Aristarchus*, may, perhaps, coudemne both me and my worke. But I shall be no whit thereby discouraged to be a sharer with many betters than my selfe: My chiefe aime and intention, I confesse, hath beene, and is herein to helpe the ignorant and deluded multitude, wherein some of the better sort may, perhaps, be acquainted with something they knew not before: I have for this cause accommodated my selfe as much as in mee was possible, to the understanding of the meanest & most ignorant, whose cause I take here principally upon mee to plead. And yet I have so framed this whole building, that the learned shall finde here and there some marginall refreshings. And although I sometimes handle one and the same thing severall and divers times; yet may it plainly appeare, that this is no tautologie and vaine repetition of things already handled: As water is first handled as an element common to all creatures, and the various divisions, and the utility thereof in generall. It is againe handled as the first and most ordinary common drinke, together with the severall waies of cooling and correcting the same. In the third place, among severall drinckes of the diseased, this is also mentioned, and whether it may safely be exhibited to sicke people, and when or what may supply the defect thereof; and divers profitable points concerning the same. And in like manner, the aire is in the fift booke handled as a common element, with divers other things concerning the sicke, with many other things thereunto belonging. But lest I prove unmannerly in deteining thee too long in the porch, I shall intreat thee, courteous Reader, now to enter with me into the parlour, and to accept of such homely provision as I could provide for thee, and what is otherwise wanting shall be supplied with a hearty welcome.

The publike must be preferred before any private person.





# THE DIET OF THE DISEASED.

## THE FIRST BOOKE.

### THE ARGUMENT.



*I*n this first booke are contained the natures and properties of the aire and other Elements, the winds and such other things thereunto belonging: All maner of food fit for the use of man; both bread and drinke, naturall and artificiall, together with the use thereof, and the various wayes of preparation: as also the nourishment afforded vs by fouresooted beasts, both greater and lesser; of fowles of all sorts, and fishes; as also concerning all manner of pot-herbs, sallets, sauces, spices in most frequent and ordinary use. And by the way are here and there handled divers pleasant and profitable points not a little concerning the health of mankind: as namely concerning climaticall yeeres, concerning the period and prolongation of mans life; and whether by art it may be prolonged or no; and whether one may live any long time without food or no? Concerning the use of the Elements, especially aire and water, with the right use and election, and some other things concerning them. Some questions concerning the use of drinke at certaine times. Something also concerning gluttony and drunkennesse, being the abuses of the creatures, with the many mischiefs thereby insuing both to the party in private, and to the whole common-wealth in generall.

CHAP.



CHAPTER I.

*Divers acceptations of this word Diet; what health is, and whether Diet be a thing necessary for healthfull and sicke persons.*



Health of body is accounted the prime and chiefe happinesse that can befall a mortall man in this earthly Tabernacle of clay, so sickenesse being a reward of sinne, is one of the greatest sorowes that can befall a mortall man. Now, as the great Architect of this universe, hath provided a multitude of meanes, both for preserving in health, and repairing the same when it is lost, to this *Microcosme* man; so among all these none more effectually than a due and orderly

Health best earthly happinesse, as sickenesse the greatest sorrow.

Diet: And because the matter of diet, as well in healthfull as diseased persons is one and the same in substance, howsoever differing in preparation, &c. therefore, I must of necessity say something concerning such things as are incident to the use of man, for the maintaining of health, and preventing future infirmities, and afterward descend unto a particular survey of the diet of the diseased, with divers things thereto belonging. But before we proceed, it will not be amisse, first, to explaine the ambiguity of this word Diet. Amongst the *Greeks*, this word Diet hath divers acceptations; and first, a certaine kinde of life, or profession. Secondly, it signifieth an habitation, or certaine place of abode, as in *England, France, &c.* Again, it signifieth certaine houses of pleasure, into the which, personages of note did, sometimes, for their recreation withdraw themselves. Amongst the *Latines*, it signifieth a certaine place next adjoyning to the parlour, or rather a part of the same, wherein (saith *Varro*) they were wont in the day time to take their repasts. It signifieth also an assembly or meeting of many about some serious and important businesse; and thus the *Germans* call their generall meetings, wherein the *Princes, Electors*, and other *Princes of the Empire* are assembled, Diets; and such also are our *Parliaments* here in this Island. In these latter times, custome hath so farre prevailed, that not onely hydroticke, or sweating drinckes, exhibited for the cure of the poxe and other chronicall diseases; but even our purging ales also, and such other infused purging drincks, and continued for certaine daies, have assumed unto themselves this same name. But Physitians doe most commonly take it for all the fixe things, called not naturall, as the aire; meat and drinke; repletion, and evacuation; Exercise or motion, and rest; sleeping and waking; passions or perturbations of the mind: of all which, by Gods good assistance, I purpose hereafter to speake somewhat largely, and how hurtfull and helpfull they are, both in sicknesse and in health. \* *Galen* observeth, that in the time of *Homer*, diet was not taken notice of, nor any waies looked into: And *Plato* writeth, that the antient Physitians seldome observed this diet. *Hippocrates* was the first

Divers significations of this word Diet.

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And as Physitians commonly use it.

\* *Lib. ad Thrasit.*



<sup>a</sup> Lib. 29. Cap. 1. that brought it in request, and so is by <sup>b</sup> Pliny acknowledged for the first author of the same. Now, before we descend into a particular survey of these fixe things; we must first handle some generall points, and in the first place, What health is, that thereby the contrarie, to wit, sicknesse, may the better be scene in its colours. *Nam contraria iuxta se posita magis elucescunt.* This therefore, and some other things thereto belonging, shall goe before, and then take other things in order.

\* Eam vero corporis constitutionem, in qua nec doloribus cruciamur, nec in vite actionibus impedimur sanitatem appellamus. Sanitas una optima est, et ut sic dicā consummata, atq; summa; quædam vero, seu deficiens ab hac, nec plane absoluta perfectæque, atque hac etiam latitudinem habet non parvam. Quare etiam sanitates multæ variegatæ ipsa cōmuni omniū forma unde dictæ sanitates sunt, sed maioris minorisq; ratione inter se dissidentes. Gal. de sanit. tuenda lib. 2. ¶ Quia propter si eorum que natura hamidiore calidioresque sunt mutare temperamentum ad frigidiorē sicciorēque speciem libet, contrariam his viçibus rationem instituas oportet, sin id custodire placet, similem. Idem lib. 6. de tuenda sanit. ¶ Vide lib. de sanit. ad Thrasibulum.

Plato wisely warneth us, that the principles of every Art and Profession, are diligently and narrowly to be inquired into, because that from any one false principle, doe innumerable false and erronious conclusions proceed. It is agreed upon by all for an uncontrolled truth, that then men are said to injoy perfect health, when their actions are duly and well performed, as to be sicke when the faculties lie a languishing. \* Galen defines it a symmetrie, or due proportion. Now, this due proportion is double, the one perfect and absolute, the other imperfect, and declining from the former integrity. In like maner, health is of two sorts; one perfect and exquisite, and another imperfect: and yet betwixt these two is a great latitude comprehended, in so much that it may be divided into eight severall degrees, answerable to the eight severall temperatures, or constitutions of mans body. So that we may say, a man is in health, when as there is no sensible impediment or hinderance of his actions to be perceived, whereby diseases are ingendred. Now, this by Galen is as a fundamentall point laid down, that Health is preserved by things like unto the temper and constitution of the body; neither neede this tenent seeme strange to any: for seeing diseases are cured by contraries, why should not health be preserved by things which are alike; neither doth it any thing at all make against the truth of this principle which some object. ¶ concerning children that are naturally of a hot constitution, who are to be accustomed to cooling things: as likewise old men, who by reason of their age, being of a cold constitution, are to be nourished with diet of a contrary quality; for, according to the same Galen, there be s two parts of health; one called *euectice*, preserving it by things like unto it selfe; another called *correctrix*, or the correcting part, amending that which is amisse. But because this is a question better besitting the schooles than this place, I passe it over, and proceede to that which followeth, to wit, Whether diet be a thing necessary for healthfull and sicke people or no.

That a strict and precise kind of diet is by diseased and sicke people to be observed, may perhaps finde entertainment for truth, from an ordinary understanding: and that by reason, that whensoever the speedy recovery of former health is hindered, it is for the most part occasioned, by reason of the omission of the necessary rules of diet, for the which cause amongst the antients, after Hippocrates, as the Physicians employment was not in every one alike, so were there some of set purpose appointed to wait upon the sick diet, called for this cause *Clinici*, or attending the bed of the sicke, as hereafter shall appeare. And Galen writes, that there is no remedie whatsoever of so powerfull an operation, that can performe the helpe it promiseth, without the help and furtherance of a good and orderly diet. But whether it be so strictly by healthfull persons to be observed, may, and that not without some shew of reason, be called into controversie, and



and that by reason of the saying of *Celsus*, that a healthfull man ought to be tied to no rules of diet; and not farre dissenting from this, is that old saying: *Qui medice vivit, misere vivit*. Hee that leads his life according to Physicians prescriptions, leads a miserable life. *Alphonſus*, King of *Aragon*, having heard by what manner of diet one had attained to 90 yeeres of age; replied, that hee had rather die within ten yeeres then live a hundred yeeres by meanes of so strict a diet. And I make no question, that without seeking farre, wee might easily find many of this *Epicurean* Kings mind: but since that health comprehends within its compasse a great latitude, it cannot be that a like diet should fit every individuall and particular person: Such as by reason of a laudable temper, and natural constitution of body, even from their very cradle injoy a perfect health, are by an extraordinary prerogative privileged above their neighbours, and may more boldly deale with any kinde of diet; but let even such not be too bold, but wise and circumspect, lest they be overtaken: and although the constitution may be strong, yet we know a strong and able horse may be overloaded, and sometimes haue his backe broken: and let the aliment be of as laudable a condition as it will, and thy stomacke as strong as that of the *Ostrich*, yet may it be mastered at length. And consider well this sentence, worthy to be ingraued with letters of gold: *Plures gula, quam gladio periere*, The sword hath killed his thousands, but gluttony his tenthousands. How many generous gentlemen of noble parentage, and of an ingenious and liberall education, might have attained to *Nestorian* yeeres, and shined like bright starres in their orbes, by the great good they might have procured to their common countrey, if they had not too much prostituted themselves to their sinfull and carnall pleasures, and bin drowned too licentiously in their worldly delights, which have too much now adaies ceized upon the most part of the *Christian* world. Now, such as are valetudinary, and of a more crazie constitution, ought in a stricter manner compose themselves to a more exact observation of physicall prescriptions. *Herodicus* being but of a crazie constitution of body, yet by vertue of his precise diet, attained to the age of an hundred yeeres. *Asclepiades* relied so much upon his diet, that he would lay a wager against Fortune, that hee would never assume to himselfe the name of a Physician, if ever he fell sicke. And surely, who so considereth aright the fraile and crazie condition of the body of man, dare scarce be so bold as to lay any such wager. I count it for a miracle (saith *Plinie*) and finde but onely this one example, that *Xenophilus* the *Musitian* lived an hundred and five yeeres without any bodily infirmity; or as <sup>d</sup> another calleth him, *Pythagoras* of *Chalcis*, <sup>c</sup> *Curtius* relateth the life of the Philosopher, *Calanus*, who being surprized with a great loosenesse, and fearing lest his former felicity of seventy three yeeres health should be by this noysome disease interrupted, threw himselfe into the fire, and so was consumed into ashes.

A good and laudable diet is not only to be observed of the sicke, but even of such as are in health also.

*Plures gula, quam gladio periere.*  
The sword hath killed his thousands, but gluttony his tenthousands.

*Herodicus* his strict diet.

*Asclepiades* his confidence of the use of diet.

<sup>c</sup> Lib. 7. cap. 50.

<sup>d</sup> *Valer. Maximus* l. 8. cap. 2.

<sup>c</sup> *Q. Curtius in vita Calani.*



## CHAP. II.

*Whether by meanes of Diet the life of man may be for many yeeres prolonged.*

*a Theophrast. moriens naturā accusavit, quod vitam longiorem br-  
xis animantibus dedit,  
hominibus vero tam  
breve & malignam,  
ut aqua lance vitam  
& mortem pensitando,  
dubites an vita an mors  
sit optabilior. Quineti-  
am aestimatione noctur-  
na quietus, quisque di-  
midio vite sue spatio  
vivit, & pars aqua  
morti similis transigi-  
tur: ne reputantur in-  
fantie anni sine sensu,  
nec senectū in pœnam  
vivaces; tot periculo-  
rum genera, tot morbi,  
tot casus, tot cura, toties  
invocata morte, ut nul-  
lum frequentius votum,  
&c. Reolanus ju-  
nior in privatis præ-  
lect.*

*What life is.*

*b De vite definitione  
varie sunt Philosophorū  
sententie & definitio-  
nes. Arist. tamen ut &  
medici omnes ejus essen-  
tiam in calido & humi-  
do collocant.  
Vide Arist. de longi-  
tud. & brev. vitæ cap.  
2. Iohan. Magirum  
physiol. li. 6. cap. 4, &c.*

*c Galen lib. de mara-  
smo & lib. 1. salut.*

*Reasons seeming to  
prove that death may  
be avoided.*



It is reported of that famous Philosopher *a Theophrastus*, that dying, he accused nature, in that shee had given and granted to brute and unreasonable creatures a long, and to man the noblest of all other creatures so short and so sorrowfull a life: in so much, that weighing both life and death in even and equall balance, one might, and not without cause, doubt, whether life or death were rather to be chosen: as also in regard of the nights rest, a man lives but the one halfe of his time: that I say nothing also of the yeeres of infancy, when as he liveth void of understanding; and of old age, his yeeres seeming to be produced to this period onely for a punishment, witnesse so many cares and casualties; so many dangers and sicknesses, extorting so frequent an invocation of death, that nothing seemeth more welcome then the fruition of such a wish. But unjustly was noble nature of this unjust judge condemned before shee was heard: For, shee like a kinde and loving mother, being very solicitous and carefull of the life of man, hath not onely ministred unto him such things as are necessary for the maintaining and producing of his life; but besides, hath indued him with reason, and given him hands, to the end hee might more comfortably make use of such things, as she in her bounty had bestowed upon him. Now, *b* our life consisteth in moisture and heat, neither is our life any thing else, *but a joint-continuance of heat and moisture in our bodies.* But since our heat doth daily consume & waste away this naturall and radicall moisture, it is againe by the like humidity to be repaired. Now, this is performed by meanes of food, both meat and drinke; the right and moderate use whereof this dieteticall part doth instruct and direct; the which also not onely maintaineth and entertaineth health present, but helpeth also to recover that which is by sickness impaired (and as some would have it) produceth the life of man farre beyond the fatall period for all men appointed. And some there were, who by meanes of diet, would promise the perpetuity of mans life, and of a mortall man, to make him immortall; and such a one was that *Sophist* mentioned by *c Galen*, who promised immortality to all such, whose education he had from their tender yeeres undertaken. *Galen* is of opinion, that the necessity of death, can by no solid reason be demonstrated, but confirmed by experience onely. Some, who would make good *Galen's* assertion, argue thus: All men die, either by meanes of externall, or internall causes. Externall causes, which procure violent death, are either such as may be avoided, and befall the body of man from without; as blowes, bitings of venomous beasts, and the like; all which, since they may easily be avoided, come not within the compasse of



of this dietetiall art; or else they are unavoidable, and such be the things we call not naturall, by the excesse and defect of the which, diseases are ingendred, and death doth thereon ensue. In the golden mediocrity consisteth this health we now discourse of, the which, whosoever shall strictly observe, shall prolong his life for many yeeres. This mediocrity did our forefathers in that first and golden age of the world, strictly observe, and so many of them attained 900. and some neere 1000. yeeres. Neither are we to suppose that these were Lunary yeeres, or of the age of a Moone onely, as <sup>d</sup> S. Austine proves against Pliny and Baro. But yet further, the longevity of these our forefathers, did not onely depend upon their simple diet, but there was besides a speciall providence in prolonging their lives; and that as well for the multiplication of mankind, as also by meanes of their long lives, they might the better attaine to the knowledge of the arts and sciences, mathematicall especially, and that part principally which concerneth the motion of the celestiall orbes, which required no small time. The <sup>e</sup> internal causes of naturall and fatall death are, according to Galen, three; naturall drinesse, the continuall wasting of our triple substance, and the abundance of excrements. Now, naturall drinesse may be prevented by such things as moisten much. The wasting of our triple substance may be prevented by good ayre, meat and drinke, of a good and laudable quality, engendring but little excrementitious matter: and if notwithstanding, by reason of their condition or quality, they shall chance to ingender any excrement; they may either naturally, or else by artificiall meanes be voided out: And therefore conclude they, by this dieteticall art, may the naturall causes of fatall death be declined. But this is an uncontrolled truth: *Contra vim mortis, non est medicamen in hortis.* It is appointed for all men to dye, and then commeth in judgement, saith the Oracle that cannot lie. True 'tis, and cannot be denied, that by vertue of a laudable diet, the life of man may be prolonged to an hundred, or an hundred and twenty yeeres, as hath beene published by <sup>f</sup> some of our Authors: but for ever to be perpetuated, is impossible, and that both by reason of the materiall and the efficient cause. The matter is either first or second: the first matter, by reason it hath adjoynded privation, a maligne principle; therefore cannot alwaies continue the same. The second matter is of the elements, whereof the body of man is composed; the which, howsoever it containeth in it the substance of the elements well united and compacted together; yet can their disagreeing qualities never so well be composed, but some discord and disagreement will arise, which is the cause of dissolution of the whole frame. The efficient cause is either remote or neerer: the remote is God himselfe, who hath placed severall and contrary motions in the heavens; \* one from the East to the West, and is once every day accomplished; Another againe from the West to the East, which are at great length to be found in the writings of our learned Astronomers. Now, if God would have made the world to continue for ever

<sup>d</sup> Lib. 15. de civit. Dei.

Why the Patriarches lives were so long.

<sup>e</sup> Naturales cause fatalis interitus tres sunt; naturalis siccitas, perenne triplicis substantie effluvium, & copia excrementorum. Idem Gal. loco nuper citat.

Hebr. 9. 27.

<sup>f</sup> Thomas Philologus de vita ad 120. annos producenda. Et nuper Claudius Diodorus de eodem argumento.

Reasons why the life cannot be perpetuated for ever from the materiall; And from the efficient cause.

\* Duo diversi sunt in Caelo motus; unus nempe ab ortu in occasum, qui dicitur motus decimi caeli, & quo motu omnes inferiores caeli, atq; adeo omnes planetae spatio Diei & noctis

Etis ab ortu in occasum circumapiuntur: alter vero motus est proprius inferioribus caelis, & imprimis sphaeris planetarum, quae motui ista decimi caeli veluti obnitentes, contra moventur ab occasu in ortum, qui quidem motus longe est tardior quam motus ille primus decimi caeli, &c. Keckerm. System. astron. lib. 1. cap. 13.



Ordinary period of  
mans life, not rec-  
koned above 100 or  
120 yeeres.

3 *Quaquam & ipsi Paracelsi & qui eorum medicinis utuntur brevis sint vita, & morbis vexentur; tamen iactant suum universale. Novimus aliquos qui metalla per lapide tinxerunt, sed qui nec se, nec alios a morte & morbis preservare potuerint. De potentia artis multus est Rogerius, nec est ullus Paracelsicus quin ad ostentationem usque profusus sit promissionibus. Argumenta proferuntur a quibusdam longevis sine regimine, quod impossibile est esse perfectum sine medicinis, ut al. antimony, auro potabili, lapide Philosophorum, &c. Quid multis? deficit ars in ipsis professoribus; Si obijcias hoc illis, prætendunt terminum naturæ, defectum medicinae talis, & alia frivola Crollius ridicule Paracelsum ad vitam longam pervenire potuisse negat, quia veneno sit sublati. At si promissa chymica sunt vera, debuit & contra venena fuisse munitus: ut Mithridates, &c. Andr. Libav. analys. confess. fratrum de rosea cruce medit. 62.*

*Memorable hoc evenit quod Adamus a Bodenstein Paracelsica sectæ Coryphæus, cum libello edito se pestem præcavere, & curare posse sua theriaca, quam ex chymicis concinnabat, divulgaret: Peste correptus, nemine tunc in ea platea aegrotante, peste penitus fere in urbe cessante, interierit. Plat observat, medic. lib pag. 309. pestil 6. Accidit tunc quoque hoc memoria dignum, quod impostor quidam Pseudomedicus circumforaneus, globo quodam ex stibio, uti ex operatione illius potui conjicere, composito, vinoque immerso, unicum illud exhibendo, omnes se curare posse peste infectos gloriatus est, peste primum uxore eius correpta, ipseque mox eadem perierit, poenarumque audacie sic ambo dederint. Idem ibid.*

*Præterea vixerunt multi vitam alienam, idque iuxta præscriptum delictæ naturæ, inter quos fuit Syrus, qui cum de vita laboravit, robusti cuiusdam adolescentis, qui tum forte adsistebat, vim atque naturam attraxisse dicitur; idque per imaginationem sic est consecutus, ut sensus, cogitationes, denique, animus ipse in alium transferretur. Per talem imaginationem Archasas uniuscuiusque eruditi, atque prudentis hominis scientiam atque prudentiam attraxisse dicitur. Parac. de vita longa lib. 1. cap. 8. Est tertia velut quadam magica, qua quis vitam producit suam adminiculo alienæ. Modus autem attractionis tam vitæ alienæ a Syro, quam intellectus, seu prudentiæ ab Archasæ, seu Archelao consistit in imaginatione, de qua multa Baco in hoc eodem argumento. Attractionem hanc, si vera est, sequitur necessario transcorporatio animarum, quam Iohannes Picus perhibet omnes sapientes credidisse, Indorum, Persarum, & Aegyptiorum & Chaldeorum. Leo Suavius scholio, ad idem cap. non minus coarguitur ex Plinio longinquitas vitæ in Bacthane & Paracello, quam in Anacreonte aut Xenophonte, qui quidem in Impetrim Mululcaciorem Insula Regem 800 annis vixisse scribit, & filium eius 600. Quæ omnia existimat inscitia temporis scripta esse, quod alii annis æstate unum determinabāt, & alter hunc, &c. Id. ib.*

sometimes

(faith *Plato*) he would never have placed these contrary motions in the heavens, because identity and unity is the cause of continuance, as contrariety the beginning of destruction. The neerer efficient cause is our naturall heat, which by little and little destroyes our naturall and radicall moisture, the which once failing, death undoubtedly followeth. And howsoever by the use of aliments it be in some sort repaired, yet this devouring heat getteth daily ground of it, till at length it giveth it the foyle; concerning which, more may be seene in the workes of the worthy *Plato*. It hath then sufficiently and plainly appeared, that the life of man, by meanes of a good and laudable diet, may be prolonged, and diseases prevented; howsoever death is unavoidable. But then here one may aske what is the ordinary period whereunto the life of man by meanes of art may be prolonged? Our ordinary Authours, as wee have said, assigne 100 or 120: but wee have a certaine sort of people, who in shew, would seeme to transcend vulgar understanding, and tell us strange things of the prolongation of mans life for many yeeres, farre beyond this above-mentioned period; and that by meanes of certaine medicines made of metalls, of gold especially; and these be *Paracelsus* and his followers: And although this great miracle-monger (as his foolish followers would make him) died (not without tormenting arthriticall paines many times, notwithstanding all his secrets) before ever hee attained the 60<sup>th</sup> yeere of his age, yet will not their folly depart from them if they were braied in a mortar, affirming him yet to live in his grave by vertue of *aurum potabile*, writing great voluminous bookes, and inditing many profitable precepts to his disciples. I hope the Printers shall not want worke when they are ready. But *Paracelsus* tells us yet stranger tales (for, I doubt the reader will account them for such) <sup>h</sup> of attracting not onely life, I meane strength and vigor from a young man, but relate of one who drew learning and knowledge from another; yea, that from any learned man he met, and kept company with, hee could easily by vertue of his strong imagination attract and draw unto himselfe the others wit and learning. The same <sup>i</sup> Author, and his expositor tell us strange things of the long life of some particular persons, where is likewise to be observed the great confusion he useth, as in all his writings, so in this particular, where



sometimes hee mentioneth mortall men, as the Patriarches, and others: <sup>k</sup> and againe, confounds this narration with a discourse of immortal spirits, who are neither to be confined within his 1000. nor yet 1200 yeeres. And is it not a thing ridiculous, now in these later times, to extend the life of man-kinde to 1000; 900, or, at the least to 600 yeeres? And besides, may it not easily to an indifferent understanding appeare, how ridiculous this opinion is, that *Adam*, and the rest of the old Patriarches lived so long by vertue of the Philosophers stone? And what then became of this so rare medicine, when holy *Jacob* complained, that few and evill were the daies of his pilgrimage? And how came it to passe, that *Abraham* and *Sarah* lived then so short a while? That *Isaacs* eyes were dimme? Did their forefathers envie them such a medicine? all Arts and Sciences were transmitted from the antient Patriarches to posterity, and were they so envious, as to conceale from them so great a good? If these prattlers could by their owne experience make this appeare, there might be some colour for us, to beleieve they had knowne this Art, and concealed it from their successors. But the contrary hath already appeared, whatsoever they prate of one <sup>l</sup> *Artephius*, who by meanes of his wisdom (as they say) lived 1000 yeeres. But now, it may be, some will here aske mee the question, whether I am not of opinion, that mens ages now daily decline, the world waxing old, and some holding that the <sup>m</sup> Sunne, now, by that reason, to wit, of the age of the world, draweth neere the earth, as having more need now in this old age of a greater supply of warmth then heretofore: But as concerning this subject, because <sup>n</sup> it hath beene of set purpose in a large volume handled at great length, I shall neede to say the lesse; yet something I must say concerning this subject now in hand, I meane the life of man. If this assertion were of an infallible truth, that the age of mankinde had proportionably still declined, then had the period of mans longest life beene by this time comprehended within a very small number of yeeres. But the contrary of this we see by daily experience confirmed: that in many places of the world, yea, and in most, <sup>o</sup> men live as long as in antient times; I meane, after the times of our first forefathers, the old Patriarches. This caution I would withall to be put in, that in our comparison with antiquity, we must alwaies put in this proviso, *ceteris paribus*, making the cases both alike. As they lived a sober and frugall life, free from excesse of meate and drinke, and such other things, as have so much abridged the life of man in divers parts of the world, so must wee suppose of our times. And that there have beene in severall ages and times, such long lived people

<sup>k</sup> *Quantum autem ad longevitatem attinet, scite lunares populi ex Phedone Platonis introducuntur in altissimam terræ fastigio supra nubes habitantes, qui ob diuturnitatem ævi non tam mortales homines, quam immortales demones habeantur. Pulchre etiam a Ficino Arabes Astrologi producantur qui ultra lineam æquinoctialem ad meridiem subtilissimos montes narrant, incolas; demones quosdam, qui neq. oiri, neque mori videntur: sicut scribit Paracellus de Hildevio, &c. Idem Leo Suavius scholia ad cap. 1. lib. 4. Parac. de vita longa. Quis enim credet ad 1200 annum posse perveniri? Adde inquit & Mathusalem exemplum propono. Et ex parte subjuncti naturalem vigorem, de quo in Mose, lib. 1. Deinde medicinam præstantem. Tertio locum eum corpori convenientem; locum inquam in aere seu esse quinto, vel nubibus, ubi nulla est corporalitas, atq. ubi habitant qui dicuntur somno sepulti, &c. Idem ibid. <sup>l</sup> *Humane vitæ spatium longe aliter est coercendum, licet (instituto miraculo) Artephius dicatur à Barchone ope sapientiæ suæ 1000 annos vixisse, quemadmodum alii quidem primo mundi seculo. <sup>m</sup> Copernicus docuit Solem esse viciniorem terræ quam tempore Ptolomæi fu-**

*erat per miliaria Germanica vicies sexies mille sexcenta, & sexaginta. Phil. Melanchton in physicis ipse quoque statuit Solem esse viciniorem terræ, & ait, Deum veluti Solem terram versus retraxisse, quo natura effœta egeat majori calore & fermento. Alii autem Astronomi, & Physici istam mutatam Solis vicinitatem penitus repudiant, inter quos est imprimis magnus ille Scaliger qui exercit 90. sect. 2. violenter Copernicum nostrum insectatur. Disputat autem de ista Solis eccentricitate Clariss. Mathem. Organus cap. 1. prog. ad annum 1604. & docet esse quidem revera Solis eccentricitatem mutatam, sed non esse tantam quantam Ste. Florus ex sententia Copernici posuerat, sed vix dimidio tanta, ita ut in eo congruat cum sententia Melanchtonis; qui in physica, ubi de Sole tractat, dicit Solem propiorem terræ esse factum quam fuerit tempore Ptolomæi miliaribus Germanicis novies mille nongentis. Keckerm. systemat. Astron. lib. 6. cap. 13. <sup>n</sup> 23 Richard Hacluyt <sup>o</sup> Anacreonti poeta de iis qui 200 annos expleverint Damiatos astipulatur memorans Pistorium præcipuum corpore viribusque. Etiam 300 Alexander & Cornelius Dandonem quendam in Illyrico dicunt vixisse. Leo Suavius in cap. 2. lib. 4. Parac. de vita longa.*



¶ The sobrietie of the *Floridans* doeth lengthen their daies in such sort, that one of their kings told me (saith *Morques*) that hee was 300 yeeres old, his father which he there shew'd mee alive, was 50 yeeres elder than himselfe, when I saw him, mee thought I saw nothing but bones covered with skin. His sinews, veines and arteries (saith *Landoniere*, in description of the same man) his bones and other parts appeared so clearely thorow his skinne, that one might easily tell them and discern the one from the other; hee could not see, nor yet speake without great paine. They shewed mee their off-spring to the fifth generation, and yet it was told them by the other *Indians*, that the eldest of them both might by the course of nature live 30, or 40 yeeres more. *Purchas his pilgrim*, lib. 8. cap. 7. *Americus Vesputius* saith, the *Brasiliens* live 150 yeeres, and that they have alwaies an Easterly wind, which tempereth their aire. *Idem* lib. 9. cap. 4. ¶ *Macrobius* in *Africa*, saith *Herodot.* lib. 7. live ordinarily 120 yeeres; their meat was boild flesh, their drinke, milk. *Idem* lib. 4. cap. 14. ¶ *Deuteron.* 3. 11. 1 *Sam.* 17. 4, & c. 2 *Chron.* 11. 23. *Switzers* tall and lusty men, especially in the Canton *Zurich*. ¶ *Platerus observat. medicin.* lib. 2. pag. 548. The inundation of the whole world by the deluge, was not the cause of the abbreviation of the life of man,

in the world, may appeare to those that will search into antient writers: and thus wee read of some that lived 200, some 300 yeeres; and the above-mentioned Writer relateth the long life of *Iohannes de Temporibus*, or *Iohn of Times*, and divers others; and late Writers tell us stories of the long lives of the people in *Florida*, where it is reported, that some there exceede the number of 300 yeeres, and that generally they live there very long, as living after that frugall manner, as did our fore-fathers of old. Besides, ¶ a late Writer allegeth *Herodote* speaking of a people in *Africa* called *Macrobi*, living ordinarily 120 yeeres, which is much, if we consider the bad aire generally in most places of that vast part of the world; and it is not unknowne, that in these our Northerne cold climates, many people live to a great age, some comming to 100, some more, yea, some to 140. There are some of my acquaintance yet alive, who have told me they have knowne an instance of this last period, in each of these two severall kingdomes of great Britaine. To attaine to 100 is no wonder, having my selfe knowne some of both sexes. If I might dwell upon this point, I could produce many proofes to confirme this truth; but this I thinke may suffice, and such as are desirous to receive further satisfaction, may have recourse to this late Author, of whom before. The like objection is likewise made concerning the stature of men, which heretofore, as seemeth, hath bin very great; and have we not even in our daies seene some of a stupendious great stature? And if it shall be again replied, that such be not ordinary; I answer, that such great statures were not ordinary, and therefore in holy writ, we have ¶ such men singled out, and, as it were, pointed out by the finger. I doe not deny, that both among our selves, and divers other nations, it may be, in former times, men have beene both of stronger and healthfuller constitution of body, and of taller stature; but this alteration proceedeth not from any sensible decay in nature, but by reason of our disorderly diet, luxurious lives, nice and effeminate education, so farre degenerating from our antient predecessours, who, thorow their valour and martiall exploits, were famous thorow the world; and we now are become contemptible to such as before stood in awe of this Iland. But that even at this day there are people of a very tall stature, who so hath travelled into *Switzerland*, shall perceive by oculare inspection; where the people are ordinarily of a very tall stature, especially those of *Zurich*: and a ¶ late learned Writer maketh mention of the bones of a Giant, digg'd out of the ground, about *Lucerne* of *Switzerland*, which being orderly set together, that sceleton was 19 foot long, and 21 of measure by my feet, as it was drawne in the picture by him in his study, whereby I measured it, during my abode at *Basil*, for the finishing of my physicall studies. Now, before I proceed, I must speake a word or two concerning an assertion, affirmed by some, concerning the abbreviation of mans life, to wit, that, After the flood, the whole frame of the earth was so altered, and, as it were, poisoned, that people could not live so long after, as before. To this I answer, that if we compare lives with lives, wee shall finde this false; and beside, that this same abbreviation of mens lives was begunne before the flood, and that some lived as long after the flood as did before, at least within



a little; still comparing the declining of the age of man before the flood, with that which succeeded after. We see <sup>1</sup> *Methusalem* lived 969 yeeres; and his sonne *Lamech* came almost 200 short of his age: againe <sup>2</sup> *Noah* his sonne exceeded his fathers age almost 200 yeeres; and his sonne <sup>3</sup> *Sem* lived compleat 600 yeeres, and 500 of this after the flood; and so comparing one with another, we shall find that comparing this begunne abbreviation, *Sem* lived as long after the flood, as *Lamech* did before, although this abbreviation did not hold alwaies alike: For, *Methusalem*, we see, lived longer than any either before or after him; God, in this, manifesting his mighty and omnipotent power, lest wee should ascribe too much to the order of inferiour causes. But lest I heare *ne sutor ultra crepidam*, I leave this theme to the Divine. Howsoever, the daies of man were much abridged in the daies of *Abraham*, *Isaac* and *Iacob*, but especially in that age wherein *Moses* lived; and therefore we easily perceive this point to be cleare, that the time of mans age hath not sensibly declined since that time. It may be also some would aske what sexe is of longest life? I answer that the <sup>4</sup> male, by reason of his superabundant heat, and good temperature of body: howsoever, this must still be understood, with that parity we have heretofore mentioned: for, no question some women are farre longer lived than some men; a temperate woman, and of indifferent constitution of body, therefore may by many yeeres out-live a debauched swaggering, luxurious good fellow. And the severall complexions are not here to be past over: the sanguine of all others being of longest endurance; and next to it the cholerick; the phlegmaticke succeed, and the melancholy are ordinarily shortest lived. The climat wherein one liveth, maketh also much for the long life of man, and therefore we see that in our Northern countries oftentimes people live long: and in one and the same country, the native inhabitants thrive better, and live longer many times than strangers; as may appeare by the <sup>5</sup> inhabitants of *S. Helena*, where the naturall Negroes lived ordinarily 110 yeeres, although the aire of it selfe be very unwholesome to our *Europeans*, inso much that few of them there exceed 50 yeers. And there are yet divers other things which may lengthen or abbreviate the life of man, as the particular influence of the superior powers, and to us unknowne, &c. But above all, there is a supreme over-ruling power in our great and omnipotent Maker, to lengthen and shorten the life of man at his good will and pleasure. It is naturally in-bred in all men to desire length of daies, and without doubt, it is in it selfe no small blessing, as being a reward of keeping Gods commandements, let those therefore, who would comfortably partake of so great a blessing follow the direction of the Spirit of God, uttered by the mouth of the Wiseman. <sup>6</sup> *My sonne, forget not my law, but let thine heart keepe my commandements: for length of daies, and long life, and peace shall they adde to thee.* And again, <sup>7</sup> *The feare of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding: For, by me thy daies shall be multiplied, and the yeers of thy life shall be multiplied.* See againe the contrary denuntiati- on: <sup>8</sup> *But it shall not be well with the wicked, neither shall hee prolong his daies which are as a shadow, because hee feareth not before God.* Again, the

<sup>1</sup> Genes. 3. 27.

<sup>2</sup> Genes. 9. 29.

<sup>3</sup> 11. 11.

<sup>4</sup> Man is ordinarily longer lived than the woman. And why? *Arist. lib. de longitudo & brevit. vite cap. 2.*

What complexion longest lived.

In what Climat

<sup>5</sup> Purchas li. 14. c. 12.

<sup>6</sup> Prov. 3. 12.

<sup>7</sup> 9. 10. 12.

<sup>8</sup> Eccles. 8. 13.



<sup>d</sup> Psalme 55. 23.

<sup>e</sup> Psalme 90. 7. 9.

<sup>f</sup> Verse 12.

<sup>g</sup> Proverbs 20. 29.

<sup>h</sup> 16. 37.

<sup>d</sup> bloody and deceitfull man shall not live out halfe his daies; <sup>e</sup> we are consumed by thine anger, and by thy wrath are wee troubled; for all our daies are passed away in thy wrath; we spend our yeeres as a tale that is told. And therefore it will be good for us still to pray with that holy man, *Moses*, in the same place <sup>f</sup> So teach us to number our daies, that wee may apply our hearts to wisdom. Many old people brag of their old age, how fruitlessly, yea, how wickedly soever they have spent all their pretious time. Indeede, the Wise-man accounteth old-age for a prime ornament. <sup>g</sup> The beantie of the old man is the grey head. But heare againe the same Spirit speake by the same pen-man: <sup>h</sup> The hoarie head is a crowne of glorie, if it be found in the way of righteousness. And therefore, if many old men and women had their blinded eyes opened, they had small cause to bragge of their so neere approaching eternall misery; but I will not here inlarge my selfe upon this point, but rather leave it to the Divines pen and pulpit, and so now proceed to that which followeth.

### CHAP. III.

*Of Climactericall yeeres, with their reasons assigned by antiquity, Numericall, Astrologicall and Physicall.*



What is meant by climactericall yeeres.

<sup>a</sup> Censorinus lib. de seculis.  
<sup>b</sup> Lib. 4. de Republ.

It is a generally received opinion, that in these yeers commonly called Climactericall, great alterations befall the body of man, whereby his health is not a little hindred and impaired; and therefore my purpose is to say something of them, as concerning so much, both sickness and health; and first, what is the meaning of the word. It is as much to say, as a ladder, by the rounds whereof a mans life, as it were, climbeth up, untill it can climbe no higher, and the rounds of this ladder are our yeeres: and they are of two sorts; either sevens or nines, both decretory and determining the life of man. Some, as namely <sup>a</sup> Censorinus, according to the doctrine of some of the Antients, would apply the seventh to the body, the ninth to the minde. *Bodin* deviseth a private opinion of his owne, concerning this subject, to wit, that because women grow faster, and become sooner old; therefore he assigneth to them the ninth for climactericall, as to men the seventh; But in this I thinke hee hath but few followers. But certaine it is, that none of our Authours assigne any more but these two, either to man or woman; from the very first beginning of our lives, unto the last period of the same. Now, these climactericall yeeres beginne at the first seventh yeere of mans age, ascending by degrees untill they come to 98, and the ninth beginning at 9, and ascending upwards to 99. Amongst these sevenths, some are reputed more dangerous then others, and amongst the rest (saith



(saith *Censorinus*) such prove commonly more dangerous, which make up their full weeke of yeeres; and they be these following: the 21, 42, 63, & 84. But amongst all the rest, the 42 and 63 are accounted the most dangerous; the first arising by the multiplication of sevens, & the other by multiplication of sevens and nines jointly together. <sup>c</sup> *Levinus Lemnius* is very jealous of the 63; in the which, the life of man is liable to many alterations and changes: and *Augustus Caesar* did much rejoyce when hee had escaped this dangerous yeere. And although <sup>d</sup> *Cardan* seeme but to mocke and flout at climactericall yeeres, affirming, that hee never inioined more perfect health than in those yeeres, yet seeme they not altogether to be rejected: and <sup>e</sup> *Hippocrates* himselfe acknowledgeth their efficacie & power; affirming, *that both sicknesse and health, and such like other notable alterations and changes have their appointed daies, moneths, and yeeres in which they are produced.* And againe, in another <sup>f</sup> place, he affirmes, *that the solution of any disease, cannot be safe, unlesse on a fit & convenient day; as also that there is a necessity that a man should die on a determinate day, moneth, and yeere.* But an <sup>g</sup> *Arabian* Author doth yet much more magnifie these climactericall yeeres: *The leprosie (saith he) is never cured by physicke, except it be administred in some criticall yeere, wherein nature of its owne accord doth attempt some renovation, and is such a time, as nature hath for this same purpose appointed; and this is yet further witnessed by the great Zacharie, and I my selfe have likewise tried it.* Those who labour to render a reason of these climactericall yeeres, render a threefold reason: 1 Numericall, 2 Astrologically, 3 Physicall. To beginne then with the Numericall, they much magnifie the number of 7. and that out of *Plato*, *Pythagoras*, and *Macrobius*. And first, say they, because it is composed of divers figures, it admitteth of divers formes; and therefore call it a virgine and number of perfection; and that by reason it is a full and compleat number, and may be divided into one and sixe; and againe, to two and five; and finally, into three and foure, which is not incident to any other number whatsoever. Againe, they say, this is called the holy number; for, it is certaine, that God himselfe sanctified the seventh day, and having made the whole frame of the universall world in sixe daies, hee rested the seventh. Againe, the same God appointed the *Iewes* a seventh Sabbaticall yeere, in the which it was neither lawfull for them to till their ground, to sow seede in it, or to dresse their vines: And seven weeks of yeeres being past, which was the fiftieth, was their Jubilee. Again, to magnifie this number of seven, they allege that on the seventh moneth the arke rested on the <sup>h</sup> mount *Ararat*: on the seventh day, *Noah* sent out a Dove which returned, with an olive-branch in her bill: after other seven daies, he sent her out againe, and then she returned no more. <sup>i</sup> *Salomon* celebrated seven festivall daies, and all *Israel* with him, and many other such numericall niceties. Againe, say they, the life of man imitateth the creation of the world, which was finished in seven daies; and so the little world man, is certainly conceived at furthest on the seventh day: and the childe borne before the seventh moneth, liveth not. And the same <sup>k</sup> *Hippocrates* affirmeth, that the life of man is of seven daies continuance, that is, that without food he can hardly live longer, and so hee divideth the whole period of a mans

<sup>c</sup> Sunt autem duo annorum numeri, septimus & nonus qui plerumque vitam hominis, immutationem, ac gravia pericula invadunt. Quo fit ut sexagesimus tertius, qui utriusque numeri multiplicata, atque invicem sibi connexam summam continet. non sine periculis acervo ingruat; novies namque septem, & septies novem, sexaginta tres constituitur, atque ob id climactericus is annus appellatur; quia a septimo ortus, vitam hominis, velut per gradus quosdam peragat. Itaque omnes qui per 7, aut 9 annos consurgunt, decreviti dicuntur in quibus magnam mutationem subeunt homines: nam vel calumniis impetis solent, vel gravissimis morbis divexari, vel periculis obijci, veldeni quodam perpeti detrimentum ac jacturam, vel facultatum, vel valetudinis. Hos ergo annorum decursus, ac volumina in omnibus etiam etatibus observare soleo, sic ut impuberes, &c. *Levinus Lemnius de occult. naturae mirac. l. 2. ca. 32.*  
<sup>d</sup> In lib. Hippoc. de septimestri partu.  
<sup>e</sup> At vero mulieribus foetuum conceptiones & abortiones & partiones, eodem tempore judicantur, quo & morbi & sanitas. Sed istorum omnium, alia quidem diebus, alia mensibus, alia diebus quadragenariis, alia annuo spatio de se significationem praebent. Et paulo post. Etenim medicum qui de aegrorum salute recte conjectare volet, animadvertere oportet, ut omnes dies in contemplationem adhibeat; ex paribus quidem 14, &c. Hippoc. lib. de septim. partu.  
<sup>f</sup> 2 Epidem. sect. 6.  
<sup>g</sup> Averroes cap. 8. 3. collect.  
<sup>h</sup> Gen. 8. 4. 8. 12.  
<sup>i</sup> 1 King. 8. 65.  
<sup>k</sup> Lib. de carn. sen. principis, ubi multa de hoc numero septenario.



Infantia, & pueritia.

Pueritia.

Adolescentia, iuventus,  
fluens & consistens.  
Virilis & proprie con-  
sistens aetas.

Senectus.

Cruda viridisque se-  
nectus, seu primum se-  
nium.

Aetas decrepita, seu se-  
nium secundum

Astrologicall reason  
of these climacteri-  
call yeeres.

<sup>l</sup> Ranzenius in ge-  
neraliace. vide de his  
annis eundem lib. de sa-  
nit. tuend. cap. 35.

<sup>m</sup> Claudius Deoda-  
tus Panth hygiast. lib. 1.  
cap. 7. ubi, & ubi versus  
de hominis aetate re-  
periuntur.

Infans septenos post-  
quam compleverit an-  
nos, Producti dentes mu-  
rus & eris erunt Post si  
septem alios deus huic  
co-essit annos Et pu-  
ber, nato semine, nomen  
habens. Est iuvenis cum  
septem alios compleve-  
rit annos, Et lanugo ge-  
nas barbaq; prima tegit.  
His addas septem virtutis  
nomine clarus Est vir,  
& hac aetas optima ro-  
bur habet. Adicias alios  
septem, volet esse mari-  
tus, Et memor utique  
posteritatis erit. His ali-  
os iugas septem, prudentia  
pedus Ornabit, studium  
non levitatis erit. An-  
numeres septem gravi-  
tas erit inclita lingua.  
Septem alios, lingua co-  
gruit ingenium. Addi-  
tur his nonus cum sep-  
tenarius ipse est, Perfe-  
ctus, vires sed nimis in-  
terimit. Scilicet his annis  
multi perire duobus,  
quorum laus celestis mar-  
te togaq; fuit. Hi quoq;  
nunc variis fortune ca-  
sibus anni, Subiiciunt  
multos, exitiumq; pa-  
rant. Accedunt alii sep-  
tem, mors dura vocabit,  
ad tumulum fessos, de-  
crepitosq; senes.

life by this number of seven, and that according to the ages. The first is from the birth untill the seventh yeere, and is called the infancy: the second from that to the fourteenth, which is called child-hood; from thence to one and twenty called youth, or stripling age; from thence to 35 is the consistig age, or staied youth: from this yeere, untill 45, is called properly manly, or consistig age; which falleth upon the seventh week of yeers. What remaineth of the life of man is called old age; which is againe divided into other seven weekes, especially in temperate places, and such where men live longest; where the body is of a good and laudable temper and constitution, and the diet good and wholesome: and then this time is divided into two parts, the first being called fresh, or greene old age, *Cruda viridisq; senectus*, from the end of the seventh weeke to the beginning of the tenth, to wit, 62 or 63. the later is called decrepit old age, continuing from this yeere to the fourteenth weeke, which falleth on the 97 yeere. Now, besides this numericall, others assigne an astrologicall reason; every seventh yeere <sup>1</sup> (say they) the planets returne in order to *Saturne*, who removes then to another signe, contrary to that from whence hee last departed; and therefore by reason of this maligne constellation, as also by the contrary place of the planet, it commeth to passe, that the maligne influence of *Saturne* is increased. But before wee proceed, it must be observed, that these events are not alwaies precisely confined to the very individuall climactericall yeere, but often to the yeere next insuing, and sometimes also a little before to the yeere immediatly preceding: And a late <sup>m</sup> Writer maketh the climactericall yeere, as it were the time wherein sentence is pronounced, although often execution come not till the next yeere after, howsoever the body be before disposed, prepared and fitted, either for sicknesse or death; although sometimes also the effect is accelerated, and falleth out before the climactericall yeere. And this is confirmed by instances of examples produced in that same place: as to wit, of *Adam*, having lived 930 yeeres, died in his climactericall yeere, 931, conteining seven times 133. *Abraham* also died in his climactericall yeere, 175. King *Cyrus* in his 70, as likewise the Poet *Ennius*, and the famous champion *Hannibal*; and *Ioanna*, mother of that famous Emperor, *Charles* the fifth: and this Emperor himselve in the 36, being his climactericall. The renowned *Augustus Caesar*, survived his climactericall yeere 70, about some three moneths: And *Edward* the first, King of *England*, ended his daies about the same period: *Solyman* the *Turkish* Emperor, ended his daies in his 76 yeer, preventing this his climactericall yeere by one. *Charles* the 8, the *French* King, prevented his climactericall yeere 28, onely by the space of 22 daies; Many more instances might be to this purpose produced, and many other things out of many Authors, alleged for the magnifying of this number of 7, in these yeeres. Now, that many notable alterations are often observed to befall our bodies in these seventh and ninth yeeres, especially the seventh cannot be denied: and with *Hippocrates* we may well say, that the seventh yeeres are no lesse criticall in the life of man, than are the seven daies and moneths in the crisis of acute and chroni- call diseases; and yet these numbers have no vertue to produce any such effect.



effect, nor prove any causes nor occasions thereof; which to prove, any able, yea, ordinary understanding, making no question thereof, were, I thinke, to spend my time in vaine. And as for astrologically vanity, it hath been already by so many worthy, and learned men confuted, and something also shall be said hereafter of their foolish and superstitious opinions, so that at this present I passe by it. Onely this by the way, let it be kept in minde what hath lately beene said, that these great and notable events fall not alwaies out on the same yeere, but sometimes before, and sometimes after; and *Saturne*, to whom they principally impute these strange events, must keepe his set turnes in his regular motion every seventh yeere: besides, that by their owne assertion he is quite excluded from the ninth. And although some such notable effects fall out about such a time, and about the time of some great conjunctions; yet are they no more causes of such effects, than the shining of the Sunne is the cause of a mans intended journey, of him before resolved upon, whether the Sunne shone or no. Now then, there must be some physicall cause assigned, the other two failing. A learned late Writer labours to acquaint us with the reason of the prerogative these climactericall yeeres assume unto themselves. *In the periods and revolutions of certaine yeeres (saith he) there is a great abundance of superfluous humours collected in the body of man, by the motion and agitation whereof diseases commonly are ingendred: For, when as the body hath collected such an abundance of superfluous humours, that the places accustomed to receive the same, are now no longer able to containe them, diseases must of necessity follow, and, if not remedied, death it selfe. And therefore to avoid this danger, he adviseth people in the spring and fall every yeere, by purging and bleeding to unburthen their bodies of this masse of oppressing humours, by which meanes at the returning period of these yeeres, they may live more secure and free from feare.* And certaine it is, there is a fatall necessity and disposition to die, from the very first birth, attending and unavoidably accompanying every man; and this was first procured by that wilfull and wofull fall of our first parents, and from them, as a legacie propagated to all their sinfull posterity: which fatall period is often furthered or hindered, by the good or bad order of diet, and divers other external and inevitable causes, and yet nothing befalling us without the all-disposing and overruling providence of the Almighty. And in the interim, although many dangerous diseases do often, both about these especially, and other times also, ceize upon a mans mortall bodie; yet, untill this appointed period, nothing can cut the thread of this life. Now, that every one may be acquainted with these yeeres, I set them here downe to thy view. The sevenths are 7, 14, 21, 28, 35, 42, 49, 56, 63, 70, 77, 84, 91, 98. The ninths are 9, 18, 27, 36, 45, 54, 63, 72, 81, 90, 99. Whoso surpasseth this number, let him reckon the rest himselfe.

133  
7  
931

*Qua autem ratione per illos annorum circuitus morbi plerumque incrudescant, a nemine habtenus explicatum est. Ego ideo evenire con-jicio, quod certis annorum periodis corpus humanum magnam humorum collectionem, ac redundantiam congesterit, quorum motu, atque excitatione morbi excitantur. Cum enim natura ad immodicam repletionem deveniret, conceptacula humorum plenitudinem perferre nequeant, in morbum erumpere necesse est. Quod ubi omne studium omnemque operam conferre expetit, ne materia exuperantia evacuationem, quam semper vere & autumno, vel incisione vene vel purgante medicamento molienda est. Idem Lev. Lemni. loco prius citat.*

*De his annis climacteriscripserunt etiam Antonius Guevarra, Petrus Messias, Ioseph Roscius, Franciscus Iunius, Franciscus Petrarca, Marsilius Ficinus, Ferdinandus Mena, Iohannes Lamantius, Federicus Bonaventura, Baptista Godroachus, &c.*



## CHAP. IIII.

*Of things called not naturall; and first of the Aire.*

*Res 7 naturales sunt; Elementa, temperamen- tum, humores, membra vel partes, virtutes seu facultates, operationes vel actiones, spiritus. Res 6 non naturales, aer, cibus & potus; re- pletio & vacuatio; ex- ercitiū seu motus, & quies; somnus & vigi- lia; accidentia, seu ani- mi pathemata.*



Man by naturall composition partakes of all the ele-  
ments, so in this life can hee not long live without the use  
of them all, especially of this ambient aire; and of the  
which, for this cause wee will speake in the first place.  
Now, the utilitie, and necessity of this element, doth in  
this appeare, that howsoever, sometimes, one may live  
without meat and drinke for divers daies, it not moneths and yeeres,  
(as some relate) yet, without the use of this element, was never any yet  
able to subsist and continue one day, no, nor yet one houre, there being  
so great an use for the body of man, both of perspiration and respirati-  
on. The whole body of man is composed of a triple substance; of an  
aire or spirituous, and next of severall humours; and lastly, of a more  
solid substance, flesh and bone. Now, these three, from the very first  
beginning to the end of our daies, are continually decaying, and there-  
fore must daily be repaired, if life be continued. The losse then of  
the first is repaired by meanes of this aire; of the two later, by  
meanes of meate and drinke. Now, since the use of this element is so  
great, that it not onely cooles and refreshes the excessive heat of the  
heart, but also repaires our decaied spirits; wee will say something  
thereof. The proper quality then of the aire, is reputed to be warme,  
joined with moisture; I meane, in a temperate, and not in any exces-  
sive degree: howbeit, according to the severall and manifold alterati-  
ons it is subject unto, it often altereth, not the body onely, but the  
minde of man also. A good laudable and temperate aire, is a great  
meanes to uphold the health; on the contrary, being corrupted, it pro-  
veth often the cause of many diseases: and that the aire doth not a  
little affect the mind, may from hence be evinced, that such aire as we  
most commonly breath in, such spirits are there ingendred. Of a thicke  
and cloudy aire, thicke and grosse spirits are most commonly produced.  
For this cause the *Athenians* were accounted wiser than the *Thebans*, by  
reason they lived in a purer and more refined aire. And all *Scythia*  
brought forth but one famous Philosopher, *Anacharsis*; and this they  
impute to the thicknesse of the aire of that countrey. *Plato* made choice  
of a moist and moorish place in the suburbs of the City of *Athens*  
to teach in; and that of set purpose, to blunt the sharpe edge of his  
pregnant wit. And *Plato* himselfe affirmeth, that *Minerva* being to  
build the City of *Athens*, did well before consider the nature and quali-  
ty of that countrey, as promising no lesse then such famous worthy wits,  
as in antient histories are recorded. Now, the healthfulnesse and good-  
nesse of the aire, according to *Galen*, is determined by the purity and  
good temper thereof. A pure aire is called a subtill aire, infected with  
no corrupted vapours, nor noisome smells: A temperate aire is such a  
one wherein we neither quiver for cold, nor yet sweat for heat. Now, if  
the

Quality of the aire.

The aire doth not a  
little affect both the  
body and the minde.

*In Academo, unde  
academici. Ficinus in  
vita Platonis.*



the aire of any countrey whatsoever, of it selfe naturally unhealthfull, no art of man ever can amend it; and then the best remedy I know, is with all possible speed to make choice of a better. If the aire be but accidentally bad, then there may be use of Art, and so it may, according to the excesse in any quality be corrected: as wee read that *Hippocrates* corrected the malignity of a pestilentiall aire, by making of great fires of sweete smelling wood: as concerning that alteration of the aire occasioned by meanes of the times and seasons of the yeere, we are alwaies carefully to preserve the laudable temperature thereof by contrary remedies, as farre as in us lieth: as the sharpnesse of winter is to be helpt by good fires, and warme clothes. In the parching heat of summer, we are to coole and refresh our bodies by correcting the aire with contrarie coolers, especially within doores, as also by the use of thinner clothing. Now, that aire which any one hath suck'd in from his infancie, suteth farre better with that constitution than another, howsoever, perhaps, in it selfe, of a more laudable quality. It behooveth therefore every one, as far as in them lieth, to make choice of a good and laudable aire. But because most men must be contented with that aire they first breathed in; therefore this would chiefly be diligently & carefully considered of our new colonies, who transplant themselves into remote regions, that they first make choice of a country, whose naturall temper differeth not much from their owne; but with this proviso, that it be rather warmer than colder than their owne. In the next place, let the place of thy particular habitation be settled in a good place of the countrey, and that both in regard of the aire and water, as also all other necessarie commodities. Our *Virginian* colonies therefore were at the first in this very farre over-seene, not being so carefull to build their townes in a good and laudable aire: and likewise my Lord of *Baltimore* was too confident in settling himselfe in so tempestuous and cold a place of *New-found-land*, which forced him at length quite to relinquish that land. And I wish all other undertakers may take warning by other mens harmes. Now, it is to be observed, that the aire is much altered in quality, according to the high or low situation of the place; and hence commeth it to passe, that there is a great difference betwixt the aire of the high hills, and that of the vallies, the aire being commonly exceeding cold on the top of those hills, yea, even when it is indifferent warme in the lower regions: and this travellers, that passe the *Alps* and *Pyrenean* hills, doe often finde true, where the snow covereth their high tops, when there is none to be found in the lower regions. A <sup>b</sup> *Spanish Iesuit* to this purpose, relateth a strange story of such a high mountaine in the *West Indies*: There is (saith he) in *Peru*, a high mountaine, whereupon hee ascended, as well provided as he could, being fore-warned by men expert. But in the ascent, both he, and all his company were surprized with so sudden pangs of straining and casting, and some also of scowring, that the sea-sicknesse is not comparable thereunto. He cast up phlegme, choler, and blood, and thought he should have cast up his heart also. Some thinking presently there to die, demanded confession; and some are said to have lost their life by this accident. The best is, it lasteth but for a time, and leaveth no great harme behinde it; and thus it fareth in all the ridge of that mountaine which runneth above 1530.

miles,

What is meant by a pure aire.

A temperate aire. Aire naturally unhealthfull cannot be corrected.

Alteration of the aire by meanes of the seasons of the yeere.

Advertisement for undertakers of new plantations.

Errour committed in the first plantation of *Virginia*.

<sup>b</sup> *Acosla hist. Ind. l. 33 cap. 6.*



Election of aire according to the severall constitutions of bodies,

Best aire according to the time of the day.

Night aire pernicious on most parts of the coast of *Africa*.

miles, although not in all places alike. In some different passages thereof, he found the like difference and distemper, but not so grievous as at *Pariacaca*. He ascribeth it to the subtilty of the aire in those hills, which he thinketh are the highest in the world; the Alps and Pyrenees, being in respect thereof as ordinary houses compared to high towers. In other places of *Peru*, men sometimes are found dead by reason of this sharpe aire, and yet their bodies putrifie not, which argueth an extreme pure cold penetrating aire. Now, this maketh it to seeme the stranger, *Peru* being of it selfe situate within the Tropickes. Now, in the aire, this is likewise to be considered, that some aire better befiteth some bodies than others; a moist foggy body agreeth better with a good dry aire; and a dry constitution, with a moderate moist aire; and so of other complexions, simple or compounded. We are yet further, in considering the aire, to take notice of it according to the severall times of the day; and therefore although the aire admitteth of many alterations and changes upon divers occasions; yet that aire is commonly accounted in every country the best which we breathe in in the morning, the next about noone, the worst of all about night, and especially after Sunne-setting, which in many countries proves very pernicious; which that noble and valorous Knight, *Sir Walter Raleigh*, found too true on the coast of *Africke*, with the losse and hazard of the lives of many worthy generous Gentlemen. And the *French* are very jealous of this night-aire, which they call *la serene*; Divers other things concerning the aire, especially of the sicke and diseased, together with the best and most commodious situation of houses, I reserve to its proper place hereafter, and now proceed to the winds for the affinity they have with the aire.

## CHAP. V.

*Of the severall sorts of Winds, and their various effects.*

1 Kings 18. 44.



Winds are of great force,

De legibus.

*S* Elias his little cloud no bigger than a mans hand, yet at length so over-spread the face of the whole heavens, that it distilled downe abundance of sweet comfortable showres, to the fructifying of the hard yronic earth, which had been so long deprived of these sweet refreshing showres: so these small dry exhalations, of how little esteeme soever they may at first seeme to bee, yet wee see what prodigious and stupendious effects they often produce, having their warrant sealed by the great God of heaven and earth. Now, whether thou please to call these vapors or exhalations by the name of wind, or whether this wind be an aire tossed to and fro, it is not much material for our purpose in hand, my desire being altogether averse from wrangling about words. Now, because the wind doth not a little alter the body of man, as well in sickness as in health, it shall not be out of purpose to say something concerning this subject: and the opinion of *Plato* is, that where the winds are very various and boisterous, the people of that countrey, for the most part, prove crabbed and untoward; and



and the winds have ever been esteemed to carry a great pre-eminence both over the bodies and mindes of men. Winds then in the generall, are of two sorts: common and sudden, or such as blow suddenly or at unawares, called *repentini*; such as wee call common, are such as blow out of certaine parts of the world, or else at certaine times or seasons. Such as we call sudden, are winds which neither blow from any one determinate or certaine quarter of the earth, nor yet at any one certaine and determinate time. These common winds are of foure sorts, answering to the foure corners of the world; and againe, betwixt each of these two extremes, are other two inserted, making up the number of twelve in all, and are very well <sup>c</sup> described by the *Latin Poet*. <sup>d</sup> *Actius* out of the antient Mariners, reckoneth up the number of the winds, and yet mentioneth onely 12 in all, which he ascribeth to the 12 signes of the *Zodiack*. Our moderne Mariners have by their compasse observed 32 severall winds in severall tracts of the sea. Neither ought so great a number of winds seeme strange to any, since that the antients observed 24 severall sorts of winds, as witnesseth <sup>e</sup> *Vitruvius*; Whereunto <sup>f</sup> *Agricola* doth also agree. And it may be more winds may yet be observed; so that the number of the winds may by this meanes be infinite; by reason these exhalations, when they are ingendred, may arise out of any region whatsoever; and so according to the nature and situation of the place, thorow which they passe, their effects are various: and that wind which is propitious and benigne to one country or place, may in another place produce a contrary effect. The South wind (saith *Holler*) is very unhealthfull to all *Italy*, as also to most Northerne countries; and yet to *Africa* this wind is most comfortable, insomuch, that what refreshing other countries feele by the *Etesian*, or Easterly winds, the like benefit reape the *Africans* by the benefit of this South wind. *Zephyrus*, or the Western wind is generally with us reputed a milde and gentle wind: and yet in *Gasconie* (saith *Scaliger*) it never blowes without the great terror or amazement of the inhabitants of that country. *Hippocrates* therefore observing this variety and multiplicity of winds, wissheth Physitians onely to observe foure, and for the most part hee mentioneth but two, as being the principall, the South and the North. And so *Hali abbas* and *Avicenne*, when they have mentioned 12, yet at length pitch upon these foure principall winds, chiefly of a Physitian to be observed. These foure chiefe principall winds then are divided into land-winds and sea-winds; Land-winds I call such as blow from the land, and sea-winds such as blow from the sea. The land-winds againe are of two sorts, either common, or else proper and peculiar to some one country; as the North-west wind to the *Athenians*, and the South-wind to *Provence* in *France*. <sup>h</sup> *Galen* makes the South-wind of two sorts, one hot and moist, cloudy and rainy; and another hot and dry, clearing the cloudy and muddy aire. The former of the two proves often the author of great mischief to these our Northerne cold countries; as namely, of that fearefull plague of pestilence, and divers other dangerous and epidemicall diseases, whereon in this place to insist, were too tedious: In generall, it is the most unhealthfull wind that blowes in our climat; as I hold the Northerly wind to be our best friend;

<sup>c</sup> *Asper ab axe ruit Boreas, fugit Eurus ab ortu: Auster amat medium Solem, Zephyrusq; cadentem. Hos inter bina mediis e partibus aure, Expirant similes mutato nomine flatus. Manilius lib. 4.*  
<sup>d</sup> *Tetrub. 2. sermone 3. cap. 100 sect. 3.*  
<sup>e</sup> *Lib. 1. cap. 6.*  
<sup>f</sup> *Agricola rei metall. lib. 3.*

Properties of winds according to severall countries.  
<sup>g</sup> *Lib. de Pest.*  
 South-wind best of all others to *Africa*.

The West-wind most terrible to *Gasconie*.

Division of winds.

Division of Land-winds.

<sup>h</sup> *Comment. 3. in 3 Epidem.*

The South-wind for the most part our greatest adversary. The Northerly wind our best friend.



*Etesian, Easterly, or anniversary winds.*

<sup>1</sup> *In libris Epidem.*

<sup>2</sup> *Lib. 2. cap. 1.*

Maritime, or winds blowing from the sea.

<sup>3</sup> *Lib. de longitud. & brevit. vite, cap. 3.*

<sup>4</sup> Hieronym. Rubcus in Comment. in pred. Et. Celsi locum.

<sup>5</sup> Galen 1. de semine. Commendation of winds blowing from the sea.

<sup>6</sup> Gal. in aph. 14. l. 3.

<sup>7</sup> *Lib. de tuenda. valetud.*

<sup>8</sup> *Lib. 2. cap. 106.*

<sup>9</sup> *Idem Rubcus loco nuper citat.*  
Why the sea aire in Italy is so bad.

<sup>10</sup> *10 Probl. 54.*

<sup>11</sup> *Lib de longitud. & brevit. vite.*

*Venetians are vigorous and long lived.*  
<sup>12</sup> *Idem Rubcus, ibid.*

friend; although some would have the Easterne wind, which bloweth directly from the Equinoctiall line, to be the healthfullest wind for our climat. It may be, because they blow in most countries in the heat of sommer, about the canicular daies, and so qualifie the extreme scorching heat of the time, whereof frequent mention is made by <sup>1</sup> Hippocrates, who doth often also prognosticate the approaching of diseases, by the blowing of these winds, called *Etesie*. Now concerning maritime, or winds blowing from the sea, <sup>2</sup> Celsus holdeth them to be very hurtfull to the health of man; the which opinion many others have imbraced. And the more they are confirmed in this opinion by <sup>3</sup> Aristotle himselfe, affirming all those creatures which have their being and living in this watry element, to be of a shorter continuance, than those that live upon the land: but this opinion is againe contradicted, by <sup>4</sup> others, his owne expositor being of another minde; for the sea being warme in winter, and cold in summer, yet alwaies temperate; yea, even in the opinion of the Philosopher himselfe, it must of necessity follow, that the wind which bloweth that way, <sup>5</sup> and often also hath from thence its originall, doth partake of the like qualities: Now, these qualities being temperately hot and moist, of all other are the fittest to maintaine in perfect health the body of man. And hence commeth it to passe, that <sup>6</sup> Galen affirmeth, that the maritime parts of *Thracia* (in it selfe a cold country) are much warmer than the more inward parts of the land: and on the other side, againe, the maritime parts of *Libya*, and *Egypt* in Sommer, are farre cooler than places more remote from thence: <sup>7</sup> Plutarch seemeth likewise to favour this opinion, who affirmeth, that it is not necessary to prescribe any remedies for the preservation of the teeth of such as dwell neere the sea; and that in regard of the dry quality of that aire and wind, strengthening and corroborating their heads. Againe, that the sea-aire is hot, appeareth in that <sup>8</sup> Pliny writeth that no snow falleth in the maine Ocean: but, what may then be the reason, that in many places of *Italy* the sea aire is so bad? <sup>9</sup> The reason many be, in the first place, because, perhaps, this wind bloweth sometimes too violently, and so in too great abundance drawne in by the inhabitants; or else by reason, that by the sea aire, divers marshes, or stincking standing pooles and ponds; or yet salt water mingled with fresh, or any the like occasion, which causing the water to putrifie, sendeth forth such ill vapours and exhalations, as are altogether hurtfull to the health of man. And by reason this is ordinarie in most places of *Italy*, hence have we this evill report, and slander raised upon the sea aire and wind: which, notwithstanding, is onely accidentall, being in it selfe most healthfull, and without any hurt at all. Hence is it also, that the <sup>10</sup> Philosopher affirmeth, that the sea creatures are farre more vigorous, and of a greater stature: and *Averroes* affirmeth that they are longer lived. As concerning that which was before alleged out of <sup>11</sup> Aristotle, seeming to maintaine the contrary opinion, was spoken of creatures living in the water, the word Water, taken in a generall sense; but is not meant of the sea in particular. Hence also commeth it to passe, that the <sup>12</sup> Venetians hemm'd in on every side with the sea, breathing in no aire, which doth not partake of the qualities of their so neere bordering



ring neighbour, are so lively and vigorous, that many of that republique attaine very nigh the hundred yeere of their age: and this was verified in that noble and renowned Champion, and sea Captaine *Andrew Dore*, Admirall of the fleet of *Charles the first*, Emperor; and who spent in a manner his whole life upon the Sea, as the aforesaid Author averreth. And this opinion seemeth yet more probable, in that both the snow which falleth neere the sea-coasts; yea, even in the most Northerne parts of this Iland, both falleth often in a small quantitie, and lieth a shorter while, than in the places further remote from the same: and the corne is also sooner ripe, *ceteris paribus*, and no other let or rub come in the way: and yet further to confirme this truth, we see most commonly, that seafaring men, seldome need any sauce to provoke their languishing appetites. I have a little the longer insisted of set purpose upon these winds blowing from the sea, by reason of our new colonies, now planted and planting in these remote regions, that they may neither be afraid to settle themselves neere the sea coast, if all other things be answerable: nor yet any such as are there already seated, be by any needlesse future fears discouraged by reason of this aire. And now being arrived into these remote regions, ere we return, a word or two of the nature and property of som of these winds blowing in those far distant contries. *Acosta the Iesuit* relateth, that upon all the coast of Peru, it bloweth continually with one only wind, which is South, and South west; contrary to that which doth usually blow under the burning Zone: & being by nature the most violent, tempestuous & unhealthfullest of all other; yet in this region it is marvellous pleasing, healthfull & agreeable: insomuch that we may truly attribute the habitation of that place thereunto. Now, the Northerne wind is not usually cold and cleare in Peru, and beyond the line as here. In some parts of Peru, at Lima, and on the plaines, they find the Northern winds troublesome and unwholesome; and all along the coast, which runnes above 300 leagues, they hold the Southerne winds for healthfull and coole, and (which is yet more) most cleare and pleasant: yea, with it it never raines, contrary to that we see in Europe, on this side the line. The Solanus, or Easterly wind is commonly hot and troublesome in Spaine, and in Murtia it is the healthfullest and coolest that is; for that it passeth thorow that large champion, and sweet pleasant orchards. In Carthagen, which is not farre from thence, the same wind is troublesome, and unwholesome. The Meridionall is commonly rainie and boisterous; and yet in the same Citie whereof I speake, it is wholesome and pleasant. In a region containing fiftie leagues in circuit (I put it thus for example) the wind which bloweth on the one part, is hot and moist, and that which bloweth on the other, is cold and drie. \* And Pliny reports, that in Africke it raines with a Northerly wind, and that the Southerne wind is cleare: And *Acosta* tells us yet more, that there is a certaine wind of such a y quality, that when it bloweth in some countrie, it causeth it to raine fleas, and that in so great abundance, that they trouble and darken the aire, and cover all the sea-shore; and in other places it raineth frogs. There are winds which naturally trouble the sea, and make the water thereof looke greene and blacke; others make it looke as cleare as chrystall; some comfort and make glad, others trouble and breed heavinesse. Such as nourish silke-wormes, have great care to shut their windowes whenas the South-west winds doe blow, and to open them to that opposite to it, having found by certaine experience, that

Confirmation of this opinion by experience.

O f winds blowing in America, lib. 3. cap. 10. South and south west winds blow constantly in Peru.

Northern winds noisome to some parts of Peru.

Various qualities of the Eastern wind according to severall countries.

\* Lib. 2. cap. 49.

y Idem. *Acosta* ibid.



<sup>2</sup> *Idem ibid. cap. 9.*

<sup>2</sup> See Purchas his pilgrimage, lib 4 cap. 12.  
ex Lincol. 12.

their wormes die and languish with the one, fatten, and become better like by the other. The same <sup>2</sup> Authour reporteth, that in some parts of the Indies, he hath seene grates of yron rusted and consumed, that passing it betwixt your fingers, it dissolved into powder, as if it had beene hay, or parched straw; the which onely proceeded from the wind corrupting it, and it having no power to withstand the same. But before we conclude this chapter, we must take notice, that <sup>3</sup> without the Tropicks from the twentie seventh to the thirtie seventh degrees, the winds are said to be for the most part Easterly (as some thinke) by a repercussion of the aire: even as we see waters being incountred with more force, retorne with an eddie, in a manner, backe. This which is said of the Easterly wind, is to be understood of the sea: for, at the land, though winds be, as hath beene said, certaine, and set; yet, that which is the generall wind of one countrie, is not generall to all: yea, in the same countrie they have a set wind for the day, and another quite contrary bloweth for the night: also neere the coast, they are more subiect to calmes in this burning Zone, than further off in the sea; the grosse vapours which arise out of the earth, and the divers situation thereof, being the cause of these differences. Many other strange effects of winds may in these Authors be seene, which here I willingly passe by; having dwelt somewhat the longer upon this point, to acquaint such as shall travell into this new world, with the condition of the aire and winds of those remote regions.

## CHAP. VI.

*Of the foure Seasons of the yeere, and how they affect the body.*

<sup>2</sup> Genes. 8. 22.



The naturall seasons  
of the yeere.

OD of his infinit goodnesse to man-kinde, after that great and terrible deluge and inundation of the universall world, <sup>2</sup> made man a promise, that from thenceforward should not faile the severall seasons of the yeere; Sommer and Winter, Seed-time and Harvest; which hath hitherto accordingly come to passe. Now these seasons, according to severall climats and countries doe much vary and differ: Under the Line, and betwixt the Tropicks, they continue more constant, and lesse deviation from their ordinary course is to be observed. Without the Tropicks there is a greater difference and irregularity therein to be observed: Now these seasons therefore, according to their unconstant course, must needs diversly affect the body of this *Microcosme*, man, both in sicknesse and in health; and therefore will not be impertinent to say something of this subject. Wee will therefore begin with the naturall temperature of the seasons of the yeere, as they are commonly seene and observed with us here in *Europe*. The naturall temperature of the Spring then with us here in *Europe* ought to be hot and moist; of the Sommer hot and drie; of the Autumne, or Harvest, cold and moist; of Winter cold and drie: These among



among innumerable others, are the chiefe alterations incident to our aire, and by the which the seasons of the yeere are with us ordinarily divided and distinguished; and these seasons are occasioned by meanes of the exaltation, or declining of that glorious prince of Planets. Now, the further these seasons decline frō the afore-mentioned qualities, the more intemperate and greater enemies to the health of mankind they prove. Our<sup>b</sup> Hippocrates defines not these seasons after this manner; but according to the rising and setting of certaine starres; and the chiefe times by him observed, are these following: the two *Solstices*, the one in Sommer, about the eleventh of *June*, the other in Winter, about the eleventh of *December*: then next the two *Aequinoxes*; the one about the eleventh of *March*, the other about the eleventh of *September*. These times, because of dangers about these seasons, this old Father would have us to observe. The Sōmer *Solstice* he accounteth most dangerous; and the Harvest *Aequinox*. The same Authour, againe, observeth the rising and setting of certaine starres; as namely of the *Pleiades*, *Vergiliae*, rising the five and twentieth of *April*, and setting about the first of *November*: and againe, the rising of *Arcturus*, about the one and thirtieth of *August*, and setting about the beginning of *March*. Besides, this same Authour observeth also the rising of the *Dog-starre* the nineteenth of *July*, and setting againe the twenty seventh of *August*; and with these also he observeth the blowing of the West-wind: And this is all the *Hippocraticall* spheare, comprehending such starres and seasons as he thought fit for Physitians to observe. But now, againe, as concerning the temper of these seasons, whereas I say the Spring is hot and moist, it may be objected, that in it selfe it is rather temperate. To this I answer, that howsoever it be so accounted, yet in comparison of the other seasons, it may be called temperate. And againe, it may be called temperate, as some say, *effective*, by producing the best temper. It may againe be demanded, if heat and drouth be proper qualities befitting Sommer, and cold & drouth appropriated for Winter; whether the hottest Sommer be not the healthfullest? as likewise the coldest Winter? To this I answer, they are not so, simply and absolutely considered: *Nam omne nimium vertitur in vitium*. The extreme hot Sommer inflames the humours of the body, making it subject to hot and acute diseases: and the extreme pinching cold, accompanied especially with sharpe piercing Northerly winds, disposeth the body to rheumes, and rheumaticke diseases; as likewise to *Apoplexies*, and many other such like dangerous infirmities. The humours in the body of man have pre-eminence and dominion according to these foure seasons: for in the Spring, blood most abounds; in the Sommer, choler; in the Harvest melancholy; and in Winter, phlegme: and the parts of our civill day, answer likewise to these seasons; the morning to the Spring, the noonetide to Sommer, the afternoone to autumnne, and the night to Winter. Now, these anniversarie, or yeerely seasons, doe much differ according to the climat: For, within the Tropicks the seasons are much warmer than without; and under the Equinoctiall Line, then Winter is, when the Sōmer is perpendicular over their heads; by reason that then it doth more powerfully attract and draw unto it selfe divers

<sup>b</sup> *Præcipue vero maxime anni temporum mutationes observandæ sunt, ut neque medicamentum purgans libenter exhibeamus, neque partes circa ventrem uramus, aut secemus, ante dies decem, aut etiam plures. Maxime tamen sufficient decem, ac maximi periculi plena sunt ambo æquinotia, maxime vero autumnale. Periculosissima etiam sunt ambo Solstitia, præcipueq; æstivum. Syderum quoq; ortus observandi, præcipueq; caniculæ, deinde arcturi, & vergiliarum occasus. His enim potissimè diebus morbi indicationem subeunt, & alii quidem perimunt, alii vero desinunt, aliiq; omnes in aliam formam & statum transeunt. Lib. de aere, aquis & locis.*

Question concerning the temperature of the seasons, with the answer.

The humours in the body of man, answer the foure seasons of the yeere, and the parts of our civil day.

Seasons of the yeere differ according to climats and countries.



Situation of places  
altereth the seasons:  
See *Acoft.* in places al-  
leged in the former  
chapter.

Historie of the diffe-  
rence of the season in  
the hills and vallies.

See Purchas his pil-  
grimage lib 4. cap. 16.

moist exhalations, which descending againe in great abundance upon the face of the earth, doth plentifully refresh & water the same; and this season they therefore call their Winter. But againe, when the Sun declineth a little, the beames not darting downe so perpendicularly as before, there not being now that forcible attraction of vapours; and by consequent, as fewer clouds, and lesse raine, so heat to the outward appearance, being then intended, and of greater force than before: and this time they call their Sommer, as being fairer and warmer than the former, quite contrary to that which befalleth us here without the Tropickes; as in particular may be observed in the country of *Chili* in the *West Indies*. Now the situation of places (as hath before beene mentioned) often altereth the nature of this ambient aire, and by consequent, altereth the seasons in those particular places, although the elevation of the Pole differ little or nothing: the which is evidently seen in *Peru*, whereas the whole breadth of the countrie not much exceeding forty leagues, in the plaine, it neither snowes, raines, nor thunders; and in the meane time, upon the *Sierra*, or hills, the seasons have their courses as in *Europe*, where it raines from the moneth of *September*, untill *April*, and in the *Andes* it raines in a manner, all Winter. And even here in *Europe*, no small difference may thus be observed, that oftentimes, the high hills are infested with terrible cold tempests, when as the adjacent vallies goe many times scotfree, as travellers can testifie. And of this, my selfe was once an eye-witnesse, when as in the yeere 1610, travelling from *Misnia* towards *Prague*, and passing over the high hills which encompassse *Bohemia* round about; on *Easter* eve at night (falling then about the midst of *April*) as likewise all *Easter* day, and the three next daies after, it snow continually without any intermission, accompanied with so nipping a frost and North-Easterly wind, that I have seldome at any time observed a sharper season: the next day after, the snow fell no more, and comming downe into the plaine of *Bohemia*, about halfe a daies iourney from *S. Annaberg*, where I rested these foure daies, I found neither frost nor snow, nor any signe of the same; but both corne and grasse as greene and forward, as had ever beene observed about that season, together with a fine warme temperate aire: and inquiring there of the weather past, they assured me that they had seen neither frost nor snow, onely that morning had falne a small showre of warme raine, which was scarcely to be discerned upon the ground. But it is yet stranger, that within a few miles of ground, one place not exceeding another in height, should be Sommer in one, and Winter in the other, as appeareth by that which followeth: ° At the same time, when in the West part of this Peninsula (being neere *Cambaia*) betweene that ridge of mountaines and the sea, it is after their appellation Sommer, which is from *September* to *April*, in which time it is alwaies cleare sky, without once or very little raining: on the other side of the hills, which they call the coast of *Choromandell*, it is then Winter, every day and night yeelding abundance of raines; besides those terrible thunders, which both beginne and end their Winter: and from *April* till *September*, in a contrarie vicissitude, on the Westerne part is winter, and on the Easterne part Sommer: insomuch that in little more than 20 leagues iourney in some places (as when you crosse the hill to *S. Thomas*) on the one side of the hill you ascend with a faire Sommer; on the other side you descend with a stormy Winter. The like, saith *Linschoten*, happeneth at the  
Cape



Cape Rosalgate, in Arabia, and in many other places of the East. But it is as great, if not a greater wonder, that in some places of the same elevation of the Pole, even upon the low leuell ground, there should be such a disparity in the qualities of the ambient aire; as it is reported of the straits of Magellan. <sup>d</sup> In and about the straits of Magellan (saith a late Writer) (in as high an elevation of the Pole, as many parts of Spaine) the cold is yet there so violent, that besides the mountaine tops alwaies covered with snow, their very Sommer, in the midst thereof, freeth them not from yce. Yea, at that time of the yeere the Hollanders encountered an Island of yce in the Sea. The trees yet there are generally greene all the yeere long. The cold is so extreme, that Henry Barwell became balld therewith, so continuing a yeere or two. One Harris a Gold-smith, blowing his frozen nose, cast it with his fingers into the fire; and our Authour himselfe going on shore, and returning wet in his feet, the next morning pulled off his toes with his stockings, from his benumbed feet. Those countries wherein the aire is so continually warme, as within the Tropicks, and neere to them, prove not commonly so healthfull, especially to our Northerne constitutions; whose lives are better preserved in a Northern aire, than any of those hot regions, which is diligently to be observed of those who undertake to transport colonies into remote regions, that they settle not themselves in too hot a climat. Now, that the distempered qualities of the aire are a meanes of producing divers diseases, appeareth by many places of that famous Hippocrates his works, where hee setteth downe divers distempered constitutions of the aire, whereupon ensued divers dangerous diseases, both pestilentiall and others. And among our selves the instances, I thinke, are fresh enough yet in our memories, of this last yeere, 1630. which deprived many of life, and many so pinch'd with poverty, that the wound is not yet healed up. It is then apparent that the severall seasons of the yeere, together with the alterations and changes thereof doe not a little affect both the body and minde of man; and therefore diligently and carefule of Physitians to be considered.

d Idem lib. 6. cap. 14.

Observations for undertakers of plantations,

## CHAP. VII.

Of Water in generall: of Terrestrial Water, or water passing thorow; or issuing out of the Earth; as Springs, Rivers, Wells and Ponds.



It is now more then time that we come to this so noble and necessary element of Water, which can never sufficiently be commended. And in so high an account was it among the Antients, that *Thales Milesius*, one of the seven Wise-men of Greece, thought it to be the originall of all things, *quasi aqua omnia*, from whence all things have their first being and beginning; and this was also the opinion of the Greeke Poet *Hesiod*. But in brieft,

The high esteeme the Antients had of water.

both the antiquity and utility doe highly recommend it unto us. The Antiquity, as being that prime and principall liquour where-with our

Antiquity,



Utility.

*a Quoniam aqua alterum est ex duobus elementis quibus constat hominum vita, altera vite parte Aegyptios spolians, optimo compendio usus est ad humiliandam eorum ferociam, nisi prorsus fuissent intracabiles. Calvin. comment. cap. 7. Exo. vers. 19.*

*b Gen. 26. 15, 16, 17. & c 1 King. 17. 1.*

*d In one place Westward from Florida & Virginia it had not rained for the space of three yeeres; and therefore was there great scant of food there. Purchas lib. 8. cap. 7.*

*In Mexico in former times had bin a drought of 4. yeeres continuance, which forc'd the inhabitants to forsake the country, Idem ibid. cap. 13.*

Temperature of water.

*e Lib. de Aqua.*

Division of water.

Properties of the best waters.

*f Imprimis itaq; illa aqua ad potandum optima censetur, quae clara, pellucida, tenuis, pura, fructulorum & saporum omnium expert, levisq; reperitur: necnon quae igni admota cito calefit, remota vero ocyssime frigescit, gustu incundo: quae deniq; celeriter praecordia pertransit, & sine ulla ventriculi molestia labitur & secedit, &c. Matthiol. in lib. 5. de escor. cap. 14. de aqua.*

our forefathers untill the time of *Nah* after the flood, yea, and even after the flood, continued still to bee in greatest request. The utility appeareth in this, that it is the most common and naturall drinke to all living creatures; and withall the most familiar, and easiest to come by: and hence by the goodnesse of our God, have we this Element obvious every where, as well in the highest hills as in the lowest vallies. And that great *a Calvin* saith, that God deprived the *Aegyptians* of the one halfe of their life, when as hee inflicted upon them that great plague of turning their water into blood. The utility and necessity of this noble Element was not unknowne to *b Isaac* and *Abimelec*, which made their herd-men so strive for these fountaines of living water: and did yet more manifestly appeare in *c* that more than triennial disastrous drought in *Ahabs* daies. And some late writers relate, that the like *d* hapned of late yeeres in some parts of the *West-Indies*. And is yet more cleerely in this scene, in that it is the *Basis*, or foundation of all other liquors whatsoever; and giving, as it were, the essence even unto that king of liquors, Wine it selfe; as without the which, neither it, nor yet any other ever attaine to any perfection. Being therefore so usefull both for drinke, dressing of meate, and many other necessary uses, it will be requisite to say something of it: And first for the temperature, both Physitians and Philosophers have reputed water to be of a cooling quality. And *Aristotle* himselfe is of this opinion; and as for moisture, *Galen* holdeth, that it is an absurd thing to hold that any thing is moister than this Element. It is then generally held, that Water is very cold and very moist; And yet *e Cardan* thinkes it not to be cold, as it is commonly accounted, but rather temperate, and exclaimeth against his teachers who instructed him in that maner, which (saith he) hath done me great mischief. And in very truth, it would seeme in its owne naturall condition not to be so very cold, howsoever actually, as many other liquors, it may partake of an intense frigidity. All water is either potable and usefull for ordinary employments; or else Physicall, and appropriated to divers diseases; or lastly venomous, and altogether unprofitable for the use either of man or beast. My purpose is in this place to speake of such waters as be beneficiall for the life of all living Creatures. In the first place then, let us examine the qualities of the best water. *f* The goodnesse thereof is principally discerned by the lightnesse and thinnesse; the which, according to *Hippocrates*, is soone warme and soone cold againe; if it bee free from any smell or taste; if any kind of pulse bee quickly tender that is boyled therein; if put in a silver vessell it cause it not to rust, and leave no slime at bottome. It is also accounted a good signe of wholesome water, if a handfull of sage being throwne therein, it be presently dispersed: if it nourish good fish, and good and wholesome plants grow in it, we thinke well of it: but if it nourish toads, snakes, or other such vermine, it is utterly to be rejected. The weighing of water is not to be trusted to: for a venomous water may be as light, as that which is of a more laudable quality: and besides, one and the same water may be heavy in winter, and light in sommer; as for any other experiments, either by a linnen cloth or round piece of wood, as idle and imper-



impertinent, I passe by, and come to the differences, and severall sorts of water. Water that is in request for the ordinary use, as well of man as beast; (as for Physicall waters we referre them to their proper place, and venomous waters we will not meddle with) wee will divide into Celestiall and Terrestriall. Celestiall are either snow or raine-waters. Terrestriall, is either spring or river-water, well-water, or of a pond and standing lake. Raine-water is engendred in the middle region of the aire, of certaine vapors, which the Sunne by his heat in the day-time draweth up. <sup>s</sup> *Aristotle* is of opinion that some hot and dry vapors are therewith mingled, which causeth the saltnesse in the sea. In raine-water againe, we are to observe both the time and the manner of falling. <sup>h</sup> *Hippocrates* rejecteth that which falleth in the winter-time, as being heavier and harder than in the Sommer. The best in his opinion is that which falleth in Sommer, and in the most temperate part of the same: not in the extreme heat of the canicular dayes; it being then farre worse. <sup>i</sup> Some, notwithstanding, hold that the winter and spring raine-water are the best, and to be preferred before that which falleth in Sommer and Harvest; and that by reason it is not so soone putrified. But the opinion of *Hippocrates* is to be preferred, who measureth the water by the lightnesse and thinnesse thereof. Of the parts of the day, that which falleth in the morning is accounted best. The manner of the falling is likewise of some moment; whether it fall with force or violence, or mildly and softly; with greater or smaller drops. That which falleth with smaller drops and with violence, *Hippocrates* esteemeth better than that which falleth more leisurely, and with greater drops: and that which falleth with great stormes of wind, is accounted worst. The substance of raine-water is most subtile and sweet, by reason that the most subtile and thinnest parts are exhaled and drawne up by force of the Sunne-beames. Snow-water is either of snow alone, or of snow mingled with haile or yce; or else snow and yce are mingled with other water. Both these sorts are to be rejected, by reason that the thinnest and subtilest parts by congealing doe exhale and vanish away, the thicker and more terrestrious part still remaining behind. Of this a triall may be made by letting some water freeze in the night-time, and the next morning being dissolved by the heat, the quantity shall easily bee discerned to bee diminished. Now what harme insueth by drinking of these snow-waters, is by the testimony of <sup>k</sup> *Hippocrates* apparent: and such as doe inhabite the *Alpes* and *Pyrenean hills*, and *Auvergne* in *France*, are sensible of this hurt, being much molested with great throats, whom for this cause their neighbours call *Goitreux*. Cisterne waters are of a very neare affinity with raine-water; as being nothing else but raine-water conveyed into a cisterne, as a fit and convenient receptacle. *Pliny* approves not of raine-waters, because by reason of their standing they putrifie, and ingender noisome creatures, harden the belly, and are hurtfull to the throat. But since raine-water is so usefull and soveraine; I see no reason why cisterne-water should be blamed. And since of raine-water there be some better and some worse, we must choose the fittest and convenientest time, to wit, that which falleth in the Som-

E

mer

*Hippocr. fufius de lib. omnibus aquis agit lib. de aere, aquis & locis. Gal. 1. de salut. 26. Aph. lib. 5. Avic. fen. 2. primi doct. 2. cap. 16. & 17. & alij multi, ut Lang. Epist. med. lib. 1. Epist. 44. Division of usefull water. Raine-water. & 2 Meteor. cap. 3.*

<sup>h</sup> *Loco prius citato.*

Best raine-water according to the time of the yeare.

<sup>i</sup> *Rufus apud Oribas. Columella, Plinius.*

What parts of the day are best.

The manner of the falling.

Snow-water nothing worth.

Hurt by drinking of snow-water. <sup>k</sup> *Aph. 24. lib. 5.*

Cisterne water.

Correction of cisterne waters.



Quality of cistern  
water.

A vulgar error.

Consideration of  
springs and spring-  
water.

Best Springs.

250 prius citato de  
Aere, aquis, &c.

Objection.

Answer.

In the situation of  
springs what to bee  
considered.

The soile or place  
from whence they  
spring.

Situation in regard  
of the Heavens.

The ground or soile  
thorow which they  
runne.

The manner of run-  
ning.

Whether water car-  
ried thorow pipes of  
lead may bee safely  
used.

*Aqua que per plum-  
beas solenas deducitur  
fugienda est, sordet  
namq; et limus plumbi  
his adherent, ob id qui  
illius substantiam bi-  
bunt dysenterici fiunt.  
Gal. lib. 7. de medi-  
cam. loco affect. ap-  
propr. Verum est de  
omni metallo quod  
propter sulphuream sub-  
stantiam aliquid habe-  
at accuitatis; quam-  
vis in stannio & plum-  
bo sapor id minime in-  
dicat: probatur tamen  
per illud, quod aqua  
quedam currit vel stat  
in fistulis plumbeis, aut  
stanneis, efficitur in  
testinorum sive visce-  
rum excoeratio Al-  
bert. Magn lib 3. de  
metal. tract. 2. cap. 4  
Aqua per plumbum  
ducta ideo videtur vi-  
tiosa, quod ex cerussa  
fit & nascitur.  
Vit. lib. 8. Pallad. lib.  
9 cap. 11 &c.*

mer. As for the slime & filth which often accompanieth rainewa-ter, be-  
ing strained thorow gravel and sand, they easily leave al that behind the:  
as for the feare of putrefaction, it may easily be avoided, by casting in  
some small fishes, which will keepe it in continuall motion. As con-  
cerning the quality of such water, it is by some Physitians beleevd,  
that it bindes; but that which is reserved in the middest of Sommer,  
rather looseneth then bindeth the belly. And by the same reason, boi-  
led water rather looseneth than bindeth the belly, contrary to the vulgar  
opinion; and that by reason that being boiled, it is more easily againe  
expelled out of the body.

Now, as for terrestriall waters, among them, Fountaines or Springs  
challenge vnto themselves the prerogative of the first place above any  
others. In fountaines or springs, wee are to consider three things: their  
originall, situation, and places through which they passe. The best  
springs, in the judgement of *Hippocrates*, are such as spring out of high  
places and earthy hills. Such as spring out of rockes he misliketh,  
as also such as runne neere any hot bath, or thorow mineralls. It may  
be objected, that springs issuing out of rockes, are by some of the  
antients accounted wholesomest and best. It may bee, *Hippo-  
crates*, in regard of their excessive cold, and that they are not  
so passible thorow the body, rejected them. In the situation of  
springs, wee are to consider the soile where it is seated, and next  
the aspect of the Heaven. As for the soile, the best spring out of  
high hilly places; but worse that spring out of champion and plaine  
grounds: for such water in Winter is hot, and in Sommer cold.  
In regard of the Heaven, such are commended that runne towards  
the Sunne rising, and have their aspect that way. Such as runne  
towards the West or other parts, &c: are not of that high e-  
steeme, although not unwholesome to drinke. Now the ground  
through which waters runne is not to bee neglected: The best  
ground is a good firme clay, unto the which the filth and corrup-  
tion of the water sticketh fast. Again, it must runne a swift  
course; by which meanes it is freed from all smell and putre-  
faction. But heere ariseth a question, whether water carried  
through pipes, especially of lead, may safely be used. The rea-  
son may bee both in regard of *Galen* and others, antient Au-  
thors and famous in their generations: Now besides the close-  
nesse of the passage thorow which it is conveyed, they alleadge  
another inconvenient; that by this passage the water draweth  
ceruse from the lead; and these drossie dregges thus drawne from  
this ceruse, say they, engender the bloody fluxe. I answer, that  
daily experience evinceth this to bee most false and erroneous,  
as may bee seene in the Citie of *Paris*, where such water is in most  
common and frequent request. And if they bee sometimes sub-  
ject thereunto, it is rather to bee imputed to the slimy river of *Seine*,  
than to these leaden pipes, as their owne Physitians confesse. A-  
gaine, in *Montpeliers* the water is brought into the Towne by  
meanes of such leaden pipes, and yet are they no wayes obnox-  
ious to this disease, and this is likewise the case of many other  
cities



cities of that great and populous kingdome of *France*, who are notwithstanding as free as the former. But that wee may come neerer home, what shall wee say to the noble City of *London*, whither that river of *Ware* is conveyed, and by these leaden pipes distributed thorough that great body; and yet it is well knowne that this is not a disease that much troubleth ordinarily this great and populous City. And this Towne of *Northampton* maketh likewise use of these leaden pipes; and yet the inhabitants are but seldome troubled with this disease: and no doubt, many like instances may be produced to prove this truth. Againe, ceruse, which *Vitruvius* and others so much feare, cannot be extracted out of lead, except it be first steeped in strong vineger. If any can object any thing else against such water, the fire will make amends.

*Indeq. Lang. Epist medicin. loco nuper citat. Confutation of this opinion.*

River-water partaketh of the same nature with Spring-water, from whence it hath its originall and beginning, yet commeth short of the former, in regard of the slime and filth they carry with them; as also in regard of the diversity of the natures of the springs whereof they are composed; and therefore *Avicenne* commendeth rather the water of small Brookes, than of great Rivers; as likewise, the further they runne from their springs, the better he liketh them; by reason the further they runne, the more subtile and thinner they are: howbeit, *Averroes* his country-man is of another mind, by reason that the further it runneth, the more filth and corruption it gaineth. Such therefore as abound in mudde and slime are the worst to be liked.

River-water.

What river-water is best.

Waters of Lakes being alwaies renewed by their springs, and tossed to and fro with the wind, are not to be rejected. Well-water being often drawne, standing in a free and open aire, with a large mouth, may also be of good use: but that which is otherwise, declineth from this bonitie, and therefore pumpe-water is not so good as open Well-water is.

Waters of Lakes and Ponds.

Well-water.

Pump-water.

Standing pond-water of all other is the worst, and very prejudiciall to health. Salt-water is not of ordinary use, either to drinke or dresse meat with; and this shall now suffice to have said of Waters in generall, as they are serviceable for the use of mankind; reserving a more particular discourse of water, untill wee come to speake of drinke. As for the other two necessary and usefull elements, wee deferre speaking of them, untill wee come to the diet of the diseased. But before we proceed to speake of elements assumed within the body, wee purpose to discusse two questions: and first,

Pond-water worst of all others.



## C H A P. V I I I.

*Whether any pure Element be able to nourish a mixt body, and whether any such compound bee able to live by the sole use of the same.*

*Quicquid substantiam  
nostri corporis auget &  
conseruat, vel ut alii;  
Alimentum est quod  
vitales vires custodire  
natum existit, per refe-  
ctionem triplicis sub-  
stantie, spirituose, hu-  
mida & carnosa; qua  
in nobis quotidie perit,  
& vires immittit.  
Mercatus tom. 1 lib.  
2. quest. 164. class. 2.*

*Properties required  
in nourishment.  
Quod sapit, nutrit.*

*Lib. de carnibus.  
c. 2. Meteor. cap. 2.*

*Lib. 2. de caus. plant.*

*Quatuor ex puris  
vitamducunt elementis  
Chameleon, talpa, ma-  
ris balac, & Salaman-  
dra. Hæc una fovet,  
&c.*



Vt before we enter upon the discussing of this question, it shall not be amisse to know what Aliment or nourishment is. It is by <sup>a</sup> Galen defined to be whatsoever increaseth or multiplieth the substance of our body, and conserueth the same. Now the substance of our bodie (as hath bin said) is threefold; solid, humid, and spiritu-ous, or airy; from whence the differences of aliments are desumed. The solid parts are repaired by food; the humid by drinke; and the airie or spirits, by sweet and comfortable smells. Now that any thing cary the name of aliment or nourishment, it ought to be indued with these qualities following. In the first place it ought to be of quality hot and moist; that it may the better repaire the decay of our naturall innate heat. It is againe requisite that it affect our taste with a good rellish; for what pleaseth the palat in taste, often nourisheth well. Now that which doth most affect the taste, and is agreeable to nature, is in taste sweet (I meane not in excesse, as to feed on sugar and sweet meates continually, which being much used are more hurtfull than helpfull to health; but in a meane, not declining to any other; as sharpe, sowre, &c.) and so is most acceptable to nature; all other being rather Physicall than Alimentall, as I may say. And howsoever meat may in the taste be somewhat salt, bitter, &c: yet in the concoction there is made a sequestration of these qualities from the substance of the food, and that onely which is sweet remaineth for nourishment. <sup>b</sup> Hip- pocrates writeth, that all manner of creatures are nourished onely with sweet things, which <sup>c</sup> Aristotle also repeateth. Againe, that which nourisheth, ought to be mixed and compounded, and therefore pure elements are here excluded; according to that vulgar saying, *Ex quibus constamus jisdem nutrimur*. And lastly, it is required that there be a power of giving life; *Potentia vite & animationis*: And such things onely nourish which once have lived, saith <sup>d</sup> Theophrastus. And there is an easier passage and change of such things as have a communication, or symbolize in symbol or quality. And for this cause, the iuyce which commeth of living creatures is farre easilier changed into our substance, than that which is desumed from plants: Now to the ques- tion. Although then it hath bin hitherto received for an uncontrolled truth, that no simple Element can nourish a mixt body; yet som things seem to crosse this opinion, and there is a common proverbial verse ten- ding to this purpose. *Quatuor ex &c.* Now to discusse the truth of this question,



question, we will briefly runne thorow the foure elements: and first of the fire. It is reported by antient <sup>f</sup> Authors, that a certaine worme, or flie, called therefore *Pyrausta*, is both bred, and liveth in the fire, which is notwithstanding, most absurd and false, and as concerning the vulgar conceit of the Serpent *Salamandra*, living in the fire, and with his cold frozen venomous moisture, extinguishing the fire flames, it is as false as the former, as witnesseth <sup>g</sup> *Dioscoride*: and the *Salmandra* continuing any space in the fire, is notwithstanding consumed to dust and ashes. Now come we to the aire the next element: It is the opinion of some, that such as live altogether without any solid substance of food, may be fed with the aire. Indeed, if people were so contented, corne would be the cheaper, and people then would not be so destitute of food in a deare yeere, as was this last, 1630. Some relate strange things tending to this purpose, as namely <sup>h</sup> of a man living only upon the Sun and aire; *Fides sit penes Authorem*: I never yet could see any such good husbands. <sup>i</sup> *Pliny* maketh mention of a certaine man, living without any thing else, save the attraction of the aire, being destitute of any mouth; and for this cause called *Astomi*. And the inhabitants of the new world, they say, will live 16 or 18 daies with the smoake of *Tabacco* only. Our *Tabacconists* here in *England*, are commonly as briefe with the pot as the pipe; and besides, many say, it procures them an appetite. And thus *Tabacco*, like *aurum potabile*, or that noble *Elixir*, is able to doe any thing. <sup>k</sup> *Democritus*, wee read, being ready to give up the ghost, for a certaine time sustained his life with the only smell of hony, to the end he might be partaker of the *Thesmophorian* solemnity; and that not only the spirits, but even the solid parts also are fed by meats, *Plinies Astomes* (if it be true) confirme unto us, and <sup>l</sup> *Manardus* seems to second it. The *Chameleon* also said to feed upon the aire only: and there is a certaine bird in the *Indies* call'd *Rhintax*, *Manucodiata*, or *avis Paradisi*, which being deprived of feet, is said to flie in the aire continually, & feed on the same only. But to answer the former objections; in the first place it is one thing to speake of the aire, as a simple Element, and another thing to speake of smells. <sup>m</sup> *Aristotle* against the *Pythagoreans* tells us that neither the aire nor the water can nourish, by reason of the simplicity of their elementary bodies. As concerning *Plinies Astomes* they are meere fictions & fancies, never any such people having bin discovered by any traveller whatsoever; no more than many other monstrous and prodigious narrations, by too credulous antiquity received for uncontrolled truthes; and so for legacies left to posterity, which here to confute would spend me more time than I can now well spare. As for the *Chameleon*, it hath bin observed to catch flies, which sticking to its slimie tongue, it did afterwards feed upon. As for that *Manucodiata*, it hath bin hitherto constantly and confidently beleaved, that it lived alwayes balanced in the aire, living upon no other nourishment, but the aire onely; howbeit now in our late navigations, it hath bin observed to feed upon cloves: and moreover, that the inhabitants so artificially cut off their feet, that no print or marke of them can ever be discerned. Now as I deny that any creature can live upon the aire only; so againe, I will not deny, but by good and pleasant smells, the exhaust and spent spirits, may againe be repaired, a

<sup>f</sup> *Arist. lib 5. de nat. animal. cap. 19. & Pliny lib. 20. cap. 67. & li. 13. cap. 30. Theoph. lib de igne, &c.*

<sup>g</sup> *Lib. 2. cap. 56.*

<sup>h</sup> A man living only upon the Sunne and aire: *Olimpiodorus, Citante Rioloano filio in prelest.*

<sup>i</sup> *Lib. 7. cap. 2.*  
Men without mouths

<sup>k</sup> *Athen. lib. 2. Diog. Laertius in eius vita.*

<sup>l</sup> *In Epistolis.*  
The *Chameleon*, *Rhintax*, *Manucodiata*, *avis Paradisi.*

<sup>m</sup> *Lib. de sensu, & sensib.*

Confutation of these former assertions.

Many lies left us by antiquity and travellers.

*Chameleon* liveth not on the aire.

Nor the bird of *Paradise.*

Notable imposture,



Whether the bare element of earth can nourish or no.

Answer.

3 De temporum.

The *Iewes* in their solemne feasts abstaine from water, as did the *Egyptians* of old.  
2 Lib. de Anima.

8 Comment. in lib Hip-  
poc. de aere, aquis &  
locis.

9 Comen. Aph. 13. lib. 4.  
& cap. 7. lib 4. de usu  
part.

4 Meteor.

smell being nothing else, save a certaine vaporous exhalation, or corporeal effluxe, or sliding out. But that the solid substance of the earth should nourish, would seeme to savour more of truth, in that God himselfe seemeth to give the earth to the Serpent for food: and it is reported, that the Mole liveth on the earth only. Besides, we see many women with child troubled with the discafe *Pica*, to eat earth, coals, chalk, &c. And we see birds to swallow peeble-stones, the *Ostrich* to eat iron. But to answer these instances, the Serpents and Moles live not on the simple element of earth, which with us being so farre from the center is mixed, and not a simple element; and therefore maketh nothing for the purpose. It is true also, that women often make use of such trash as wee have mentioned; but that they have no great cause to brag of this food, by their ill-favored colour, and the evill accidents accompanying them, may easily appeare: the which doth argue the evill nourishment that such food doth afford: Besides, they feed not onely on this food; and it may be now and then they will afford themselves a cup of good liquour, as a lavative, to wash downe this rubbish. As for fowle, which either devoured peeble-stones or metalls, they deliver them back againe such as they received them, their appetites being to such things as for physick, rather than food; and therefore it is but an idle tale *Paracelsus* telleth us, of one that lived fifteen daies only with a turfe applied to his stomack. <sup>n</sup> *Galen* mocks and scoffes at them, who thinke that one might sustaine life with wine applied outwardly; since whatsoever nourisheth must first be attracted by, and concocted in the instruments of concoction. It is therefore a mere dotage of our *Paracelsists*, that tell us that metalls will nourish our bodies. Let some of these gallants, I pray you, be fed but for a weeke, or lesse, with their best *aurum potabile*, *lapis Philosophicus*, or what else you can devise, and I warrant you at, or e'r the weeks end, if he be alive, he will snatch at a crust of browne bread. Now, concerning water, there is no lesse controversie amongst our Authours, and seemeth to be back'd with better reasons. *Homer* thought it nourished by his epithete *τροφικώτατον*. The *Iewes* at this day, in their solemne feasts, abstaine from water, being of the minde of the old *Egyptians*, who thought the river *Nilus* nourished, because *Moses* turned the water thereof into blood. <sup>o</sup> *Albertus Magnus* reporteth, that he saw a melancholicke person, who lived not only many moneths, but yeeres also with the only use of this element. <sup>p</sup> *Cardan* mainteineth this opinion, and seemeth by many reasons to corroborate the same. <sup>q</sup> *Galen* notwithstanding, is of a far other mind, and proveth that water nourisheth not at all. And <sup>r</sup> *Aristotle* is also of the same minde, who tells us, that water cannot at all thicken, and therefore cannot nourish. To decide the controversie, true it is, that pure elementary water cannot at all nourish, which nevertheless thicke muddy and slimy water may sometimes effect, and so some fishes may live on the same; and yet it is well knowne, that many fishes either prey upon others, or live upon herbs and weeds; howsoever, they live not on mere and simple water; I conclude therefore this point, that pure elements, as they are in their owne sphere, especially neer the center, do not nourish; but the elements that are next unto us, being mixed and confused, may in some sort nourish.

CHAP.



CHAP. IX.

Whether mans life may be sustained without the use of food or no.



His may, perhaps, to some seeme but a need-  
lesse and superfluous question, and that I  
might herein have spared my paines. It is  
true, the matter may seem somewhat strange,  
and many will be of opinion, I doubt not, that  
never was there any man so foolish, as to  
mainteine any such erroneous and false opini-  
ons. But because this hath not been maintei-  
ned by vulgar wits only, but men of transcen-  
dent understandings, and eminent parts, both

Physitians and others, have not only left us multiplicity of instances in  
this kind, but even affirmed, and stiffely maintained the possibility and  
probability of the same; therefore, for the readers recreation and satis-  
faction, before I proceed to the use of aliments, I wil say something con-  
cerning this question. <sup>a</sup> Hippocrates circumscribeth the full period of  
a mans continuance without food within the compasse of seven daies.  
If any man (saith hee) for the space of seven daies neither eateth nor drinketh,  
he must die in that space: and although some do exceed this period, yet when they  
would retorne to their food, their belly receiveth it not: for in this space of time,  
the ieiunum, or hungrie gut is so dried up, and clunged together, that they die  
speedily. But <sup>b</sup> Pliny seemeth to controll this truth, affirming divers to have  
continued above eleven daies without food, or any kinde of sustenance whatsoever.  
<sup>c</sup> Schenckius relateth many strange stories, of such as have lived not onely  
daies and moneths, but even divers yeeres without any manner of nou-  
rishment: as namely, of one who lived at Rome the space of forty yeeres,  
without any sustenance whatsoever, and that by the testimony of  
Hermolaus Barbarus. The same <sup>d</sup> Author relateth out of Sylvius, the story  
of a young maid in Spaine, who lived two and twenty yeeres without ta-  
king any thing at the mouth, but a little faire water. And againe, of a  
German woman, who lived without food for the space of three yeeres,  
out of Ioannes Bocacius. And againe, of another whom Rondeletius saw, who  
had lived ten whole yeeres after the same manner, besides many others  
more. But amongst the rest, <sup>e</sup> he relateth a pretty story of a fellow about  
sixty yeeres of age, who having digged a Well about forty foot deepe, the earth fall-  
ing in upon him, thrust this good fellow thirty foot deepe, and so filled up almost all  
the hollow againe; the fellow, as he fell, held up with his armes as well as he could;  
some part of the scaffold, which bare the earth so off his body, that it gave acceffe to  
some aire whereby he might breathe: and in this case he continued for the space of  
seven daies; when as they thinking to digge up the dead corps to bury, they heard  
some noise, wherewith at first affrighted, yet afterwards encouraged with some hope  
of life, they made haste, and after a draught of Wine, would neither suffer him-  
selfe to be tied, nor use any other helpe but his owne to ascend out of that deepe dun-  
geon.

How long one may  
live without food.

<sup>a</sup> Lib. de carnibus.

<sup>b</sup> Lib. 11. cap. 34.

<sup>c</sup> Lib. 3. observat me-  
dicin. cap. de asilis.

<sup>d</sup> consilio adversus fa-  
mem.

<sup>e</sup> Idem Schenck. ex  
Bartholomæi Anul-  
ficta poesi circa finem.

History of a fellow li-  
ving seven daies un-  
der the earth upon  
his owne urine only.



<sup>f</sup> Vide Marcellum  
Donatum de historia  
medic. admirab. Clau-  
dum Deodatū Panth.  
Hygiast. lib. 1. cap. 20.  
Lang. Epist. medic. li. 2.  
Epist. 27. alioq.

<sup>g</sup> Iulius Firmicus  
Maternus. lib. 4.  
Ridiculous reason of  
this strange absti-  
nence.

Another more plau-  
sible.

<sup>h</sup> Laurent Ioubert.  
Acad. 1. Parad. 2.

<sup>i</sup> Vlysses Aldreandus.  
lib. de exang.

<sup>k</sup> Logo supra citat.

geon. At length being now ascended de profundis, he confessed that hee lived all that while without any sleepe, or any sustenance, saving his owne urine, distilled and redistilled in the alembicke of his owne bladder: adding, with all, this iest, shewing his purse; told his companions hee had met with a kinde Host, who had interteined him these seven daies, and as many nights, without one penny expenses. More such stories, if thou be disposed, thou maist see there, and <sup>f</sup> else-where; as of the Maid of Spire, of Berne, &c. who were said to have lived divers yeeres without any food. Whether these relations be true or no, let the Authors answer for them. Now, what should be the cause of so strange and prodigious fasting? Now sure, if any such fasting be indeed, yet is it hard to find out the cause and reason thereof, although, as yet, the case is controverted. Some would ascribe the cause to the influence of certaine starres: yea, and <sup>g</sup> some have gone so farre, as to explicate unto us what stars doe conduce for the furtherance of this strange abstinence. But were these starres influences of no efficacie and power in antient times before this strange fasting came into the world? and the stars being generall causes, and therefore affecting all equally, what is now become of these influences in these later daies? Surely, if these starres had any such efficacy or power, now in this late deare yeere 1630; it had beene time to demonstrate the same. But <sup>h</sup> some of our Physitians pretend a more plausible reason, desumed from nature it selfe, alleging for a naturall cause hereof, a cold and moist phlegmatick constitution; which, as they affirme (and experience and reason both confirme it) can best beare abstinence; and cold and tough phlegmatick humors abounding in their bodies, together with a debility of naturall heat, doth so benum and stupifie the sense and feeling of the appetite, that the partie is able for a long time to live without any sustenance whatsoever. <sup>i</sup> Some more absurdly faine, that there is some store of stony moisture in the body of man, which touching the guts, turne them presently into a stony hardnesse. Now, that some such stony juice or moisture may be ingendred in the body of man, seemeth to be no fable, by the history of that stony child of Sene; as also by the history of an Hen dying for hunger in an old castle, which was afterward found turned into a hard stony substance. It is true indeed, that of a tough & hard baked phlegme, with the concurse of a strong heat, stones may be ingendred; as wee see buckes made of clay: but that of these humours, so dispersed through the body, the guts should be turned into a hard stony substance, is not recorded by any antient Authour whatsoever. And it is to be observed, that most of these histories are of young women, of a cold phlegmaticke constitution, which humour without heat, and that of some strength, cannot be congealed into so hard a substance. And besides, it is recorded, that many of these parties returned afterwards to their former appetites againe. Now then, as there was a congeling humour within their bodies; so they must of necessity acknowledge a contrary dissolving, or degelating humour, as I may say, and so we shall play the foole in infinitum. Again, if this opinion were true, the substance of the guts must needs be solid, and so without feeling; and without sense and feeling the inward parts were never able to subsist. The learned <sup>k</sup> Ioubert is very confident in defence of this long



long abstinence, and would seeme to make his assertion strong by the examples of some creatures, as the *Chameleon*, which we have already answered; and the *Beare* supposed to live all Winter without any food; and yet hath beene observed to provide store of apples in Autumne, and carry them to his denne; that I say nothing of others. But if there were yet any such matter, yet is there a great disproportion betwixt these creatures and man-kinde, the most temperate of all others. And if these miraculous fastings were so frequent in these later times, why read wee not of the like in former ages? In all the old Testament wee read but of two, *Moses* and *Elias*; which, howbeit they did neither of them exceed forty daies; yet were they undoubtedly miraculous. And the like may wee say of our blessed Saviours fast in the new Testament. It is also to be observed, that most of these strange abstinences are reported of sickly women; who being once recovered of their former infirmities, returned againe to their appetites. Howsoever, sure I am, we find none here amongst us that are able to indure any such strict abstinence, in sicknesse or in health: and I thinke foure, or five daies abstinence, either from meat or drinke, will gravell most men and women; even in sicknesse it selfe; what shall wee then say of healthfull persons? And indeed, if wee consider the matter aright, wee may easily consider, that it is not likely, that any should long live without food; and that by reason of the daily decay of that triple substance, whereof something hath beene said heretofore, and therefore all these former narrations seeme to be but fabulous, and cunningly contrived, and for some private impostorious respects, set abroach. And whoso made any shew of such abstinences, their abstinence was not reall, but fraudulent to circumvent the world. And such was that <sup>l</sup> abstinence of *Pythagoras*, said to have fasted for tie daies; whose wants were, in the darke night, by his disciples secretly supplied. And to conclude this question and chapter, it is worth the observing, what is written, concerning <sup>m</sup> one *Antony* an *Hermite*, who counterfeiting extraordinary holinesse of life, made likewise a shew of absolute abstinence from all manner of food: but after certaine daies, this counterfeit hypocrisie was discovered; it being observed that all his candles were made of the pulpos flesh of pullaine, well minced and mingled with cinnamon and sugar; and to conceale this fraud from the eyes of the world, artificially covered over with tallow, after the manner of other candles. But this need not seeme strange among such miracle-mongers, where many other such juggling trickes passe for currant coine, and are by them accounted but *pia fraudes*; as they please to call them.

In antient Authours  
no mention made of  
any such strange ab-  
stinences.

None can long con-  
tinue without suste-  
nance.

<sup>l</sup> *Ælianus in variabi-*  
*floria.*

<sup>m</sup> *Iovius Pontanus.*  
Notable imposture of  
a cozening counterfeit  
Hermite.



## CHAP. X.

*Of Nourishment, and what therein is to be considered.*



*Lib. de legib.*

Intemperance not only hurts our selves, but propagates hereditary diseases to posteritie.

Things to be considered in all manner of nourishment.

Substance.

Aliments of grosse substance.

Of a slender substance.

Of a meane substance.

Qualitie of aliments.

Ever this was true in any age, *Plures gula quam gladio periere*, More perish by intemperance than by the sword, I thinke it may be found true in those times wherein wee now live. <sup>a</sup> Plato esteemed in his time, that Citie intemperate, which mainteined many Physitians; and used alwaies to exhort his followers to sobriety. And both holy Writ and prophane Auhours are very frequent in their precepts of temperance and sobriety; and doe every where much abhorre and detest intemperance in meate and drinke. And indeed, if we seriously with our selves consider the shortnesse of the life of man, together with the manifold miseries by sicknesse of all sorts, susteined, we may see good reason for us not to be so leavish of our lives: I meane, not to be so cruell, as by intemperance, not only to kill our selves, but even to derive a multitude of loathsome and noisome hereditarie diseases, as legacies to our posterity. But because I meane heereafter to say something of the loathsomnesse and hurt this sinne procureth to intemperate persons, I will not here dwell upon it. In all manner of nourishment, then there are these things to be considered; the substance, quality, quantitie, the time, the preparation and order. In regard of the substance, some food is called grosse, and harder of digestion: as unleavened bread, pie-crust, bacon, beefe, &c. as hereafter shall more particularly appeare. Some, againe, are of a more slender and smaller nourishment; as wheat bread leavened, baked in an oven, then washed in faire water, barley bread, ptisan, rockie fish; and such as are of a soft substance; being especially prepared with vineger and opening roots; wild birds, young pigeons, &c. The meane, betwixt both, is best for ordinarie food and nourishment; to wit, such food as is neither grosse nor slender; such is good wheat bread, not too cleane drest, well leavened and baked; oatmeale gruell; reare-rosted egges, new milke of a young cow; amongst fish, the Pickerel, Carpe, Turbot; and the flesh of Hens, Capons, Turkies, Pigeons, Veale, Lamb, &c. of all which in their proper places. It is also to be observed by the way, that such meats are of easiest degestion: As for the quality, they ought to be of a good juice, *euchymi*; such as are those we mentioned last, & the like, which are also the best for nourishment: as on the contrary, those of a bad juice, affoord but a bad nourishment to the body of man: such as are bread made of corrupted corne, of darnel, rie, panick, and millet; as likewise bread baked on ashes, or embers, Sömer fruits, which last not; and whatsoever is quickly corrupted

in



in the stomack, &c. As for the quantity, in regard of the variety of countries, complexions, customs, course of life, age, and such other considerable circumstances, it cannot certainly be determined. Old age must not feed so liberally, as lusty yong laboring men: and such as lead a sedentary life: as Schollers, women, &c. must not feed so liberally as husbandmen, sailers, &c. But although wee cannot certainly determine the due quantity of food; yet searching into antiquity, wee may find out the quantity of food ordinarily used, and allotted a man for one day, which will not be unworthy our consideration. In old times, wee read, that the ordinary allowance for a mans diet, in one naturall day, was that measure which they called *chaenix*, conteining about a quarter of a peck of our ordinary measure, or forty ounces, according to the computation of <sup>b</sup> *Budens*. And this quantity of *Manna*, did God himselfe allow his owne people of *Israel* in the wildernesse. This quantity was when they were deprived of any other sustenance: for this quantity is to be understood both of bread, flesh, or any other food; all which joyned together, did not commonly exceed, in sober men this aforenamed quantity; howbeit, no question, many sober people did then content themselves with lesse allowance: and the like proportion of drinke is likewise to be understood. Observe also, that all this while the people of *Israels* ordinarie drinke, was nothing else but water; as likewise most other nations used this for their ordinary drinke, except the better sort, at festivall times, and some extraordinary occasions. As for us in these Northerne parts of the world, although all have not wine, yet doe wee ordinarily use a drinke answerable to it, which doth not a little nourish, and therefore may we be the more sparing in the quantitie of our food. And yet I doe not deny, but that our Northerne cold climats may be a little freer in the use of food, than the inhabitants of the Southerne parts and hotter countries, howsoever, it is alwaies good to use a moderation. Husband-men, and such as labour hard, have able bodies, and take great paines; we cannot well regulate nor accommodate this proportion precisely to all; Schollers, and such as have weak stomacks, and weake digestion, not being often able to overcome this quantity. Besides, that the quality of the aliment, of hard or easie digestion, doth often indicate an alteration of the quantity; and yet I thinke few of our people, although reasonable aged, and otherwise valetudinary, will content themselves with twelve, thirteene, or fourteene ounces of food for one day, unlesse their stomacks be exceeding weake; although Father <sup>c</sup> *Lessius* the *lesuit*, and *Lodovico Corvario* a *Venetian* could so content themselves. Custome, education, and our cold climats, doe hinder the effecting of that which otherwise in hotter countries may easily be brought to passe. Next followes the preparation, which is very various, according to the diversity of dishes; some being roasted, some boiled, some baked, some fried, &c. and some requiring one preparation, another must be ordered after another manner; whereof more hereafter in the particular discourse of diet. The order of ingestion is that which is next to be considered, concerning which point, our Authours speake at length, and wish us alwaies to take with us this rule of direction, that the lightest meat, and easiest of digestion ought first to be eaten, quite

Quantity variable according to sundry circumstances.

Allowance of foode for one naturall day in old times.

<sup>b</sup> *Budens lib. 3. de asse.*

Northern people, and living in cold climats are allowed a more liberall use of diet, than such as dwell in hot countries.

<sup>c</sup> See Sir William Vaughan his newlander cure, part. 1. sect. 2.

Preparation various;

Order of ingestion;



contrary to our ordinary and usuall custome; and that both in regard, say they, the bottome of the stomacke is warmer than the upper part, and because the lightest meates being first eaten, sooner descend into the guts after concoction, which if last eaten, are by the other hindered to descend, and so putrifie, and ingender crudities, the originall of obstructions, and consequently of many dangerous diseases: as for mine owne opinion, I thinke the stomacke mingles all confusedly together, making thereof, that which Physitians commonly call *chylus*, and afterward converted into blood. To prevent, therefore, all disorder, doubts, danger, and feare, were best to eat but of one or two dishes at most at a meale; and if thou shouldst sometimes take unto thy selfe a greater liberty, keep this caution, that the dishes thou eatst of differ not much in quality, being all easie of digestion. And for the quantity, let the strength of thy concoction be alwaies thy best guide, and keepe rather within, than at any time exceed the strength of thy stomacke. Next followes to handle the time, upon which dependeth a question to be discuffed, concerning the number of repasts, whereupon we must insist awhile, not omitting likewise to handle this question, at what time of the day, at dinner, or at supper we may eat freeliest.

The time.

## CHAP. X.

*Of the times of Repast, how often wee ought to eat in a day, and when to feed freeliest, at dinner or at supper: Something concerning breake-fasts.*



An being made according to the likenesse and image of his Maker, and that for his service principally, it were not therefore fit that so noble a creature should make a god of his guts, and at all times minde nothing but his belly: and therefore not onely decency and good order, but even that sublime employment also for the which he was at first framed, requireth some certaine and set times for taking his refection. And both

The structure of the intestinall parts of ravenous beasts differ frō that observed in man, and why.

Anatomists tell us, and experience teacheth us, that man is of a farre different structure in his guts from ravenous creatures: as Dogges, Wolves, &c. who minding only their belly, have their guts descending almost straight downe from their ventricle or stomacke, to the fundament; whereas in this noble *Microcosme* man, there are in these intestinall parts many anfractuious circumvolutions, windings and turnings, whereby longer retention of his food being procured, hee might so much the better attend upon sublime speculations, and profitable employments in Church and Common-wealth. Now, if wee shall consider the fittest time for refection, it will seeme to be when the

appetite

Fittest time for refection in naturall reason.



appetit doth demand it. And therefore *Diogenes* being asked when was the fittest time for food, answered; to him that hath it, when his stomak calleth for it; and to him that hath it not, when he can come by it. But all our civilest nations have accustomed themselves to some set times for their ordinary repasts. And because nature proceeds orderly in all her operations, therefore<sup>b</sup> before wee make a new meale wee must see that the former be first concocted: and for this purpose there must intercede a certaine distance or space betwixt our two meales. <sup>c</sup> *Rhusis* would have eight houres distance betwixt dinner and supper; and from supper to dinner sixteene. But here ariseth a question to be discussed, How many meales a day ought we ordinarily to use? This question hath beene variously tossed to and fro amongst our Physitians, some being of one minde, and some of another: Some hold it best to eate but one meale a day, and some twice. <sup>d</sup> *Hippocrates* seemeth to favour one meale a day. Others hold that one meale a day maketh men more cholericke, by reason the humors by abstinence are too much sharpened, which by meanes of food are well qualified. <sup>e</sup> *Celsus* is for two meales a day; the which seemeth best to agree with reason: for hee that useth but one meale a day, is forced to eat as much at one meale, as another at two. Now the stomacke being oppressed with too great a quantity of food, it failes under the burden, and the strength of it is quite overthrowne: for by so great a distention it loseth much of its thickenesse and firmenesse; which two make not a little for the retention and concoction of the food: neither is there any other cause to be inquired into of the weaknes of gluttons & belly-gods stomaks. It is further to be observed, that the stomacke being too much stuffed up with food, cannot so freely concoct the same; which may easily appeare in a pot full of meat, where the meate is not so easily boyled as when there is more roome. But let us search into antiquitie, and see what was their manner and custome. A<sup>f</sup> late writer would by many arguments prove that the antients used but one meale a day. Others are of an opposite opinion. Amongst the *Greekes* of old, we read these foure names of repasts mentioned: ἀρνησιν, ἀριστον, ἐσπέριον, δειπνον; all these foure, saith *Athenaus*, were used in the times of the *Trojan warre*. The first of these was used in the morning betimes, and was in stead of our breakefast; the next in stead of our dinner; and that after answerable to that refection, which some use in the after-noon; and the last answering to our supper. And it is to be observed, that seldome any one person used all these severall foure meales, yea scarce three; and that chiefly in the warres; when as by their labour and toile, their bodies were more tired out, and their spirits spent, and therefore needed a more plentifull measure of nourishment than had beene otherwise requisite. Some used this manner of refection also of later times: but that this was not alwayes the custome of the *Greekes* may by that speech of <sup>g</sup> *Leonidas* appeare; *Prandete commilitones, apud Inferos forsan cœnaturi*. Dine my fellow-souldiers, for you may perhaps sup in another world. The *Greekes* then ordinarily used but two meales aday, schollers and such as were given to sobriety, although they used two meales aday; yet one of them, to wit, that of the mor-

<sup>a</sup> Interrogatus Diogenes quando sumendum esset alimentum? H. bentis inquit, quando ejurit: si non habeat cum habere poterit.

*Diogenes Laert. in eius vita.*

<sup>b</sup> Tu nunquam comedas stomachum nisi noveris esse purgatum vacuumque cibo quem sumpseris ante.

*Shola Salernit.*

<sup>c</sup> Lib. 25, contin.

<sup>d</sup> 2 De dixta acut.  
<sup>e</sup> Lib. 1. cap. 1.

Cause of the weaknes of gluttons and belly-gods stomackes.

<sup>f</sup> *Mercur. vari. lectioni lib. 4. cap. 17.*

Foure names of repasts among the antient *Greekes*.

*Athenaus lib. 1. citant; Stuckio. antiquit. con. viv lib. 1. cap. 11.*

*Δειπνον δειπνον vocant veteres.*

No one man used all these foure repasts.

<sup>g</sup> *Plutarch. in eius vita.*



<sup>h</sup> *Eib. de sanit. tuenda.*

<sup>5.</sup> *de loco affect. ca. 5.*

<sup>k</sup> *Epist. 83.*

<sup>1</sup> *De Cyri institut. lib. 8.*

<sup>2</sup> *Lib. 7.*

<sup>2</sup> *Exod. 16. 10, 11.*

<sup>1</sup> *Sami. 14. 25.*

<sup>2</sup> *Sami. 1. 12.*

Unseasonable use of  
possets in England.

Two meales most or-  
dinary amongst most  
Nations.

*Fames & mora bilem in  
nasum concitant Adagi-  
um.*

<sup>P</sup> Refert Appollonius  
in mirabilibus ex Arist.  
eos qui semel in die ves-  
cuntur iracundiores esse  
quia per inediam exa-  
cerbantur humores, qui  
cibo & potu mitescant.  
Riolan filius in præ-  
lect. privatis.

ning, was most commonly but sparing; as witnesseth <sup>h</sup> *Galen* of himselfe, that seldome he cate any thing till night; which if at any time he did, it was but a little bread in a morning dipped in a little wine: and this counsell <sup>i</sup> he gave also to *Diodorus* the *Grammarian*, who if he fasted long, fell into fits of the falling sicknesse. By the premisses, as also by *Hippocrates* himselfe, it doth appeare, that the ancient *Greekes* had not all, and alwayes the same times and seasons for their diet, and this last order of diet <sup>k</sup> *Seneca* seemeth also to confirme, whereas hee maketh mention of a morsell of bread onely for his dinner, without the use of a table. The *Persians* used most commonly two meales a day, as witnesseth <sup>1</sup> *Xenophon*: although in the time of *Xerxes* it appeareth to have been otherwise, as witnesseth <sup>m</sup> *Herodote*; where *Magacreon* the *Abderite* gives *Xerxes* great thanks, that he and his company used but one meale aday: for saith he, if wee had beene commanded to provide a dinner like this supper, we had been all undone. The *Iewes* used commonly two meales aday, as may appeare both by that of <sup>n</sup> *Exodus*, where they had *Manna* for their dinner, and *Quailes* for their supper; as also by the manner of their fasts, which was untill the even; as may appeare by the practice both <sup>o</sup> of *Saul* and *David*. Among the *Romans* we read of five severall names of repasts: *Ientaculum*, *prandium*, *merenda*, *cæna*, & *comessatio*; the foure former answering to these foure already mentioned, and the last was used after supper: such are our possets here in *England*, made of drinke, milke, bread and egges, sugar and spice; very unseasonably often used after supper, and being a meere superfluity, which might well be spared. But two meales were ordinarily in most use among them, to wit, dinner and supper; and as for all the other they were but for children or labouring people. And indeed in all civill and well constituted countries and common-wealths two set meales are most ordinary and frequent. I do not here mean precisely by any precept punctually to tie every person to the observing of this order; as not being ignorant of the variety of circumstances, which may easily alter the same: as namely the climat, the constitutiõ, the sex, age, the time of the yeere, and the particular calling or condition of a man. In cold climats we must yeeld to a more liberall allowance than in a warmer. And children and chickens, they say, must not be long kept from food. Old men by reason of the debility of naturall heat concocting the aliment, are not able to receive much at once; and therefore are allowed to eat little and often. <sup>p</sup> *Cholericke* persons finde much hurt by long abstinence; and so doe such as are subject to ingender wind in their stomackes. And sicke folkes are to bee exempted from these rules, as hereafter shall appeare. And here custome is neither to be neglected, nor yet suddenly altered, be it good or bad: if good, continue it still; and if evill, alter it by degrees, by little and little, all sudden alterations breeding danger. Now, as for the particular times of these two repasts, for dinner the best time is that which is most ordinarily in most places used, about eleven in the forenoone, a little before or after, and supper-time betwixt six and seven at night; so that by this meanes there may intercede about some eight houres distance; and betwixt supper and dinner sixteene.

Now



Now as in the sea one wave begetteth another; so here, one question begetteth another. It being already granted that two meales aday are most commonly and ordinarily to be used, it may now be demanded, in which of these two wee may feed freeliest, which concerneth not a little the health of mankind, and hath beene as much controverted, at least as the former question, and probable reasons produced on both sides. And first for the dinner, they produce these reasons. First, for that in the day-time, our naturall heate is much helped to perfit concoction by meanes of the Sunne. Againe, exercise and motion, so much used in the day-time seemeth still to plead for a more liberall dinner than <sup>a</sup> supper, after which we goe to rest. Besides, the day maketh a greater dissipation and resolution of the triple substance of our bodies; as by the like reason Summer should consume more food than Winter, and by consequent, the dinner being compared to Sommer, and Supper to winter, should doe the like. And lastly, that nature in the night time being intent upon the concocting of bad and superfluous humors, as also in the distribution of the nourishment for the whole body, is not to be disturbed with a liberall meale. Others againe, and in my opinion building on a surer foundation, favour more a liberall supper; and that for these reasons: First, there is a far greater distance betwixt the time of supper and dinner, than betwixt dinner and supper, as witnesseth <sup>b</sup> Galen himselfe; and this was his owne practice. Againe, <sup>c</sup> sleepe succeeding after supper furthereth the concoction, proved by many of our ancient famous Physitians: Now the time of rest is of all others fittest for concoction, as watching is most opposite, ingendring crudities, as witnesseth <sup>d</sup> Hippocrates. And whereas it may be objected, that labourers and husbandmen oftentimes use violent labor and exercise immediatly after meales: I answer, that the strength of naturall heat in their strong and rusticall constitutions, often overcometh and concocteth many crudities, which other bodies of more tender education would produce many dangerous diseases: and yet many times escape they not scot-free; but fall even often into many dangerous and desperate diseases. Besides, <sup>e</sup> Hippocrates telleth us, that in the Winter and Spring the inward parts of concoction are hotter, and therefore our sleep's longer; from whence he concludes that wee may use more copious aliments in those times. Now as the morning is answerable to the Spring, the middle of the day to Sommer; the evening to Autumne: even so, the night set apart for sleep, is compared to the Winter. And the better to cleere this point, which hath made many to stumble, we must distinguish betwixt concoction and distribution: the later of these two, distribution, I meane, is more speedy in the day-time, than in the night; which is often, by violent motion, and disorderly exercise procured; from the which proceed crudities, and by consequence obstructions, the fountaine and spring of innumerable dangerous diseases. Concoction againe, which is a due, orderly and leisurely conversion of the aliment into the substance of our bodies to bee nourished, is farre better performed by meanes of rest and sleepe, which conquering and overcoming crudities, preventeth a multitude of dangerous diseases, And if we shall reflect

Whether dinner or supper ought to bee more liberall.

Arguments for dinner.

<sup>a</sup> Ex magna caena stomacho fit maxima paena ut sit nocte levis sit tibi caena brevis. Scholae Salernit.

Reasons for a more liberall supper.

<sup>b</sup> 7 Meth.

<sup>c</sup> 1 Zaph. lib. 1. & 5. ac 6. Epidem. d 2 de vict. acut.

<sup>e</sup> Aphor. lib. 1.

Difference betwixt concoction and distribution.



f Plutarch, 8 Sympos.  
probl. 6.

Supper ought to bee  
sparing, and yet may  
be more liberal than  
dinner.  
What cases are here  
to be excepted.

Of Breakefasts, and  
whether they are to  
be used.

8 *Paucissima natura  
mane exigit, tantumq;  
refocillari pauxillo ali-  
mento postulat, ne ea-  
lor naturalis flaccescat.  
aliorum itaq; exemplum  
imitari par est, qui cum  
post aliquot horas lucu-  
lentum ignem excitare  
meditantur elixandis,  
assandisq; carnibus, pri-  
us nonnulla fomite, ari-  
disq; nutrimentis focum  
instruunt, ne ignis pe-  
nitius sopiatur, qui cum  
sit opportunum, ipsum  
ignem in coctura usum  
excitant: sic cum exi-  
guo fomento, ac velut  
succendiculo ventricu-  
lus paulo ante incandit,  
in prandio avidius ci-  
bum appetit, qd dilatatis  
venis validius concoquit  
digeritq;: cum plerisq;  
qui in prandium usq;  
ieiunii perstant, appe-  
tentia evanescat, calore  
vel flaccido, vel tan-  
tum non extincto.  
Levin. Lemnius de  
occult. naturæ mirac.  
lib. 2. cap. 21.*

flect upon former times, we shall find it was most customarily received among most nations: as it appeareth to have been the custome amongst Gods owne people of the *Iewes*; who eating *Manna* for dinner, were allowed *Quailes* for their Supper, being of a more nourishing substance than the *Manna* used at dinner. And besides the premisses, the very Etymology of the word *cæna*, intimating in the originall a communion, as the learned wel know, seemeth to plead for this preheminance; and this, it seemeth, was the custome among most men, that they ate but little and in private at dinner: but at night they assumed unto themselves a greater liberty, to refresh and solace themselves with the society of their loving friends, together with a more liberall allowance of the creatures. But here I still understand a moderation in both to be used, and not exceeding the limits and bounds of mediocrity, a heavy supper much disturbing the nights rest, ingendring crudities, and procuring troublesome dreames. And if there should any excess be committed, I hold it safer at dinner than supper; and that by reason that after some rest, moderate exercise, and abstinence from supper, nature may overcome and concoct crudities; by this meanes preventing future infirmities. I conclude therefore this point, that *ceteris paribus*, setting all things in even balance, and both meales being moderate, my opinion is, the supper may exceed the dinner. Notwithstanding the premisses, this is principally to be understood of healthfull persons, and not subject to rheumes and defluxions, with great danger often distilling upon the lungs, ioints, and other parts of the body; for in such cases to eat a very small, and sometimes perhaps, no supper at all, will prove to thee a great gaine. Besides, if there be any particular individuall constitution, finding ordinarily more hurt by eating freelier at night than at noone, let such a person follow that course, which best suiteth with the temper of his body; my meaning being to tye no man to that, which might in any sort prejudice his health. But here it may be asked, whether breakfast bee allowable or not? I answer, in the first place custome, together with the constitution of the body, must in this case give us direction, as hath partly been said already: for cholericke persons, and such as are much subject to wind, cannot fast long; no more than children and aged people. 8 *Levinus Lemnius* is of opinion, that a little eaten in a morning, providing it be but very little and easie of digestion, whets on the appetite for dinner. As for the time of these repasts I have said already, and expressed my opinion; and howbeit, I could here expatiate upon the division of the day naturall and artificiall, and how severall nations divided their daies, *Hebrewes, Greekes, Arabians, Egyptians, Romans, &c*: as also concerning the difference of houres equall and unequall (the later being in use untill the first councill of *Nice*) yet all this I willingly here passe by, that which hath bin said, being sufficient for the purpose we have in hand: and that time I have already set downe being answerable to the times the antients used for their repasts howsoever, they reckoned their houres otherwise than we doe now; which arose by the divers manner of computing their daies, some beginning at one time, and some at another. And for this matter this shall now suffice; where-



whereon I have a little the longer insisted, by reason these points seeme to me very materiall for the preservation of health; and have not as yet beene divulged abroad after this manner; and withall, conduce not a little for the diet of the diseased, which is the principall scope I here aime at: and therefore, I now proceed to that which followeth.

## CHAP. XII.

Of the matter of nourishment, and first of Corne, and Bread made thereof.



Whatsoever nourisheth and mainteineth this crasy body of man, is desumed either from the plants, and such fruits as the earth doth yeeld for the sustenance of mankind; or else from living creatures, and such things as are from them desumed, and yet are no parts of them: as milke, butter, cheefe and blood. Mans first food was of the fruits of the earth, such as were produced without his industry and paines: but afterwards by reason of sin,

man was appointed to eate his food in the sweat of his browes. And by the meanes of husbandry, the earth brought forth several sorts of corne, very usefull for susteining the life of man. By the name of corne I understand whatsoever kind of grain is cōteined either in eares or husks. That in eares; as wheat, barley, rye, oates. That in husks; as pease, beanes, &c. As concerning bread made of Corne,<sup>b</sup> some will have barley to have yeelded the first bread; but shortly after succeeded wheat, the noblest and most nourishing graine of all others; and therefore we will begin with this bread. Bread of wheat taketh its difference, either from the parts of meale or floure whereof it is made; or from the manner of preparing. Of the meale, some parts are finer, and some courser. Bread made of the courser nourisheth lesse, yet keepeth the body more soluble: but that made of finer floure, as it nourisheth more; so maketh it not the body so soluble; and is worse for obstructions and the stone; and as the bread partaketh more of the one or the other, so are the vertues thereof. The next difference is taken from the preparation. All sorts of bread were either leavened or unleavened; unleavened bread was commanded by<sup>c</sup> God himselfe in the institution of the Passeover, howbeit not for their ordinary use. But such kind of bread, saith<sup>d</sup> Galen, is unwholesome for nourishment: and therefore bread indifferently leavened, and a little salted, is of all others most wholesome and convenient for mans use. The leaven maketh the bread lighter, and of easier digestion. To make our bread light, there is with us a custome to adde barme, whereof the antients were ignorant: but the other is better and wholesomer. Many bakers thus abuse the buyers,

G

puffing

Mans first food.

Division of Corne;

<sup>b</sup> Plin. lib. 18. cap. 7.  
Hordeum, quibusdam  
quasi nascituri cibi ex-  
ordium.  
Divers differences of  
Bread.

<sup>1</sup> Difference from  
the meale whereof it  
is made.

Second difference  
from the preparation;  
<sup>c</sup> Exod. 13. 1, 2, 3, &c.  
<sup>d</sup> Lib. 1. de alim. iacul.

Bakers abuse the buy-  
ers by putting too  
much barme in their  
bread.



Third difference frō  
the age.  
e 2. de victu acut.  
f Lib. 2. tract. 2. cap.  
273.  
8 Mercur. variat.  
lection. lib. 6. cap. 3.  
The excellency of  
Bread above all other  
food.

puffing up their bread with a great deale of bitter barme, which maketh the bread both more unsavorie to the taste, and unwholesomer for ordinary use. The *French* Nation doth parallel, if not exceed any nation in the world in good wholesome light bread of divers sorts; and yet never use any barme. Now the baking maketh or marreth the goodnes of bread: and that which is baked in an oven, not overheated, is of all others the best: the rest, by reason of the inequality of the parts of bread so baked, then externall parts being burt, and the internall raw, are not to be ranked with the former in goodnesse. Another difference may be yet taken from the age of bread: hot bread<sup>e</sup> *Hippocrates* findeth fault with, by reason it increaseth thirst, and is not so easily concocted, and of the same opinion is *Avicenne*.<sup>s</sup> A late writer out of divers places proveth that the antients used to eate hot bread; but at length concludeth, that the better sort used not ordinarily hot bread; but new baked bread after it was cooled. Now of all other food or nourishment, bread is the most noble; as being the staffe of mans life, and of all other foods most necessary for the use of man. And therefore, in that so absolute and compendious forme of Prayer, penned by our Saviour himselfe, under the name of bread all other necessities are comprehended. The excellency of bread may from hence also be collected, that no meale is ordinarily without bread, if it may be had; according to that triviall, yet true verse.

*Quando deest panis tunc est cibus omnis inanis.*

Inconveniencies  
of feeding more on  
fish and flesh than  
bread.  
Divers diseases  
of Bread.  
1. Of the  
the bread where  
is made.  
Bread to be used with  
Sommer fruits.

Barley bread.  
Oaten Bread.  
It yeeldeth good  
nourishment.

Barley bread.  
Oaten Bread.  
It yeeldeth good  
nourishment.

Besides, bread is that nourishment with which a man may longest subsist, and without loathing continue in the use thereof; whereas any other food, especially long continued, will weary and tire us out, which bread doth not. And the preheminance of this food may also from hence appeare; that whereas fish and flesh will in three or foure dayes putrifie, and send out an evill smell, bread, unlesse it be salted, may well grow mouldy at the worst, or dry; but never putrifie. By reason then of this prerogative, I advise all those who have a care of their health, at their meales to eate more bread than any other food. And such as feed more freely on fish and flesh, and eate lesse bread, have not their flesh so firme as those who feed most on bread: besides, that oftentimes their breath smelleth strong. And for this same cause, fish being prone to putrefaction, and very moist, require a more liberall allowance of bread than flesh; and the moistest flesh, as veale, and lamb more than other. And this reason may also be a warrant for us to use bread with our Sommer fruits, cherries, plumbs, abricocks, &c. Now besides this most noble, and, of all others, most excellent and usefull bread made of wheat, there is yet bread made of severall sorts of other graine, and first of barley. As for barley bread, although it be inferior to wheat, yet it is not to be despised: and, howsoever, it nourish not so much as bread made of Wheat; yet being made of good barley, it nourisheth well, and looseneth the body more than wheat bread. As for bread made of oats, it is a good wholesome and nourishing bread, and so is the grewell made of this graine, in great request in the south parts of this kingdome: and in the north parts thereof, as also in *Wales*, and the *Kingdome of Scotland*, the bread of this grain



is much used : and it is likewise in request in many parts of *Germany*. But it is to be noted, that the graine they commonly make their bread of in those parts, is a fairer and bigger graine, and fuller of meale, than that which groweth further south, and is ordinarily given to horses. Rice bread is of a more glutinous substance, more windy, and nourisheth lesse than the former, and is more apt to ingender obstructions ; and therefore it is best mingled with other graine, as is here the custome with wheat or barley. Rice is a good nourishing graine, whereof in many places, as namely the *East Indies* they make bread : it is of an astringent nature, and drying, and of grosse substance. Millet and panicke are not unlike in quality ; and howbeit in other countries they be in some request, yet with us not used. Maiz or Indian wheat is a graine in great request in the *West Indies*, whereof they make their bread, which is of a grosser substance than that of wheat ; yet befit- teth well the bodies of the natives of that country. Now besides the ordinary sorts of bread, there are yet many other sorts made with the addition of divers ingredients, which doe often alter the nature and property thereof, and often prove more physicall than alimentall : yet let this proviso alwayes be put in, that all sorts of unleavened bread are hard of digestion, apter to ingender obstructions, & to stay fluxes of the belly than leavened bread : and yet to strong and labouring people may well be now and then allowed. Besides Corne, there is another sort of graine in great request in many places of the world, and commonly called by a generall name in *Latine Legumen*, and in our *English* tongue, pulse. In *Galens* time there was no bread made of these graines : but later ages have made use of the bread both of beanes and pease. The same Author is of opinion, that all manner of pulse are of bad nourishment : and both these are windy, yet beanes more. Greene beanes are with us here in *England* ordinarily fried with persley, and that to good purpose, it correcting this windy quality. And it is not out of purpose, that dry mints are in Winter and Lent used with pease pot- tage. Bread made both of pease and beanes is hard of digestion, of a drying and astringent quality ; yet very strengthening ; and well moist- ned is good to strengthen labouring people. Pease yeeld the best bread, but beanes the more nourishing. Now howsoever many people eate greene pease with a greedy appetite in the Summer-time, as also beanes ; yet, I wish they be sparing in the use of them : for howsoever prepared, yet used in any quantity, especially in sedentary persons and weake constitutions they may breed no small annoyance. There be yet some other sort of pulse, as chiches, red and white, lupines, lentiles, and som others, which are more in use for physicke than for food, and there- fore we will not meddle with them. In divers places of the world be- sides the premisses, in defect and want of corne they make use of some fruits and roots to make their bread of : as in some places of *France*, as *Limosin*, and some other places, the countrie people use bread made of chestnuts, participating of the nature of the acorn, a course and grosse, yet a strong nourishment. And in the *West Indies*, they make bread of a root, called *Cassani* and others : but I will wade no further into this sub- ject of bread, but proceed to the most frequent and ordinary use of roots in ordinary diet

Rice bread.

Bread of rice, mi-  
panicke, &c.

Bread of Maiz.

Divers sorts of phys-  
icall bread.

*Lib. de euch. et caco. b.*  
Of pulse and bread  
made thereof.

Bread of pease and  
beanes.  
Greene pease and  
beanes to be sparing-  
ly used.

Other sorts of pulse  
more used for phy-  
sicke than for food.

<sup>1</sup> And in many places  
they make a bread of  
dried fish, ordinary a-  
mong the *Ichthyophagi*,  
or fish eaters  
*Plin. lib. 7. cap. 2.*  
*Sic Aegyptii pastores e-*  
*loti semine, milio simile*  
*maxime lacte, aut aqua*  
*subacto, panem confi-*  
*ciunt, quo pane negatur*  
*quicquam aut salubrius*  
*aut lentius dum calet.*  
*Idem lib. 22. cap. 21.*



## CHAP. XIIJ.

*Of Roots usually eaten, and in most account for food.*



After our discourse of severall sorts of corne, it followeth that wee should now say something of other vegetables, to wit, of Plants, usefull for the sustenance of mankind: and that the rather, I joine those vegetables with corne, is by reason this was a food in request, at least before we read that flesh and other food were frequent: under the name of herbs and plants, therefore, I understand both the root, the seed and the leafe, and stem or stalke. And because

in plants the root is answerable to the head in sensible and reasonable creatures, therefore we will begin our discourse with those vegetables, whose roots are most eminent, and in greatest esteeme: and first, we will beginne with the Turnep, as being so well knowne, that the plainest and ignorantest coutrie-fellow is no stranger in the knowledge thereof.

The Turnep or Navew, which are thought to differ little or nothing, groweth sometimes to so great a bignesse, that <sup>a</sup> some have beene seene of thirty, some of forty pound weight. As for the properties, <sup>b</sup> Galen thinketh this to be the worst of all other roots. <sup>c</sup> Dioscoride saith, it ingendreth a soft and foggy flesh. It is of a flatuous and windy quality, as most other roots, howbeit, some more, some lesse; troublesome to a weake stomacke, being hard of digestion. The best way of use is accounted, first to boile them, and the water being powred out, then to boile them againe with fat beefe, adding to them some pepper. The seed of Turnep is good in antidotes, and very good against the plague, and all other contagious diseases.

In the next place we are to say something of Reddishes, the which roote, contrary to the custome of other roots, is eaten raw. At what time of our meale it should be eaten, our Authours somewhat differ.

<sup>d</sup> Dioscorides would have it eaten after meales, to strengthen the stomacke: but sure, in my opinion, it being of a nauseous quality and provoking to cast, hee had but small reason for him. But <sup>e</sup> Galen is of another mind, to use it at the beginning of our meales, taxing both the vulgar error, and some of Physitians also, who used it last.

<sup>f</sup> Some, againe, tooke upon them to moderate the matter thus: if the body be soluble, and free from any flatuous matter, it should be eaten first; but if the body be costive, last. We use them after a third, and different way, to wit, with our meales, as a sauce, and, as is thought, to excite a languishing appetite. Now, as I see small reason for either of the other two manners of use of this root, so see I farre lesse for this; and I thinke the controversie might be best decided, if this root were left for physicks use, it being good against the stone. It hath this inconvenient;

Of the Turnep.

<sup>a</sup> Pliny lib. 18. cap. 13.

<sup>b</sup> 2 De aliment. fac.

<sup>c</sup> Lib. 2. cap. 104.

Of the Reddish.

<sup>d</sup> Lib. 2. cap. 106.

<sup>e</sup> Lib. 2. de alim. facult.

<sup>f</sup> Simeon. Sith. Aloisius. Mundalla etiam Epist. 11.



inconvenient, that often eaten, it wasteth the teeth, eating into them. <sup>z</sup> A late Authour giveth us warning, that after the eating of Reddishes, wee beware of milke-meats : for, saith hee, it turneth them into venome. There is a great antipathie betwixt this root and the vine, in so much, that from hence, some thinke they have found a remedy against drunkenesse. <sup>h</sup> *Dioscorides* writeth, that the leaves and roots of wilde-Reddish, which wee call horse-Reddish, was usually eaten as other pot-herbs. In high *Germany*, where they call it *meer rettich*, it is in ordinary use, the roote I meane. And I remember in *Saxony*, wee had this root first grated, and then boiled with our beefe, which made us many times water our plants as well as the keenest mustard : but it is hurtfull both for head and eyes, whatsoever our palat-pleasers may allege for its commendation.

The Reddish is of a cutting quality, and hot ; and therefore cutteth tough phlegme.

The Parsneps are indifferent good, boiled and buttered with vineger and pepper. They are somewhat hot, and yeeld better nourishment than the Carrot is ; it is somewhat hard of digestion, and flatuous, yet not so much as many others.

The Carrot differeth something, as yeelding in goodnesse to the former, being something moister, yet of an easier and freer distribution thorow the body. They are commonly eaten with beefe. In some countries they make sallets of them, especially of red, or rather purple-coloured.

The Skirret root in goodnesse farre surmounteth the others, as being of indifferent good nourishment, and no enemy to the stomacke, a great strengthner of nature, and expeller of urine. It is somewhat flatuous, as the others, but not so much. <sup>i</sup> *Tiberius* the Emperour, did so highly esteeme of these Skirret-roots, that hee sent for great store of them out of *Germany*, where they abounded, to plant them in *Italy* for his owne use, there growing none there before.

That out-landish root brought unto us from the *West-Indies*, called commonly *Potato*, and by some *Batato*, is of the same nature and property, or at least goeth a little beyond it ; but that this pre-eminence it hath, that it is, according to the common proverb, *Farre fetcht and deare bought, and therefore good for Ladies*.

Another root, which hath beene sent from the same soile, called by the name of Artichocks of *Ierusalem* ; which in leafe resembling our *Solanum*, or night-shade, may therefore not without reason be called *Solanum peruvianum esculentum radice tuberosa*. These roots are very windy, and ingender melancholy ; and therefore howsoever at first, they were extolled by fumes open mouth ; yet now, by reason of these aforementioned qualities, their credit is much crackt.

*Iringo* roots are also often used, both condited with sugar, and otherwise. They are of a thinne attenuating substance, being hot and dry about the second degree. They are good to cleanse the kidnies, and withall are esteemed to strengthen nature.

Now come we to our Bulbous roots, beginning with garlicke, which *Galen* esteemeth to be hot and dry in the fourth degree ; and therefore

<sup>z</sup> *Poncetus lib. de venenis.*

<sup>h</sup> *Loco supra citat.*

Wilde-Reddish, or Horse-Reddish,

The Parsnep

The Carrot

Of Skirret roots.

<sup>i</sup> *Plin. lib. 19. cap. 4.*

Of Potato roots.

Artichoke of *Ierusalem*.

Iringo-roots.



Of Bulbous roots.  
Of Garlike.

Vertues of Garlicke.

\* *Mulier astuta cum desperatam videret artis defectionem, per unum ex familiaribus imperatoris auro corruptum, Pharmacum ei propinavit, quo ille hausto, statim profundo sopitus somno, ad diem tertium usque stertivisse scribitur. Et paulo post. Sed quod veneri vehementer totum infecerat corpus, putrefactione incurabili, & dignioris etiam accessit. Ita mortuus est, erumpentibus toto corpore vermibus, tertio Calend. Decembris.* *Simon. de Medic. Cation, a Peucero expositi & aucti, l. 4. page 452. edition. 1617. in 8. apud Crispinum.*

<sup>1</sup> *Incusere deos inflantes pectora, si non predictum ter mane caput gustaveris alli. Persi.*

<sup>m</sup> *Mirum est, allio delectari homines quod fugit Leopardus: nam si ubi parietes litu infeceris exibat protinus, nec resistet cuius odorem venenata fera non patitur; nos interius visceribus infundimus. Ambros. lib. 7. Hexameri.*

<sup>o</sup> *Promittit Plinius alium omni odore carere si dum Luna est sub terra feratur, dum est in coitu colligatur. Lib. 19. cap. 6.*

<sup>o</sup> Of onions.

<sup>7</sup> *Simpl. medic.*

Of Skallions and chibolls.

Of Cives.

Of Leekes.

very sparingly to be used, especially in hot constitutions of body, and the like seasons of the year. In cold constitutions and countries it may safely be used, especially being yong. It is accounted a great enemy to the eie-sight, and an antidot against all poison and contagious infection, called therefore, *Tberiaca rusticorum*, or the countrie-mans treacle. It is likewise good against the wind-colicke, and the stone in the kidnies, and pectorall infirmities, where tough phlegme obstructeth the pipes of the lungs. In many places of *France*, especially in *Gosconie*, although it be farre South, and next unto *Spaine*, yet use they garlick very ordinarily in their sauces; but when it is yet Greene, and before the cloves come to their full strength and bignesse: and yet this simple is not so proper for so hot and salacious a people. It is also ordinarily accounted good against wormes, and all manner of vermine. And yet is it strange, that is reported of *Arnulphus* the Emperour, who, by the frequent eating of garlick, at length had his body so full of wormes, that by no humane helpe could he ever be cured. But howsoever, he was indeed surprised with this disease, and with that likewise we call *phibiriasis*, or the lousie diseases, his body abounding likewise with this vermine; <sup>k</sup> yet the Historie maketh mention that he died of poison. The antients thought by eating thrice of garlick in a morning, to turne away all evill from them that whole day following, as the <sup>1</sup> antient Poet expresth it. It is also indued with this property, that <sup>m</sup> some wild ravenous beasts, namely, the Leopard cannot abide the smell of it. And indeed, it is rather to be used as physicke, than otherwise. The evill smell of garlick is helped by the eating of perslie in a pretty quantity; the like is promised by eating of Greene-beanes; as likewise zedoary. And <sup>o</sup> some say, that if it be set when the Moon is under the earth, & gathered when she is in conjunction with her dearest spouse, it loseth all this strong smell.

Onions are also very hot in quality, in so much, that <sup>o</sup> *Galen* ascribeth unto them the fourth degree. Onion is an enemy to the cholerick persons, and to the eyes, and any inflammation of the head, and causeth troublesome dreames: but is good against the stone, provoketh urine, openeth obstructions, and cutteth tough and slimy humours; especially the red, which is a great deale keener than the other. And this is to be understood of raw Onions; and yet if they be a little steeped in water, they lose some of this acrimony: but they are best boiled, and then they nourish somewhat, and may either be used in pottage, or otherwise in falllets. And as by this meanes they lose much of their medicinall vertue; so on the other side they lose as much of their noxious qualities, whereby they hurt the body of man.

That which hath beene said of the nature and vertues of Onions, may be accommodated also unto Scallions and Chibolls, which are often eaten raw in falllets: but let young and hot constitutions ever mingle store of cooling herbs with them.

Cives are somewhat of this temperature, howbeit milder, and may be used as a pot-herb, as Onions and Leekes, it being of an attenuating, opening and cutting quality; is good especially in phlegmaticke and cold constitutions.

The Lecke is inferiour to the Onion in goodnesse, being hot even



to the third degree : it openeth the urinary passages, and other obstructions, but yet hurteth the head and eyes, and causeth troublesome dreames. Transplanted into a fat and fertile soile, they become both greater and milder in force and operation; and so boiled with other herbs, they lose their noxious quality : The root is most in request, the which being of a very bigge size, the *French* use ordinarily in their pottage boiled in slices, and often with a fat Capon, or other meate, and so are of a very good, sweete and pleasant relish. Vnset Leekes are most physically, and of greatest vertue and efficacie.

As concerning Mushrooms, or Toad-stooles, as they are commonly called, although properly they be no roots; yet are they commonly ranked among them. It is a food (if so it deserveth to be called) in small request here amongst us: howbeit in *France, Italy*, and adjacent countries, it is in no small esteeme: and therefore I shall neede to say lesse concerning this subject. I advise therefore all our Gentry, who travell into those forraigne countries, if they be wise, altogether to abstaine from such excrements of the earth; some of them (yea, the greater part) being venomous, as I could by true histories make appeare: all of them being of an evill qualitie, and breeding no good nourishment at all. *P. Clusius* writing the exact history of them, reckoneth up three and twenty sorts of such as may be eaten; and five and twentie sorts of venomous Mushrooms. Who then that is wise, will venter on a doubtfull dish, when God of his infinite goodnesse hath afforded us such plentie of profitable and pleasant food? Amongst these, are also ranked those roots, commonly called Puffes, or Truffles, *Tubera terra*, and in the Northermost parts of this Island, by some called Arnuts; growing under the earth, but in the spring of the yeere bursting forth. They ingender tough, clammy and melancholicke humours; being apt to ingender the stone, and all manner of obstructions: they are also hurtfull for the stomacke; further, and procure the *Apoplexie, Strangurie*, and many other dangerous diseases: and therefore heere I will leave them, and proceede to speake of more profitable simples, namely, of such herbes as are in most ordinary use and request for the use of man.

Of Mushrooms or  
toad-stooles.

Caution for travel-  
lers.

*P. Lib. de historia stir-  
pium.*

Of puffes, or Truffles,  
*Tubera terra.*

CHAP.



## CHAP. XIV.

*Of herbs in most ordinary use for diet, and first for such as coole most.*



*Of lettuce.*

*a* Suetonius in eius  
vita Plin. l. 19. cap. 7.

*b* Claudere lactuca co-  
nas solebat avorum: Sic  
mihi cur nostras inchoat  
illa dapes: Martialis.

*c* Flavius Vopiscus  
in eius vita.

Whether lettuce hur-  
teth the eye-sight.

*Answer.*

After roots, wee come now to such herbs as are in most ordinary use for daily food, either for sallets, or the pot: and wee will first beginne with such herbs as are of a cooling quality. And among all our herbs, none is of more use in our ordinary diet than the lettuce, taking its denomination from a milkie juice wherewith it aboundeth; and is by *Galen* preferred before all other herbs, who used it both in his younger yeeres, to coole the great heat of his stomach, and in old age to procure sleep. The antients for religions sake, abstained from lettices: <sup>a</sup> but *Augustus Caesar* having by the advice and counsell of *Antonius Musa* his Physitian, by the use of this herbe recovered his health, brought this herb in no small esteeme among the *Romans*. It is cold and moist in the second degree, and ingendreth no evill juice within the body, and by this meanes carrieth a great pre-eminence above most other herbs. In antient times, it was wont to be eaten at the later end of the meale; but now quite contrary, at the beginning: and this moved the <sup>b</sup> Poet to aske the reason of this alteration: which probably is this; that eaten after meales, it represseth the hot vapours of wine, by this meanes both resisting drunkenesse, and withall procuring sleepe, being especially used at night; and as it would seeme, being then most ordinarily used. And this was the reason, why <sup>c</sup> the Emperour *Tacitus* in his feasts, above all other dishes, used this herb most liberally. Custome notwithstanding hath now so farre prevailed, that to whet on the appetite, it is with oile and vinegar used at the beginning of our meales; and unto it most commonly are added perslie, and some other hot herbs, which doe well allay the coldnesse and moisture thereof. It hath beene received by tradition for an uncontrolled truth, that lettuce hurteth the eye-sight: but since neither *Galen*, nor our antient Physitians have left any such quality upon record to posterity, I wonder from whence this slander should first proceed: I know all the colour they have, is, that it too much thickneth the blood, and by consequence breeds an incrassation in the opticke spirits, conveyed to the eyes. To this I answer, in the first place, it is not indued with any transcendent incrassation beyond many other simples, which neverthelesse, were never so reputed; this plant not exceeding the second degree in either quality. Againe, admit this were a truth; that it were indued with such a specificall incrassating quality; yet must it both be eaten in great abundance, sole, and of it selfe; and withall must meet with some answerable cold and moist complexion (for as for hot cholericke bodies, especially hot stom-  
mackes,



mackes it is for them a most soveraine alimentary medicine) and that without addition of other things, which correct such a quality, if any there were. And therefore being used, as commonly it is with oile, vinegar, and ordinarily some hot herbs, as said is, what hurt can there be in it? As for the oile, although it doe somewhat loosen and relax some weake and choice stomackes; yet is this by meanes of the tartnesse and sharpnesse of the the vinegar well corrected; and the oile also, being of a temperate heate, doth in some sort correct the others cold quality: and of this temper, is the sugar also, which is often added; howbeit in my opinion, a little salt, as the *French* use, would farre better correct any superfluous moisture, it correcting also any cold and crude quality.

It may safely be eaten  
as it is ordinarily  
used.

Endive and Succory, are moderatly cold, and somewhat drying, and are ordinarily used as other pot-herbes; are good to open obstructions of the liver, as also for the heat thereof, and of the stomacke: They are best for young hot-blooded people; if they be used in sallets, the younger they be the better, used especially with addition of hotter herbs. The *French*, they keepe Succory buried a long time under the ground, which maketh it both white and tender; which they call *Cichoree blanche*, and so use it in sallets, with addition of other herbs. There be divers sorts of these herbs which grow wilde, participating of the same qualities, yet, I thinke, scarce so cold, but rather inclining to some temperate heat, and prove more forcible against obstructions; although not so pleasing to the palat as those which grow in gardens. Among these kinds, there is one most commonly taken notice of by the name of Dandelion, corrupted from the *French*, *dent du Lion*, or Lions tooth, and may well be used in all obstructions of the liver, as the others, and in such other cases.

Of Endive and Succory.

A way to whiten Succory.

Spinage is an ordinary pot-herb, cold, and withall moist, yet this more than the other, being cold in the first, and moist in the second degree: It best befitteth hot and dry bodies, and such stomacks especially, nourishing very little, loosening the belly, and ingendering wind: In *France* this herbe shred and made up in balls, fried with oile and vinegar, in the time of Lent, filleth up the roome of an ordinary dish.

Of Spinage.

Beets are of three sorts, which are commonly used for pot-herbs, especially the white and green, the red being more physickall. They all are moderatly cold, not exceeding the first degree at most; yet moister, to wit, about the second. They open obstructions, and loosen the belly, as most of these cooling and moistning simples doe. In some places they make sallets of the red-beet root, boiled and sliced, adding thereto oile and vinegar. For the insipidity of taste, the antients, as seemeth, were wont to eat them with wine and pepper; as may by the antient <sup>d</sup> Poet appeare.

Of Beets.

*Ut sapient fatue fabrorum prandia beta: O quam sepe petit vina piperq. coquunt. Martialis.*

Of Blites, or Blects.

Somewhat like unto them in name is that herb, commonly called Blite, or Bleet, and not much differing in vertue, howbeit something inferiour. And Orach is not unlike, differing little in operation. They loosen the belly, and rather hurt than helpe the stomacke, unlesse it be strong, or cold and dry, and the temper of body cholericke.

Orach.

H

That



Pricke, madame.

That herb commonly called Prick-madam, is yet cooler than any of the former, and withall very moist; yet used both for a pot-herbe and in fallers. It is best for hot stomacks, and cholericke complexions, as also for younger people.

Of Purslaine.

Purslaine is a herbe with us in great request in the sommer season; but especially in fallers. It is accounted cold in the third degree, but wanting one in moisture. It is best for such complexions and stomacks, as we have often mentioned. It is good against all internall heats and inflammations. It is good against all manner of fluxes. The leaves and feedes are good against wormes, against the immoderate menstruous fluxe, spitting of blood, and running of the reins. If it be pickled up with salt and vineger, it acquireth some heate, strengthening the stomacke, and whetting it on for food, and cutting rough phlegme.

Vertues of purslaine.

Of Sorrell.

To Sorrell may also be referred Blood-wort and Souredock, called *Oxalis acuta*.  
Vertues of Sorrell,  
*Sorrell du bois*.

Among all our pot-herbs, none I know more usefull and profitable, both for physicke and food than this so noble simple, Sorrell I meane. As for the qualities, it is esteemed cooling and drying in the second degree. The very vulgar can tell that it is very soveraine in all hot distempers and diseases of that nature. In contagious, maligne and pestilentiall fevers, it is a soveraine good simple, especially the wood-sorrell, called therefore *Sorrel du bois*. And by reason of the aciditie in taste, it is not unwelcome to the palate, in this particular farre exceeding other cold simples: for the which cause it is not unfitly used in Sommer for Greene-sauce. Being young and tender, it may be used in fallers with the addition of some hot herbs.

Of Borrage and Buglosse.

Borrage and Buglosse, and that sort called commonly Lang de beuf (for I take it to be nothing else) although they doe partake of some heat, yet are they by the vulgar accounted among cooling herbs, their heat, as likewise their moisture being so moderate, that they exceed not the first degree. It hath ever beene, both by *Galen*, and other Physitians since his time, esteemed good against melancholy, and may safely be used both in sicknesse and in health. They be also ordinarily used for pot-herbes. The flowers are sometimes used in fallers, and sometimes steeped in wine; and, notwithstanding all this that hath beene said, some have not so high a conceit of these simples. So hard a thing is this to practise, *Omnibus placeto*.

Of Mallows.

Hither wee may also referre the Marsh-mallow, call'd *Althea*, or *Bismalva*.

The Mallow is reckoned also among our ordinary pot-herbs, which loosneth the belly, as being of an absterfive quality, and the heat so small, that it is scarce discernable. The curled, called the *French Mallow* is most esteemed; they are not to be used in fallers, as other herbs, being offensive to the stomacke. But indeed, the Mallow is fitter for Physicke than for food. Our antients, for the high esteeme they had of it, called it *omni-morbia*, that is, good against all diseases. It is thought to be good against melancholy, to further the menstruous fluxe, and good against all oppilations and inflammations of the kidnies and bladder: and by reason of the temperate qualities, good to be used in cataplasmes for outward paines.

Of Groundsell.

There is an herb called Groundsell, ordinarily used to loosen the belly, being boiled in pottage, and withall, sometimes it will procure casting, if taken in any competent quantity. But boiled in broths, it loosneth



loosneth the belly as many others do, being of somewhat a cooling quality, and somewhat drying, of a bitter taste, and openeth obstructions, especially in womens diseases. It is not good for weake stomachs to use.

Amongst our loosening herbs, there is one ordinatily used, called by the name of Mercurie; for the which, here in the country is in common use, and herb called by the the *Latines*; <sup>d</sup> *Bonus Henricus*, having leaves like that herb, commonly called Wake-Robin, and is somewhat hot and drie, howbeit not in any excessse: and is of somewhat an absterfiv faculty; and is much used in pottage and broths; to make the body soluble, and is by *Matthiolus* accounted to participate of the nature of *Lapathium acutum*, being a certaine kind of dock. <sup>e</sup> But there is another true Mercurie so called, by the antiens *Linozostis*, and by the *Latins*, commonly *Mercurialis mas & femina*, Mercury, male and female. And this is that right Mercury so much mentioned by *Pliny*, and *Hippocrates*; and ordinarily appointed and prescribed by our Physicians, for glisters. The leafe of it is not unlike to that of Pellitory of the wall, and doth farre excell the other, commonly called Mercury, as may be seene both in that place of *Pliny*, of *Dioscoride* and *Matthiol* and others: of this therefore I thought to give some warning.

Wee use often also in broths strawberrie leaves and roots, which are something cooling, and withall drying. They are good against all fluxes, good in greene-wounds and ulcers, and inflammations of the bladder and kidnies; and is also good to strengthen the gums, and fasten loose teeth, being gargled with a little claret wine, or plantaine water, or both. Of Strawberries in their owne place.

The herbe commonly called Cing-foile, or quinquifolium, from the number of leaves, is much of the same nature with the former, being of an astringent corroborating faculty, with so small a heat, that, if any, it is not discernable. It is very much used in broths, and not without great reason. The roots are most drying. It is exceeding good, both for food and physicke.

Violets are not of smallest note, nor in least request, both for physicke and food, being both leaves and flowres of a moderate cooling, and moistening facultie. The greene leaves of the herbe are ordinarily used among other pot-herbs, and sometimes in sallets, and are good in all hot diseases, fevers, or inflammations whatsoever. But the sweete and pleasant flowers are the principall in this plant, being used both in sirup, conserve, candit, and in cakes, &c. They are very effectuall in diseases of the breast, especially where cooling and thickning of sharpe humours is required. The sirup also is a gentle purge for young children and weake constitutions; and properly; it is rather to be esteemed a loosener of the belly, than a proper purger.

The Rose is also in no small request, both the red, white and damask. The damaske rose is most of all the other forts esteemed. The sirup of it is much used for a gentle purger of choler, without heating the body in any fever, wherein it may safely be exhibited and to any age. The water is used for many uses, being very delectable and comfortable to all the principall parts, both head, heart, and all the senses, and so is the

Of Mercury.

<sup>d</sup> *Matthiol. in libr. 2.*  
*Dioscor. cap. 161.*

<sup>e</sup> *Mercurialis est tantum  
mas quam femina, Dioscoridi  
Linozostis dicitur. Idem Matth. in  
lib. 4. Dioscor. cap. 183.*

Of Strawberry leaves.

Of Cing-foile.

Of Violet-leaves and  
Violets.

Vertues of Violets.

Of Roses.

Sirup of Roses.

Rose-water.



The muske rose.

Conserve of red-roses.

The wilde rose, and conserve made thereof.

f De simpl. medic. facult. lib. 7. Matthiol. li. 1. Dioscorid. cap. 113.

Of Cabbage and Cole-wort.

2 Lib. 7. simpl. medic.

6 Matthiol. in libr. 1. Diosc. ca. 115. ubi multa de Brassice viribus.

i Claudius Deodatus Panth. Hygiast. lib. 1. cap. 22. ex Hippolito Gearinovic.

\* Julius Alexandrinus medic. Caesareus.

smell of the flower it selfe. There is yet a Muske rose which doth excell in the purging faculty. And these three, damaske, muske and white doe most abound in airie and watrie parts; the red more in earthy: for the which cause it is more astringent, corroborating the stomacke, liver, &c. And although a sirup may be made of these red roses new gathered, yet is the purgative faculty farre inferiour to the others. The conserve of it is good in thinne and sharpe rheumaticke distillations, and to stop fluxes. The sirup of the drie leaves is likewise astringent, and therefore good against all fluxes of the belly. The wild rose is most astringent of all the rest, and therefore the conserve thereof is esteemed by some more efficacious than of the former. The roses participate of a small and moderate heat, testified by their sweet smell and bitternesse, as witnesses <sup>f</sup> Galen; although this be but in a very remisse degree; and therefore are comparatively accounted cold, in regard of other simples apparently hot to any indifferent understanding: and this is diligently to be considered, especially in regard of the sicke, when there is any use of this simple, or any thing made thereof.

But I had almost forgotte Cole-worts and Cabbage, which may well be ranked among our loosening herbes, partaking of a certaine nitrous quality, which maketh it soluble. This plant was much beholden to old *Roman Cato*, who used no other physicke for his whole family; and came in so high an esteeme among the *Romans*, that for the space of 600 yeeres, it was the chiefe drugge they used. It is now esteemed to be of an evill nourishment, and to ingender melancholy. It is not any waies hot to the sense discernable. <sup>3</sup> Galen ascribeth unto it a drying quality, used either inwardly or outwardly, and helpeth hard tumours left behinde after inflammations; and consolidateth and cleanseth ulcers, as well ordinary, as of a maligne nature. <sup>h</sup> Some use it for an outward medicine to cleare the sight, mingled with honie. Many more vertues some ascribe to this simple, whereon I will not insist. That it should hurt the eye-sight, being eaten, I know no reason. Being boiled, and the first broth rejected, and it boiled againe, it becommeth much better for the use. It is commonly boiled with fat beefe; and by reason of the flatuous and windy quality proceeding from the grossenesse of the substance, it is ordinarily eaten with pepper or other spice. Weake stomacks may easily be offended with the use thereof. Cole-worts and Cabbages are best in the winter after they have beene frost bitten, as wee use to say: I hold the Cole-wort to be lesse hurtfull than the Cabbage. <sup>i</sup> A late Writer mentioneth another Physitian, who, in a worke by him published, highly extolleth Cabbage, being pickled up with salt, cumine seed and bay-leaves; and, next unto bread, giveth it the highest commendation that can be given to any simple. And thus prepared, hee relateth, that <sup>k</sup> another famous Physitian, who attended on an Emperour, used this dish very frequently in his old age. They pickle it up in all high *Germany*, with salt and barbaries, and so keepe it all the yeere; being commonly the first dish you have served in at table, which they call their *sauerkraut*. They make also there a sallet of Cabbage small shred, with vinegar and oile, and all set about the dish with red-herrings, and hard roasted egges; the which

who



who so is in love with, let him have his liking; and I thinke wee might well spare our hard roasted egges out of our sallets, and use them after a better manner.

## CHAP. XV.

Of herbes hot in operation, and in most ordinary use. As also of Artichocks, Gourds, Cucumers, muske-melons.



hitherto have wee discoursed of herbes of a cooling faculty, or at least of so small a heat, that it is scarce to the senses discernible. Now we will speake of those that are known to be hotter, beginning with the Marigold.

Among other pot-herbs the Marigold, as well the leafe as the flower, is in no small account, but the flowers especially; which may also well be kept drie till winter. These

flowers are somewhat hot, yet not exceeding mediocrity, inclining also to drinesse. These flowers are esteemed to be very cordiall, and good against the plague and other contagious diseases. It is also esteemed good against obstructions, especially of a womans fluxe, as also against the jaundize. The stilled water of the plant and flower is esteemed good for red eyes, and any inflammation thereof. The greene leaves of the plant it selfe are not so effectuall as the flowers, being onely as ordinary mollifying herbs, helpful to make the same soluble.

There is a pot-herbe in use with us here in the countrie, commonly called *Columbine*; the leaves whereof are ordinarily used as others, having some resemblance unto the leaves of great *Celandine*, howbeit the flowers have no resemblance at all. This herbe is not very hot, and therefore ordinarily reckoned among cooling herbs; as the vulgar account all herbs cooling, which doe not evidently evince their senses of the contrary. Although some would ascribe great vertues to this simple; yet because I finde no certainty, nor any such things recorded by antiquity, I leave it as I found it.

*Asparagus*, or, as we call, it *Sperage*, is an opening herbe, temperately hot and moist, and for food, the tops or tender sprouts first springing out are in most request, and commonly boyled in faire water, and afterwards with oile, vineger and pepper, eaten as a sallet by themselves; or else, as in some places, set round about the dish wherein meat is contained, and so eaten with it: and sometimes it is eaten last with banqueting stiffe. That this was an ancient custome amongst the *Romans* to beset their dishes round with them, may appeare by an ancient Poet. They are good for the stomacke, yeelding no bad nourishment to the body, loosen the belly gently, provoke urine, cleanse

Of Marigold.

The flowers and their vertues.

Of Columbines called *Aquilegia* or *Aquilina*.

Of Sperage.

*Aspice quam magno distendat, pectore lancem, Quae fertur Domino scilla, et quibus undiq, septa, Asparagis. Iuven.*



the kidnies, open obstructions, and helpe the eye-sight. They must be but a little boiled; and if thou wilt boile them againe, they lose much of their bitternesse; but withall some of their vertues. The roots are much used by Physitians in opening Apozemes and syrups.

And after the same manner may the first yong and tender Hop-buds be used, and produce the same effects with the former.

*Avens Cariophyllata.*

Avens is also used as an ordinary pot-herbe, being somewhat hot, yet not exceeding the first, and dry, yet not exceeding the second degree. The leaves are most ordinarily used in brothes; and yet the roots are most effectually against obstructions of the liver or other parts, and are of themselves abstersive, and are very fit to bee used in Physical broths, as being both opening and strengthening.

*Of Persley.*

No herbe in more frequent use than persley, both the leaves and the roots. It is no wayes hurtfull, agreeing well with the stomacke, openeth obstructions, discusseth wind, and provoketh urine. But I advise none to eate it raw, being best dressed with meat or in portage. The severall wayes of using it are so well knowne, that it were superfluous for me to speake of it. The roots are very usefull in Physicall broths, especially the inward pith taken out: and thus we use fennell roots also. It hath been an inveterate opinion among many, that Persley was hurtfull for the eye-sight: but let it be used as we have set downe, and I warrant thee from any harme: but if any will eate great store of it raw and often, let him looke to himselfe. It is both hot and dry, yet not exceeding the second degree of either.

*Of Alyfander or Alexander.*

Some use in the Spring to make use of the herbe called Alexanders or Alyfander in portage; and some againe use the young leaves and tender stems, first bioled for a sallet with some other herbes as they please, or else, of it selfe with vinager. This hearbe hath the same operation that persley hath, but yet more forcibly, as being of it selfe of a hotter quality.

*Of Clary.  
Sclarea.*

The herbe Clary is in great use also, especially among women, which they esteeme soveraine good against their immoderate fluxes, and strengthening of the backe, howbeit I cannot find any such thing recorded by antiquity. They use commonly here with us in the countrie to fry it with egges.

*Of Penniroyall.*

Penniroyall, an hearbe well knowne both in towne and countrie, is of very good use, and very wholesome for the body of man and woman; especially, it is best for phlegmaticke constitutions, and ancient people, and is very good for women, such especially as are any waies troubled with any manner of stoppage. Some call it pudding grasse; by reason it is often used in puddings, being small ihred, and mingled with the blood, which in my opinion is very good, and would wish none made without it. It is good for a weake waterish stomack, against the wind colicke, provoketh urine, and cleanseth the urinarie passages; it is good in obstructions of the pipes of the lungs, and others also. It is comfortable in all cold diseases of the head and nerves. It is hot and dry about the third degree; howbeit our ordinary garden penniroyall, I thinke, commeth somewhat short of this intense degree.

*Vertues of penniroyall.*

There



There is yet an other herbe in frequent use amongst other pot-herbes, and called here in the countrie Pot-marjoram, which is nothing else save a sort of Organy, called *Origanum*. The qualities and properties in Physicke, because I thinke they differ not much from the former, therefore I need not to insist upon them.

If I should passe by this so soveraine and noble a simple, I should much wrong the publike, it being of so excellent an eminency. All sorts of Mints are good, howbeit, that wee commonly call the garden Speare-mints is of all others the best. It is hot and dry; howbeit, I think our garden mints doth not exceed the second degree. It is very good to comfort the stomacke, both greene and dry, being good against vomiting and all manner of immoderate fluxes of the belly, or other in women, which both the red mints and this speare-mints effect. Their smell comforteth both the animall and vitall spirits. Besides, it cleanseth the kidneyes, killeth worms, and stayeth the effusion of blood. It hath beene an inveterate opinion among the antients, that this plant procured barrenesse; and therefore was not to bee sowne in time of warre; as<sup>b</sup> a late writer allegeth out of *Aristotle*. But this opinion is most false and erroneous, if we shall attribute any specificall quality to this plant, whereby it should cause sterility. I doe not denie but in hot and dry wombs, especially excessively used, it might bee some hinderance. But the like may by other plants of a hot or hotter and drier quality, as easily be effected. But since that mints not onely strengthen those parts of generation; but consume also and dry up all cold, raw, and uncocted crudities; (ordinarily proving the greatest hinderances of conception) I see no reason why this plant should not rather be esteemed a great furtherer and friend to generation. This herbe being yong may bee used also in sallets with other herbes. And the uulgar doe well in using this herbe very frequently in their pease pottage, both greene and dry. It is of all other most proper for the use of the stomacke.

Rosemary is, & that not without good reason, in high esteeme among all sorts of people. It is hot and dry in operation, at least in the second, if not touching upon the third degree. It is exceeding comfortable in all cold infirmities of the braine, comforteth the senses and the spirits, especially the animall, as also all the noble parts, and corroborateth all the nervous parts. It is best to bee in most frequent use in the Winter, and cold and aged constitutions of body. Of the flowers of it is made a comfortable conserve for all these uses. And of the same is made a very soveraine good water. And of this simple there is a spirit, quintessence, &c; distilled. But beware of imposture, if thou beest not well acquainted with the preparation.

Marjoram is a sweet, pleasant and well smelling herbe, hot and dry in operation, and little inferior to the former in this respect. It comforteth all the noble parts, especially the stomacke, and may with good successe be used to further concoction, comfort the stomak, & disperse wind. It much comforteth the brain also: and as the precedent, so is this good against all cold diseases of the braine and nervous parts. But this, as all other hot plants excelling in strong smell, are most appropriate

Pot-marioram.

Of Mints.

The vertues.

<sup>b</sup> Hener. Meth. ad  
praxim. lib. 2. cap. 5.  
ex Arist. probl. 20. 2.

Of Rosemarie.

Of Marioram.



Strong hot smells of  
send hot braines.

Of Sage.

*Cur meretur homo cui  
Salvia crescit in horto?  
Contra vim mortis non  
est medicamen in hortis.*

Sage very good and  
usefull taken as To-  
bacco.

Of Bawme.

Bawme-water.

Of Betonie.

Vertues.

Of Tarragon.

propriate for phlegmaticke constitutions, cold and moist braines and stomacks. Hot cholericke bodies are thereby offended. And very hot braines are offended with any strong smell. I have knowne some, whom the smell of a Damaske rose would presently make their heads ake.

Of the soveraine vertues of Sage few are ignorant; and the singular good opinion the world had alwayes of this simple, did minister occasion to aske the question, why any man dyed that had sage growing in his garden? To which it was as truely againe answered, that against death no Physicke was to be found. The qualities for heat and drouth doe much accord with those of the plants last spoken of. It is above all others most effectuall against all cold diseases of the braine, and nervous parts: and therefore good for those who are obnoxious to *Palsies* and *Apoplexies*. It is good also to strengthen all the noble parts, and very good against wind. It is very good to comfort and cleanse the cold and moist womb, and fit it for conception. And being of an astringent and corroborating quality, it is good to prevent abortion in such as be thereunto subject: as also good against womens immoderate fluxes. The country people in *Germany* thinke themselves free from poyson all that day after, if they eat in a morning three leaves of sage with a little salt, well dried, and taken in a pipe, as is usuall to take tobacco; it would produce a farre more safe and certaine effect in cold and moist braines; and so might prove an excellent preservative against *Apoplexies*, *Epilepsies*, and all manner of cold rheumaticke defluxions, commonly called by the name of colds. And I am perswaded, that if it were to us unknowne, and brought from the *East* or *West-Indies*, or som other remote region, and so begunne to bee taken by some of our *Shagd* or *Slasht Mounseurs*, we should quickly have it thus used in the country: for we are all now for the new cut.

Bawme is a soveraine good cordiall herbe, and is very good against melancholy, strengtheneth the braine, and helpeth the memory, where the defect is from a cold cause. It is more used for Physicke than for food, and yet it may wel be used in broths, and in sallets mingled with cooling herbs, especially when it is yet tender and young. There is a strong water stilled out of it, very good in palpitation of the heart, and other such infirmities, especially where there is no great heat. It is hot and dry in quality about the second degree.

Betonie is no lesse hot and dry than the former, a very good herbe, howbeit in greater request for Physicke than for food; and yet may it well be used in broths. It is a soveraine good herbe for many both outward and inward diseases. It is esteemed principally good for the braine, and cold infirmities of the same. It is likewise good against inward obstructions: and is good also to cleanse the kindneies, and all the urinary passages, with many other vertues which were heere too long to relate, and shall suffice to have reckoned up the principall.

There is an herbe called Tarragon, as hot as any we have yet named, of a pleasant and delectable smell, and comfortable both to head and heart, whereof is also sometimes made use in the kitchen, and is used in sallets, being used with cooling herbs. It may be used of cold and phlegmatick nauseous stomacks, and so it both warmeth the same, and furthereth concoction.

Hyssop



Hyssop is sometimes used in broths or pottage, although in a small quantity, being hot and dry about the third degree, or not farre off it; being also of a thinne, attenuating and cutting quality. It is good for the head; but principally for the breast, and obstructions of the pipes of the lungs, and singular good for attenuation and expectation of tough phlegmaticke humors. Phlegmaticke cold obstructed bodies may freeliest use it.

Time a soveraine good and usefull herbe, is as hot and dry, if not more than hyssop, and is in no small request both for food and physicke; being especially good in cold infirmities, and phlegmaticke constitutions, against the wind colicke, weakenesse of stomacke, and may also conveniently be used against melancholy, and for many other infirmities, which for brevity I here passe by.

Savourie is much of the same vertue that Time, and appropriated for the like infirmities. It is used amongst other pot-herbs, howbeit alwayes in a small quantity, and mingled with many cooling herbes. And this is alwayes in the use of pot-herbs to be observed, that there be a small proportion of these hot and dry herbs used to a greater quantity of those of a cooling quality.

Besides the herbes themselves, some of them bring forth a fruit, which is in no small esteeme among many. We will beginne with the garden thistle, which although it beareth not properly any fruit, yet is it answerable thereunto: for before it flowre it sendeth forth, as it were a fruit, which is in no small request, and used by most people. It is most commonly eaten boiled with butter, vineger, pepper, and salt. The young and tender stalkes used after the same manner are nothing inferior to themselves. The *Italians* eat Artichokes raw, while they are yet young and tender with pepper and salt, which is a food nothing worth, ingendring crude grosse and evill nourishment. *Galen* saith, it ingendreth but bad nourishment boiled and dressed; much more than raw. But being used moderately, they will not offend the body. They are accounted hot and dry; howbeit I thinke ours doe not exceed the first degree. They are esteemed flatuous, and to excite lust: and are with all diureticke, provoking urine, and cleansing the passages of urine.

There are three sorts of these fruits of herbs which have som affinity among themselves, especially two of them. The first is by the *Latines* called *Cucurbita* & *Citrullus*, by the *French* *Citroulle*, and in *English* a Gourd, and by som a melon. It is cold and moist, ingendring no good humors in the body, and never to be eaten raw; but boiled, or rather fried with butter or oile, and onions, or the like, which may correct this cold and moist quality. It is of it selfe insipid, and therefore the *French* use to adde to it vineger or verjuice, as some use here in *England* also. It may be best used of young and hot bodies, but is an enemy to such as are molested with raw phlegmaticke humors or wind. The seeds, as of all the others, are good to provoke urine, and qualifie the sharpnesse and acrimony thereof, and therefore of them, as of the seeds of cucumers and muske-melon, with an appropriate liquor, wee may make not onely emulsions to provoke urine, and cleanse those passages;

but

Of Hyssop.

Of Time.

Of Savory.

Of Artichokes.

c 2 de alim. facul.

Of the Gourds.



## Of Cucumer.

\* *Authoritatem eis dedit Tiberius Caesar qui nullo non die eos (teste Plinio) mandebat.*

¶ *Nescit gravitate medica decernimus, a Cucumerum peporumque usu abstinendum: quoniam in ventre corrupti succum pariunt proximum ei, qui a letalibus medicamentis proficitur. Et eodem capite, Galenus cibis hominum perpetuo abdicandos censuit, ut cetera cibaria iniquioris succi vivunt, Autore Plinio, in stomacho in posterum diem, nec perfici queant. Quod si vindantur a ventriculo (id est in possunt) quidam peculiari quadam natura) nihilominus longiori tempore in eo durant, atque si immodice hauriantur, gelidum simul ac crassum in venas diffundunt succum; quem postea vene sua concoquendi facultate vix in probum sanguinem valent commutare. Comperitum est eos qui eis diutius liberaliusque vescuntur, morosis febribus, morbisque alijs difficilioribus opportuniore fieri. Audio Venetos in pernicioles pestilentesque, ob istos cibos agitudines incidere: Forenses in Gallia, propter esum frequentiore Cucumerum, obnoxios fieri febribus non est dubitandum. Si quis valetudini consulere velit, neque sevet neque edet, cum tantum sit in eorum esca periculi. Bruyer, de re cibaria lib. 8. cap. 89.*

Of musk-melons.

8. de simplic. medic. facultat.

Hurt by them procured to the body.

Caution for travellers.

How to discern the best.

but even in burning diseases of the brest, lungs and other parts. Of this, as also of Cucumers, may bee distilled a water very good against burning Fevers, and other hot acute diseases.

The Cucumer, as they commonly call it, challengeth unto it self the second place; \* which came chiefly in credit and estimation by the means of *Tiberius Caesar*, who scarcely ever either dined or supped without them. The best way of use is, as is the comon custome, sliced, and with vineger shaken betwixt two dishes, and then with vineger, oyle & pepper eaten as a sallet. They are very cold and moist in themselves, exceeding the gourd. They minister no good nourishment at all to the body of man; and are best for the hot and dry constitutions, and deadly enemies to the cold phlegmaticke body, and such as are subject to wind. Before they be big, they use to pickle them up with vineger and salt, and use them in Winter as a sallet, and so I hold them best, as having then lost a great deale of their crude and unconcocted moisture. ¶ But a late writer rejecteth the use of them how curiously soever prepared; and imputeth the raiging of many contumacious Fevers, and other diseases in *France*, amongst other causes, to the too frequent use of this unwholesome fruit.

There is yet another fruit called a melon, and with us commonly a muske-melon: the *French* call them *Melons*, and the *Poitevins* in *France* *Poupon*, from the *Latine* *Pepo*, which is thought, was only a great ripe cucumer. This is the best of the bunch, as is the Proverbe; howbeit in this our cold & moist climat I hold them nothing worth. This fruit moistneth very much, and is by many esteemed to be cold in quality: but for my part, the sweetnes of their taste (and therefore by the *French* called *sugar melons*) make me rather of opinion that they partake of som heat, or at the least that they are temperate. *Galen* esteemeth them far better than any of the former, as being of a more solid substance, & nothing so moist. They stir up the appetit, provoke urine, and moisten the body. They are pleasant to the taste, but are easily converted into choler, & so produce both putrid Fevers, and the bloody fluxe; as I have observed in *France*, where they abound; and therefore let our yong Gentlemen travellers take heed, lest sweet meate at length prove to have sowre sauce. They are to be eaten before meales, as many Sommer-fruits, and some counsel a cup of wine after them. But whither that wil not too speedily carry those crudities into the small veines, may be questioned. The best grow in *France*, *Italy* and *Spaine*, and such hot countries: and in *France*, from *Tours* southward. In and about *Paris* they are nothing so good, the ground being so forced by art, they growing, as it were on dung-hills. They may be discerned to be good by these properties following. First if they be heavy, of a pleasant smell; if they have thicke stalks, and the outward skinne greene; and withall they must have the inward pulpe firme without moisture, and the seeds sticking fast to it. I have somewhat the longer insisted upon this point, to acquaint travellers with the nature, use and danger of such things as are not so common with us here at home.



## CHAP. XVI.

Of Fruits of trees, especially of shrubs, ordinarily used for food, and often for Physicke: and first of Straw-berries, Raspes, Mulberries, Goose-berries, Currants, (commonly so called) red and black, and Whortles, and Bil-berries, of Barberries, of Cherries, Plummes, Abricoks and Peaches.



It is more than time wee come now to the fruites of trees which ministred unto mankind both in the state of innocency, and after also his food for a long time. But after variety of other food was found out, they were commonly served in for after-courses; or as the *French* call it, for desert. But after a while when men beganne to neglect this point of good husbandry, fruits became so dear that gold could scarce buy them. In the

time when *Varro* lived, they were equalled with the weight of gold. In *Plinie*'s time a Peach was ordinarily sold for three hundreth pence. We will divide all fruits according to the usuall manner, into those of a shorter, or of a longer continuance. Those of shorter continuance, are by reason of their short continuance, so termed; called therefore *fugaces*, or flying away; as also *Horarii*, as it were, during but for a short season: and such are *Mulberries*, *Cherries*, *Peaches*, *Abricocks*, &c. The others againe are called of a longer continuance such as are divers sorts of Apples, and some sorts of Peares. All sorts of fruits minister but small nourishment to the body; and most fruits yeeld but bad, especially those of shorter continuance. The cruditie is corrected by preparation; whether by boiling, roasting or preserving. And some for this purpose use a draught of wine after them; of the which something hereafter. But here is a question moved by a learned late writer, whether it be good to eat bread with those short continuing fruits or no? He answereth, that if they be used as Physicke, they are then to be used without bread or any other food: but if used for food, then bread is to be eaten with them.

Amongst all these fruits we will first beginne with the Strawberry, although no fruit of any tree; yet because of the affinity & resemblance of it to the fruit of some trees and shrubs, I follow other mens method. The antient *Greekes*, it seemeth, were ignorant of this plant, although *Plinie* mentioneth it, howbeit deceived in the description thereof, while hee ascribeth unto it five leaves,

Fruits rare and deare  
in antient times.

Division of fruits.

Nourishment of fruits.

Whether good to eat  
bread with fruits or  
no?  
a *Aloisius Mundellus*  
*Epist. 34.*

Of Strawberries.



Vertues of Strawber-  
ries.

Straw-berries with  
creame not to be or-  
dinarily of every one  
used.

Of Raspes or Fram-  
boeses.

Of Mulberries.

b Ovid. 7. Metam.

c Ille salubres Aestates  
peraget, qui nigris  
prandia moris Finierit.  
Horat. serm. 1. sat. 4.

d Iohan. Bruyer de  
re cibaria lib. II. ex  
Pithernio apud A-  
thenzum.

which is the right *Pentaphyllum* or our ordinary Cingfoile. The Strawberry cooleth, moistneth and qualifieth hot distempers; and therefore good in *Fevers*, all maner of *inward inflammations*, hot and cholerick constitutions. They are of themselves no enemy to the stomacke, unlesse it be very moist and phlegmaticke. Their stilled water is very usefull for all internall heates, and to cleanse the kidnies and urinary passages. In hot stomacks and like constitutions of body, they may safely be used with rosewater or the like. Some use them with creame, whereof I advise weake, cold and phlegmaticke persons beware. And yet this is a dish wherein our Gentle-women doe much delight, howsoever not so agreeable to their constitution of body. Some use them againe with a little claret wine and sugar; which in such constitutions is to be preferred before the former. The Strawberry is also accounted cordiall, for the which cause it may well be used in all cordiall juleps; where cooling especially is required. They are to bee eaten before other food; the which is in all these short-lasting Summer-fruits to be observed.

There is yet another small fruit, not much unlike the former either in forme or operation, and in no small request both for food and physicke. And although some preferre the Strawberry before the Raspe, yet is not this the judgement of all; this being accounted more cordiall than the Strawberry. And indeed the smell and taste, methinks, doe insinuate no lesse unto our senses; which occasioned most of the Apothecary shops of *Germanie* to be alwaies well furnished with the sirup of this simple, in imitation of that great *Gesner*, who had it in so high an admiration. And although it bee accounted as cooling as Strawberries; yet I incline rather to thinke it temperate, if not inclining to some moderate heat. Howsoever, neither of these fruits nourish much, and moisten apparently, their siccity being very small. This fruit is also esteemed good against the inflammations of the mouth and tonsills, and fluxes of the belly. If either of these fruits be eaten in excesse, they ingender *Fevers*.

The Mulberry, as well as the former fruits, is of two colors red and white, the white is of an unsavory taste, and therefore we will leave this tree to the filke-wormes. The Poet reports, that Mulberries were at the first all white; but that afterwards, they were died red with the blood of the two true lovers, *Pyramus* and *Thisbe*. They are also to be eaten before meales, or with an empty stomacke; although antiquity used them after meales, as witnesseth an antient Poet. If eaten with a full stomacke, they ingender many dangerous diseases. And because of their cooling and moistning quality, they are best in hot and cholericke bodies, young persons, and the Summer season, and they loosen the belly also, much moisten the inward parts, are good against thirst, and roughnesse of the throat; and by some are thought to provoke urine, especially our *Arabian* Physitians; and besides, are thought to cleare the blood from all corruption, for the which cause, some have been of opinion they were good against the gout. And a learned late Physitian relateth a story out of an old Author, that in his country, for the full space of twenty yeers together, the



the Mulberrie trees bare no fruit at all; and that for this cause, during all that time, the gout did so rage, that not only men and women, children and eunuchs (contrary to *Hippocrates* his rule) but even whole flockes of sheepe and goats also were so therewith assaulted, that scarce the third part of them escaped free. But what should be the cause that Mulberries should either cure, or yet prevent the gout; I confesse, I could never yet finde out: and all the colour I can finde for it, is, that by meanes of loosening the belly, they may scowre away superfluous humors, the cause of this disease; and so may many other simples, farre more effectually; so that in this, it will come short of many others; so farre is it from obtaining any prerogative above them. And why may not this learned mans opinion (granting that this story were yet true) be a fallacie, a *non causa pro causa*; assigning that for a true cause which is none at all? Another learned Physitian troubleth himselfe much to find out a cause of it; but is faine to leave it as he found it: even so must we where none is to be found; as I am of opinion there is none. Of this fruit is made a sirup for sore throats, called *Diamoron*. It is best that is made of Mulberries before they be full ripe, which are both more cooling and astringent, in this case much requisite. There is a bramble growing every where wilde in the fields, the berries whereof, before they be full ripe, may be used in defect of the former.

The Goose-berry was not knowne, it seemeth, in antient times, howbeit now with us, in frequent use. Green Goose-berries are of a cooling and astringent facultie; and in stead of verjuice are used as a soveraine sauce to divers sorts of meat: and although they yeeld small nourishment to the body, yet are they good to sharpen the appetite, and against thirst and choler, much resisting putrefaction. Goose-berries full ripe, are not so cold as the former, yea, rather inclining to a meane temper. The full ripe are not usefull for sauces, and being eaten in abundance, they ingender corrupt humours, and in hot cholericke constitutions, are quickly converted into choler. The unripe eaten raw of hot stomacks, keeping within compasse, will coole the same; but are safelier used, being boiled, and as they use to speake, scalded, and a little sugar and rose-water with them; they prove a dainty dish for this effect. Of Goose-berries not yet full ripe, our Ladies and Gentlewomen know how to make a daintie marmalade, and many other things, fit to refresh the appetite of a weake and languishing stomacke, which for brevities sake I here passe by.

That little berry, which the vulgar call Currants, although it have no affinitie with them, and by the *Arabian* Physitians, called *Ribes*, is of two sorts, both red and blacke; although the red is most with us in request, best knowne, and most effectually, both in Physicke and food. It is indeed, most ordinarily used for physicke, although it may well be used also for sauces. The ripe *Ribes* agreeth much in vertue with the unripe sowre Goose-berry; howbeit I thinke, it rather exceedeth the same. It is cold moderately, not exceeding the first degree, but exceeding the same in moisture, participating of some siccitie, and a notable astringent qualitie; whereby it strengtheneth a weake stomacke, and exciteth a weake and languishing appetite. It is exceeding

• Mercur. variar. lib. 1. cap. 4.

The Bramble berry:

• The Goose-berry.

Green Goose-berries.

Ripe Goose-berries.

Ribes, commonly, but falsely called currants.



good as the other, against all fevers, inward inflammations, malignant diseases proceeding of putrefaction of humours: as also in hot cholerick constitutions, and young age. But in old age, cold constitutions, and diseases in the breast and lungs, it is not so good: the which is also to be observed in other acide and sharpeliquours and fruits. Of it with sugar is made that composition, commonly called *Rob of Ribes*.

Of Barberries.

Of the like nature and vertue is that berrie, which is commonly called Barberries, and in vse for the same purposes, as *fevers*, hot stomackes, fluxes, &c. They are used both in conserves, and also preserved.

f Lib. 3. cap. 89  
Of Whorts & whortle-berries.

Gerard in his Herball maketh mention of severall sorts of whorts, or whortle-berries, blacke, red and white, all of an astringent faculty, and are called by a generall name *Vaccinia*. They stop fluxes, and casting of choler, coole the body; for the which purpose the black be the best.

Bilberries, or Bleaberries.

There is another berry, which, at *London*, they commonly call Bilberries, and in the Northermost part of this Iland, Bleaberries, well knowne by the blewish violet colour, wherewith they die the lips and teeth of the eaters. They use commonly to eat them with creame and milke, whereof I allow not in cold phlegmaticke constitutions and stomacks; nor yet in the aged, as was already said of strawberries. This is cold and dry, not exceeding the second degree, and is very astringent, especially before it be full ripe, and therefore may serve for the aforesaid uses, and will helpe well the former infirmities. And this benefite they also bring us, that they may be used instead of the out-landish myrtle.

Of Cherries.

Now, from the fruits of shrubs and the like, we proceed to the fruits of taller trees, (howbeit these next following differ not much from shrubs) beginning first with the Cherry. Of Cherries there be divers sorts differing both in colour and in taste; some being of a pleasant, as it were mixt taste betwixt sweet and and sowre; some, againe being very sowre; and some yet of a loushous taste, being blacke in colour; the former two red. The first is the best, and of safest use. Cherries are cold and moist, howbeit some more and some lesse. Those we first mentioned agree best with the stomacke, and provoke appetite, cooling a hot stomacke, liver, and like constitution of body; and are good in hot cholerick diseases, and against thirst. Being preserved, their cruditie and superfluous moisture is well corrected, howbeit in *fevers*, and cholerick complexions, I wish the use be moderate, as also of all other such preserv'd fruits, for feare of increasing choler by reason of the sugar. The sowre Cherries are nothing so good as the former. The blacke Cherry looseth the belly more than the other, and is more for the use of physick than food, not good for the stomacke, and are quickly converted into choler, especially in some bodies. These be the sorts here with us in greatest request; although there be yet some other sorts, by meanes of grafting, which, nevertheless, all partake of these former tastes, some more, some lesse; and by consequent, their faculties are accordingly to be judged of. In *France* especially, and hotter countries, there are great diversity and varieties of this, as of divers

The best Cherries.

Caution concerning preserved fruits.

The Blacke Cherry.

other



other sorts of fruits: and in *France*, they use to drie them in an oven, and keepe them all the yeere, and so they bind the belly. They must be eaten before other meats, as we have said of others already, and would have it understood of Plums, Peaches, and Abricocks after to be spoken of. And withall, that such fruits best besit hot cholericke bodies, the contrary whereof we see commonly practised: but by this meanes, women should have the least share in them, which might, perhaps, prove more prejudiciall to the Physitian than to themselves. Cherries are best new gathered, or eaten off the tree.

Of no other fruit is there greater variety than of plummies: and they are of two sorts, either wilde, called sloes, or flane, and bullaies all, of a very astringent and binding faculty, used ordinarily for physicke, rather than food. And this is to be understood also of any sowre or unripe plumme. The ordinary and domestick plummies, are used both when they are newly ripe, and dried and kept all yeere. They differ both in colour, taste and bignesse. The damsons of all sorts (there being both blacke, yellow, and neere unto blacke; called by the *French*, *damas violet*) are esteemed best among plummies. Those of a firme and dry pulp, and withall somewhat tart, and of a winie taste, as it were, betwixt sweete and sowre; as peare, plummies black and white, date plum, &c. are farre better than others; and in my opinion, are nothing inferiour, if not superiours, to the damson. What hath beene said concerning the tastes of Cherries, and the answerable faculties, together with the use and convenient time of eating them, may well and fitly be applied to plummies, that we need not repeate againe the same things. In *France* and *Spaine*, and hot countries, they drie their plummies, from whence wee have them sent hither: and they are either sweet, and come commonly out of *Spaine*; or else are tarter in taste, and come out of *France*. All these kinds wee commonly call by the name of prunes, and are all farre better and wholesomer than the others, and are much used of sicke people. The sweeter loosen the belly best, the other coole more in hot diseases, and cholerick constitutions of body.

Peaches and Abricocks differ not much in their faculties, being both apt to putrifie in the stomacke, and to produce divers dangerous putrid fevers, and other diseases. Peaches are of divers kinds, and in *France*, especially the South parts thereof, they are very pleasant to the palate, being many of them of a pleasant winie taste, betwixt sweet and sowre. All of them are somewhat cold, and withall very moist; yet some more, some lesse, according to the soile they grow in. In our cold and moist climat, they are little or nothing worth, as seldome coming to perfect maturity. Some doe advise, to correct their cruditie, to wash them downe with a cup of wine, according to the old Verse:

*Petre quid est Pesca? Est cum vino nobilis esca.*

But by this meanes the crude juice thereof is quicklier conveyed thorow the mesaraicke veines, and so distributed thorow the whole body. The better way were to boile them in wine with a little sugar and cinnamon, and so eat them. Or if they must be eaten raw, let them be

Dried Cherries.

Cherries, and other such fruits, when to be eaten.

Of Plummies.

The best Plummies.

Prunes, or dried plummies sent us from other countries.

Of Peaches and Abricocks.

Peaches of divers sorts.

f. Rosard.

Whether wine be to be used after Peaches.

first



The kernell within  
the peach stone.

The Abricocke:

The kernells of Abri-  
cockes and Peaches  
kill wormes.

first steeped in a little sweet Canary wine, or muscadine, which will not so speedily passe thorow the capillary veines. The kernell within the stones eaten with them, being somewhat hot and drie, will helpe to correct their crude and cold moisture. The like may be said of Abri-cocks, Cherries and plummes; the kernells within their stones being used after the same manner. And what is said here concerning the use of wine with Peaches, is likewise to be understood of Abri-cocks and all other such fruits as abound in such cold and crude waterish moistures.

The Abricocke, with us is farre better than the Peach, both in regard it attaineth to the full ripenesse in the heat of Sommer; as likewise, because it is of a more firme and solid substance. They are to be eaten before meales, sparingly. The kernells in the stones are farre better than themselves, and open inward obstructions.

## CHAP. XVII.

*Of Grapes, Rafins, Currants (properly so called) Figges and Dates; and of Apples, Peares, Quinces, Oranges, Citrons, Lemmons, and Pomegranats, Services, Medlars and Corneilles: of Walnuts, Haslenut, Filberds, Almonds bitter and sweet, Chestnuts, Pineapple, and Fistick nut.*



Of Grapes.

*a Bruyerm. de reciba-  
vialibr. II. cap. 10. ex  
Plutarch. Probl. 39.*

Best Grapes.

Their use.

IN the beginning of this chapter, we will take these pleasant and delectable fruits following, beginning with that so noble fruit, the Grape. Grapes, if they have attained to perfect maturity, and be sweet in taste, doe nourish and fatten the body, howbeit they ingender wind & crudities, and the flesh procured by that nourishment is soft & foggie, and not firme and solid. The antient Greekes therefore did inhibit, that Grapes should not be tasted before the Aequinox in Autumne after mid September, and so the body might by this meanes be least indangered. Sweet Grapes are somewhat hot in faculty, and loosen the belly, yet some more than other; and the best Grape is that which bringeth forth the best wine. That which is called the Muscadine Grape, is sweet and pleasant to the palate. They are much better when they are kept a great while after the gathering: as in *France*, they will keepe them untill the next Spring, and so they lose all crudity and superfluous moisture. The sowre Grapes are the worst to eate, ingendring no good humours within the body, and wrong concoction; and alwaies the sower and harsh in taste, the worse they are for ordinary eating; howbeit made into verjuice, as the *French* use greene unripe Grapes, they may helpe a dull appetite, and coole inward hot distempers. Most of our Grapes here



here in *England*, feldome attaine to perfect maturity, and therefore, doe for the most part offend the body, especially phlegmaticke and cold complexions and stomacks. But, if they be boiled and sweetned with sugar, and some cinnamon, or the like added, they will not be offensive: They are to be eaten with an emptie stomacke.

Raisins, which are nothing else but Grapes dried, are farre better than any of the former, yeelding a good and wholesome nourishment to the body, especially those that come out of *Spain*, sweet and fair & pulpous, which wee commonly call Raisins of the Sunne; and are very good for the liver, lungs, and the infirmities of the same, and of the breſt wind-pipe; and withall loosen the belly, the stones taken out. Other raisins that are neither so sweet nor fat, great and pulpous, how farre soever they are inferiour to the other in taste, &c. so farre doe they also come short of them in their alimentall facultie; and loosening the belly, as being more astringent, and lesse nourishing.

There is yet another small Raisin, brought unto us here ready dried, out of the *Straits*, called *Currants*, and is in very great request in all parts of this Kingdome. They are of a temperate qualitie, participating of some heat, and are of good nourishment, a good friend to the stomacke, exciting appetite, and nourish well, especially the red. But let a moderation, as in all other things, so especially in those sweet meats be used; which, by too much intising thy taste, may make thee at length finde by experience, that *sweet meat hath soure sauce*. I speake this the rather, for that I finde a very great excesse in this kinde, throw this whole Kingdome. The teeth, as they make the first onset, so are they often accordingly rewarded for their paines.

As other fruits, so doe Figgs differ in their faculties, according to their age. New ripe Figgs are not so hot as the dry barreled Figgs; they nourish well, but withall ingender crude and flatuous humours in the bodie, being therefore enemies to the wind-collicke, and other flatulent diseases; and the flesh they ingender is spongius, foggie, and not firme and solid; but withall loosen the belly, which maketh some part of amends. But this fruit is not very frequent here in *England*, it feldome comming to any maturity: but drie barreled Figgs are with us here in frequent use. They are to good purpose used in pectorall diseases, being of an absterſive facultie: they cleanse also by a diuretick vertue, the passages of urine; and by old <sup>b</sup> *Hippocrates*, are much commended for the infirmities of the womb, where cleansing is required, as hee witneseth in many places of his workes: they expell likewise ferosities and superfluous humours from the inward parts to the circumference; usefull therefore to expell *paxe*, *measells*, and such like venomous matter to the skinne: And for this cause much used. They are esteemed to further the itch, and often lice also. Let those that abound in choler, be sparing in their use, lest they finde in a short space those humours get the mastery over them. They are farre better for the phlegmaticke and old age, than for the younger sort and hot complexions.

The fruit of the Palme-tree, called Dates, is sent us from *Syria* and *Palestina*, which are the best: this fruit, especially the sweet fat Date,

K

nourisheth

The best way of use.

Of Raisins.

Raisins of the Sunne.

Of Currants.

A great excesse in the use of Currants, and other sweet meats.

Of Figges.

The vertue of Figs

<sup>b</sup> In libris de morbis mulierum passim & alibi.

Of Dates.



nourisheth much, and corroborateth and strengtheneth nature, is of a hot and astringent faculty, and is very good in all weaknesse and fluxes, boiled in broths and liquid substances, and are not to be eaten raw. The greene ripe Dates are moister and colder, and yet neither exceeding in heat: it is good for the brest, and no enemy to the stomacke, and some say, good to provoke urine. But such as are subject to the headach, or feare obstructions, let them be sparing in the use thereof.

Having spoken of such fruits as are used before meales, now proceed we to such are ordinarily used after; beginning first with the apple. Now of Apples, there are as many sorts, and as great variety as of any other fruit whatsoever: their differences are divers, both in regard of substance, colour, taste and duration. As for substance, some are of more firme and solid substance; and some againe of a softer. The firmer in substance are the best for use, and will keepe longer: as the Pippin, Pearemaine, Harvie-apple, &c. Again, they differ not a little in the taste; some being sweet, some sowre; some mixt, and partaking sometimes more of one than another; some againe are insipid. Their faculties are also answerable: the sweete partake of some small heat; the sowre are cold; the mixt, of mixt faculties, more or lesse, as they incline more to the one or the other. The insipid are full of a crude, superfluous and unconcocted moisture, and therefore worst for use, being very windy, and bad for such as are subject to wind; the sweeter and firmer the substance is, the more they nourish, and are harder of digestion: the middle taste, betwixt sweet and sowre, is the best, and agreeth best with the stomacke; as *Russetings*, *Queen-apples*, *Pearemaine*, *Pippins*, &c. and these are also most cordiall and usefull in physick. The sowre, although they nourish lesse, yet are they more proper for hot and cholericke bodies; but worse for phlegmaticke and aged people. It is also to be observed, both in apples and other fruits, that for the most part, they are not so good eaten raw, as otherwise; But especially when they are new ripe, or before, worst of all. Raw Apples before they be ripe, if used, are best quadled, adding afterwards some rose-water and sugar, which cooleth young hot, and cholericke bodies: but it commeth most commonly to passe, that the contrary constitutions, women I meane, have often the better share. But in truth, if reason might beare rule, their share should be least, especially (as they often use) to adde creame to them. Apples are best, that are suffered to come to maturity, naturally, and not forced by art, laying them in straw or hay to mellow, which is no right and proper maturation. They are best to be eaten raw in winter, and afterwards; but especially of young people, hot and cholericke bodies. It is no bad custome to use with them Carroway Comfits, as in many places they use to eate them. And roasted and eaten with sweet Fennell seedes, is a very good and wholesome way to correct their flatuous facultie: But I advise those that love their health, to beware of raw Apples, or other fruit before they be ripe; and after observing these former directions, they shall finde some benefit thereby.

Of Peares, as before we said of Apples, are divers and sundry sorts, differing likewise in substance, taste, colour, and greatnesse. As we said

Of fruites used after meales.

Of Apples.

Differances and variety of Apples.

In regard of the substance.

In regard of the taste.

Their faculties or vertues.

Insipid Apples.

Sweer Apples.

Apples of a mixt taste betwixt sweete and sowre.

Sowre Apples.

The best way of use.

Quadled Apples.

When best to be eaten raw.

Of Peares.



saide before of Apples; so may wee here apply to the taste of Peares; that the sweetest are the hottest; howbeit they are none of them tart as Apples. Peares are esteemed more windie than Apples, and withall, of an astringent facultie, and lesse durable; being for the most part to be spent in Sommer, abounding with a crude and superfluous moisture, the cause of their short continuance. The Warden is of the firmest and solidst substance of all others, and therefore the best. It is not to be eaten raw, being then hard of digestion, and ingendring crude and evill humours within the body. Baked or roasted they become farre better, and a wholesome food, in sicknesse or in health. The custome of baking them, sticke with cloves and cinamon, is very commendable, where rose-water and sugar is commonly added. The antient *Greeks* were wont to bring Peares to the table in water; that by this meanes, the guests might choose the ripest, which would swim on the top of the water. In *France* they drie Peares in an oven, and so keepe them all the yeere, and then they are not so windy, but very good against all fluxes.

Quinces are also in no small request, as well for physicke as for food, and are of an astringent faculty, and somewhat cold and dry, and are not to be eaten raw; they are so hard of digestion, that a strong stomacke will hardly be able to overcome them: and therefore they are commonly either baked or roasted. They are good to strengthen a weak stomack. Being used before meales they binde the belly; but eaten after, they loosen the same, and repress fumes and vapours ascending up towards the head; and therefore to strengthen the stomacke, and further concoction, this is the best way of use: they are used both preserved, in marmalades, red and white, &c. of which I shall not need to speak, our Gentlemen in the countrey, every where being so well acquainted with all these preparations. Besides the premises, there are some other fruites which are sometimes, howbeit seldome, used as food, and yet more as physick, and these are Medlars and Services, cold and dry, and of an astringent faculty, and therefore to be used after, and not before meales: they must be soft before they be eaten: their Greene juice is most effectuell in fluxes. There is yet another fruit, or berry partaking of the same faculty, commonly called a Corneille.

Before wee passe from those kindes of fruits, wee will make mention of some outlandish fruits, in no small request, both in the Kitchen and in physicke; howbeit I am not ignorant, that they are rather to be reckoned among sauces than otherwise; and these are the Orange, Lemmon, or Citron and Pomegranat, which last is rather appropriate for physicke.

The Orange differeth in taste, some being sweet, some sowre, some more and some lesse, and so their faculties differ accordingly. And the rind and the seedes differ from the pulpe or juice, being farre hotter than the sweetest Orange, and yet the sweet partake of some heat; the sowre againe cold, and the sowerer the colder. The sowre are best for the stomacke, used with any meate: the sweete is no wise fit for this purpose. The sowre and tart Orange being cold and drie, is very good for young hot cholericke

Faculties of Peares.

The Warden the best

c. Bruyerin. de recet. viall. 18. ex Athenæo.

Dried Peares.

Of Quinces.

Of Medlars, Services and Corneilles.

Of Oranges.

Difference of Oranges according to their taste.



lericke bodies, and very cooling in burning feavers and hot diseases; but care must be had in the diseases of the brest, that neither this, nor any other acide or sharp things be unadvisedly used; such things being utter enemies to those parts; and withall, they bind the belly, for the which cause circumspection must be had, even in that regard, where sugar must sometime qualifie the excesse. Those that are of a meane, betwixt those two extremes of sowre and sweete, are the fittest for use, and will agree well with the stomacke.

Of Lemmons and Citrons.

The Lemmon is much of the nature of the sowre Orange, but that it is tarter, and of a more cutting and attenuating faculty, exceeding good for hot cholericke constitutions, and very cooling and cordiall in all burning fevers, and a great enemy to all putrefaction; and for this cause, singular good against pestilent and contagious fevers: the excessive aciditie thereof may be corrected with sugar; and for the sicke, we use with good successe the sirup made of the juice thereof: and the whole pulpe of this and the Citron (which, I thinke, differ little but in forme, howbeit some thinke the Citron more cordiall) are preserved for cordiall uses. The rind of all three preserved, or candit with sugar, is good to strengthen a weake stomacke, and comfort the heart. The seedes of Citrons and Lemmons are also very cordiall, howbeit both these and the rind are hot, and the juice very cold, as hath beene said already.

The rind of these fruits.

Of the Pomgranat.

And although the Pomgranat, taking its denomination either from the multitude of graines, or the countie *Granada* in *Spaine*, be used commonly for physick, rather than food; yet speaking of the others, we will say a word or two of it also, some of them being also by some used sometimes for sauces: they are of three sorts, sweet, sowre, and of a mixt or winie taste betwixt both: the mixt is the best, and most usefull for a weake stomacke, the sweete being no wise usefull to this end: the sowre Pomgranat is cooling and drying, and of an astringent facultie; yet not so much as the Lemmon. What hath beene said of the Lemmon may be applied to this fruit, the juice I meane, with some qualification, the acidity not being so great, and by consequent the effects from thence proceeding, being more remisse: the rind of it is very astringent, and therefore much used against all fluxes, as also in putrid and foule ulcers. The flower is also used for astringion, and boiled in decoctions for this same purpose.

Of three sorts.

Of Nuts.

Now we proceed to the severall sorts of Nuts in most ordinary use for food and physicke. All such fruits then that are covered with hard shells, we commonly call by the name of Nut; and amongst all these, the Wall-nut, or Walsh-nut, beareth away the bell. The Wall-nut being new gathered is the best for use, being of a temperate facultie, howbeit after becomming older, it groweth hotter; and afterwards being long kept, it becommeth oilie, and then is not to be used: All Wall-nuts are accounted hurtfull for the pectorall parts, especially the elder they are. Old Wall-nuts require strong stomackes to digest them. They have even before *Galens* time beene esteemed as a good antidote against poyson, who also maketh mention of that famous antidote made of this same Nut with Rue and Salt; and hee giveth it al-

Of Walnuts.

fo



so an astringent faculty. \* A late Writer giveth it some commendation in furthering womens menstruous fluxe. They preserve them ordinarily in *France* and *Italy*, about mid-summer before they be ripe, cutting off their Greene coat, and after boiling them while they be tender, sticking them with cinamon and cloves, and afterwards preserving them with sugar, and so they become very comfortable for the stomacke, and good for the heart. The oile of walnuts is not only used for lights in lamps, and by painters for vernice; but is of a great use also for dressing of meats, and in many parts of *France*, supplieth the roome of butter, and is ordinarily used in sallets: and in my opinion it is better than butter, and wholesomer for use. <sup>d</sup> *Dioscorides* holdeth this nut hurtfull for the head and stomacke, to be ill of digestion, and hurtfull for the cough; which must be understood of them when they are old, as hath been said already. The shadow of this tree is hurtfull to them that shall sit under it in Sommer, and thought to be called *Nux a nocendo*, from hurting. Nuts according to our *Arabian* Physicians, are chiefly to be eaten after fish, according to that triviall verse.

\* *Claudius Deodatus*  
*Panth. graft. lib. 1.*  
*cap. 3. 17.*

d *Lib. 2. cap. 141.*

*Post pisces nux sit, post carnes caseus adsit.*

And this I thinke in regard of their astringent and drying faculty.

The Hasell-nut is not so good as the former, hard of digestion, especially being any thing old, and hurteth the breast and lungs, and therefore sparingly to be used, especially of weake stomackes. They are best used when they are young, and newly gathered. When they are old, they are of a terrestrious substance, hot and dry, whereas yong and new gathered, they are farre moister, and rather temperate than hot. The best are those we call Filberds, especially those that have red skins. The astriction I, thinke, of all nuts proceedeth chiefly from the skin.

Of Hasell-nuts and  
Filberts,

The Almond both bitter and sweet is reckoned among nuts. The bitter are for the use of Physicke, and not for food. Sweet Almonds are good for the breast and lungs, they fatten and nourish much, especially their creame or milke. They are of an opening and abstersive or cleansing facultie, and withall participate of some narcoticke vertue, whereby they further sleepe, and send many vapors up to the head, whereby in some weaker dispositions head-ach is sometimes procured. They are rather temperate, than of any great heat; howbeit the new ripe Almonds are much moister, and somewhat colder. If they be very old and withered, they are not good to be eaten, but onely for oile. The older they are, the harder they are of digestion, and offend the stomacke more. Blanched, their skins being taken off, and eaten with rose-water and sugar, they are easilier concocted, moisten and nourish more; but eaten too liberally procure head-ach. They use also to eat them with Raisins in Lent and some other times. The yonger they be, & before they be full ripe the moister they are, and the more appropriate for hot and dry constitutions, and worle for phlegmaticke; the riper may be indifferently used of any age or constitution. The oile of sweet Almonds is exceeding good taken inwardly, being exceeding good in infirmities of the lungs, helping gently to concoct and ex-

Of Almonds,

Vertues of Almonds,

The use of Almonds,

Oile of Sweet Almonds,



Of the Pine-apple or  
Nut.

pectorat that which was descended upon those parts ; but especially it is good for young children with a little sugar. candy for this purpose. It is also exceeding good in outward paines and griefes, being of an anodyne faculty, by reason of that temperate discussing and concocting faculty wherewith it is endowed.

There is another Apple or nut, call it as thou wilt commonly called a Pine-apple, which is much used in pectorall diseases, and therefore used in compositions for that end and purpose, being good to cut, cleanse and expectorate tough and Phlegmaticke matter out of the pipes of the lungs. These kernels are moderately hot, and somewhat moister, yeelding good nourishment to the body, howbeit hard of digestion, and no good friend to the stomacke. The newest are the best, and easiliest digested. But because this is not a food frequent with us, and not every where easie to come by, nor yet much used for food, I leave it here.

Pisticke-nut.

Fisticke or Pistach nuts are more used in Physicke than in food, and are much of the facultie of the former, and are very wholesome, good for the stomacke, helpe obstructions of the liver, are good against consumed or weakened and wasted bodies, and esteemed forcible to procure lust, good to cleanse the kidnies, and strengthen the same. They are better for the aged, cold and phlegmaticke constitutions, being somewhat hotter than the pine-apple kernels. This nut is sent us out of *Syria*, *Persia* and *Arabia*, and groweth also in some places of *Italy* and other countries, howbeit the best and most we have come from those parts.

Of Chestnuts.

There resteth yet one Nut, which some ranke among the glands, which we commonly call a Chestnut, which are not very frequent with us, especially in most places. This nut is thought to be very nourishing : but it is hard of digestion, and the nourishment thereof is but grosse, and fittest for strong rusticall bodies : This Nut bindeth the belly, stoppeth fluxes of the belly, breedeth obstructions, and hurteth the head. They are used in many places of *France* for a desert after dinner or supper, either boiled or roasted, together with other fruits. And what they can spare from their owne use they bestow on their hogges, which doe exceedingly fatten them. In some parts of *France* where they abound, and other provision, come especially, is scant, as in the country of *Limosin*, *Perigort*, and some others, the country people make bread of them.

Bread of Chestnuts.

CHAP.



## CHAP. XVIII.

*Of the severall sorts of flesh, especially of foure footed beasts, with their appurtenances and parts.*



All food flesh is most agreeable to the nature of man, and breedeth most abundant nourishment to the body. Now flesh is of two sorts; either of foure-footed beasts or of fowle. The flesh againe of foure-footed beasts differeth in quality, not only one kind from an other; but even the same kind from it selfe, according to the age, &c. And of foure-footed beasts some are wild and some are tame, which makes some difference in

their alimentary faculty. The tame are of a more nourishing faculty than the wild: and among them the male of such as be gelded is commonly better than the female of the same kind: and so is that of middle age wholesomer, than that which is either very old or very young. And againe, among the young, some are better than other; as young veale (providing it be not too young) is better than lamb or pigge. Besides, very fat meate cloieth the stomacke, and quickly overthroweth the appetite; howbeit the leane of fat meat is better than that which is altogether leane; but the meane betwixt both is the best. There is againe some difference in regard of the preparation: for roasted flesh and fried is harder of digestion; yet nourisheth better, and is drier than that which is boiled. And this is still to be understood of one and the same kind: as roasted mutton is drier than boiled mutton, &c. Baked in an oven, smothered and suffocated within picrust is esteemed for health the worst of all others. Salted meat, and afterwards hung up in the smoake, is farre worse than fresh meat, and ingendreth melancholy, and is very hard of digestion, howbeit a good shooing horne for a cup of good liquor: although beefe and porke a little powdered are good and wholesome food for good stomacks, and wholesomer than altogether fresh. And the moister the flesh is, the more dayes may it endure to be thus corned or powdered: and it is properly for daies, or a weeke or two at most, not for moneths or yeeres to be salted; I meane for ordinary use, and wholesomest diet. But now we will proceed to the severall sorts of flesh, and will first begin with Hogges flesh, for the likenesse and resemblance it hath to mans flesh, and for the high commendations the antient Physitians gave of this flesh.

Hogges flesh of a middle age, neither too fat nor too leane, a little salted, hath alwaies beene accounted one of the best nourishers amongst all other sorts of flesh. By reason of the superfluous moisture

Division and differences of flesh.

Differences according to severall circumstances.

Too fat meat is not good.

Difference according to the preparation.

Baked meat.  
Salted meat.

Of Hogges flesh.



Bores flesh or Brawn.

Of Pigges.

Of Beeffe.

*a de alim facul. lib. 3.*  
This assertion of *Galen* must bee understood of leane old beeffe.

Of Veale

Very yong Veale is  
not to be used.

it is better roasted than boiled. It is best for strong stomackes, and such as use exercise; but not so fit for students, and such as lead a seditary life, and aged people. Bores flesh, of a middle age, reasonable fat, and killed in a convenient season, to a good stomacke is no evill food, especially accompanied with a cup of muscadine, as is the common custome. But in my opinion it were farre better to use it, when there were fewer other dishes on the table, than, as is the ordinary custome, to use it at the beginning of great feasts. A pigge, the younger it bee, the worse it is for health, and ingendreth more glutinous and and phlegmaticke humors, and by consequent is a great furtherer of obstructions; and is not to bee eaten unlesse it be of some indifferent age: and is the best way of dressing according to the common custome, to roast it, and make a sauce with sage and currants: and if the skin were not eaten, it would be far easier to digest by a weake stomacke; although I am not ignorant, that this is ordinarily of highest esteeme. Pigges, in regard of their moisture are best for dry and cholericke bodies. And for the same reason, it is not so good a dish for phlegmaticke people, moist bodies, and old age.

Next we are to speake of beeffe, which hath been by *Galen* branded with an asperion of an evill meat, and ingendring grosse and melancholicke humors, and so hath raised an evill report upon this noble dish, so usefull for every man. This flesh, as divers others, differeth according to age. Beeffe that is young, indifferent fat, and a little corned, either of an oxe or Cow, is very good and wholesome meate for any indifferent good stomacke, a savory nourishment, and with the which, the stomacke will long agree, without any loathing. It is best that exceedeth not two yeeres or three at most. Old beeffe, especially long salted, is both harder of digestion, and ingendreth grosse melancholike humors, being no wise fit for choice weake stomackes, students and such as lead seditary lives. And therefore that which is called Steere or Heyfer-beeffe is the best. Besides, this is yet to be observed, that the younger the beeffe be, the better it may bee roasted; and the older better to bee boiled. Very old tough leane beeffe, is only for strong labouring people, that in a manner can turne Iron into nourishment; especially Bull-beeffe, which is the worst of all others.

Veale being indifferent fat, and of a reasonable age, above a moneth at least, is a meat of very good nourishment, and yeeldeth not to kid it selfe, how highly soever commended. The best way of preparation is to roast it, howsoever it be also often boiled, especially with bacon, which to a good stomacke may not be hurtfull; howbeit a weak one may therewith be offended. Veale is especially good for those who are not of a very moist and phlegmaticke constitution of body, that which is very young, especially within the moneth, is in no case to bee used, if wee either regarded health or policy, and the good of the common-wealth. Otherwise, Veale, such as we have described it, is a very good wholesome nourishment, and is of easy digestion, not being burdensome to the stomacke at all. And as for excellent good Beeffe and Veale, there is no countrie in the world that can parallel, farre



farre lesse exceed our beeves and veale here in *England*; whatsoever some talke of *Hungary* and *Poland*.

English Beeves sur-  
passe others.

Goats flesh yeeldeth no good nourishment to the body, but rather a tough and melancholike: for the which cause they are not with us in use. Their young ones, called kids are notwithstanding every where in very great request, and yeeld to the body a very good and wholesome nourishment, and nothing so moist and excrementitious as Lamb. The *Arabian* Physitians did so highly esteeme this flesh, that they would have it farre exceed any other. Wee are content to give it the due commendation, but yet we will not yeeld too farre to superlative comparifons. They are best in the Spring and beginning of Sommer.

Of Goats.

Of Kids.

Lamb, if of an indifferent age, and not too yong, is a good and wholesome food. It may seeme strange, perhaps to some of our dainty palats, that I should insert this, not too young, it being now ordinarily accounted the best that is yongest; and many great folkes think nothing of that which is common, and ordinary people easily may come by. And therefore the yongest sucking Lambs are by them in highest account and estimation. But by their leaves they are farre deceived that so thinke: For beeing so young they are very moist; for the which cause they ingender crude phlegmaticke humors, wherewith they pester the stomackes, and bodies of such persons, apt enough of themselves, by reason of ease, idlenesse and dainty fare, to accumulate superfluous humors. This flesh would not at least be eaten before it be six weeks, or two moneths old, if not more. And therefore it were a very good policie, if neither Lambs nor Calves were killed so young as most commonly they are. And as such flesh is hurtfull, so to the phlegmaticke constitutions especially, and old people, and such as are of a moist constitution of body, and is best for cholericke hot bodies, and in the midst of Sommer.

Lambs flesh.

Very young sucking  
Lambs are hurtfull  
to health.

Mutton of a middle age, especially of weather, not above two yeeres old, reasonable fat, is a very good nourishment for any age or sex, and is very wholesome for the body of man. Ewes mutton obtaineth the next place in goodnesse, howbeit it is somewhat moister. Rammes mutton is worst of all other, and very old and tough mutton is hard of digestion, and only fit for extraordinary strong stomackes: especially for labouring people. And it is here to be observed, that the greatest, and fattest pease-fed muttuns, and in rankest pastures, are not the wholesomest for ordinary food, howsoever most profitable for the masters purse, muttuns of a middle size, and feeding on shorter commons, as the \* Poet well described them, are the daintiest, and wholesomest for food.

Of Mutton.  
Weather mutton.

Ewes mutton.

Rammes mutton.

\* *Euge pabula lata.*  
Virgilius in Georg.

After our discourse of tame and domesticke beasts, wee come now to the wild; and here in the first place, we must say something of our Deere, both Red and Fallow, which we, as the *French* also, call commonly venison. All venison is thought to ingender melancholy, and to be very hard of digestion. Young Fallow-deere, reasonable fat, in my opinion is a very good wholesome dish, and ingendreth not melancholy, more than a peece of good yong tender beefe. It is commonly

Of Venison.  
Fallow & red-deere.

Young Fallow deer  
a reasonable whole-  
some dish.



Baked venison.

Red-deere inferior  
to the former.

Erroneous opinion.

Of Hares flesh.

*a Inter quadrupedes  
gloria prima Lepus  
Martialis.*

Leverets.

The Rabbet or Cony

Wild Swines flesh.

Hedg-hogge.

Of the parts of beasts

Fat of all sorts.

attended with a cup of claret, for the opinion of hard digestion. It is a custome to bake it, inclosed within a thicke crust, the eating much whereof, I thinke, doth more hurt to the body, and more offendeth the stomacke than the Venison it selfe. And againe, I thinke, if the Venison be too fat, it more offendeth the stomacke, especially being hot, than by any evill quality in the flesh it selfe. That which is not too fat, nor yet too leane, is the best. It is commonly excessively seasoned with salt and pepper; and in my opinion, oftentimes too much. Red-deere, I confesse, is farre harder of digestion, and cannot be freed from the former aspersions of breeding melancholie; and therefore had need of all helpes of correction and preparation, and would be eaten but sparingly like cheefe. And such Venison is the better and tenderer, the more it be hunted before it be killed. It is the opinion of some, that Venison is never good untill it be mouldy, and may be found out by the smell. But I love not to dine with so good husbands, that will keepe their meat so long till none can eat of it. And I wish every one that love their health to beware of meddling with such putrid mouldy stuffe, and let them feed on wholesomer food.

Hares flesh was among the ancients in so high esteeme, that some ascribed unto it the preheminance above all other flesh, as witnesseth the <sup>a</sup> Poet. But certainly hee was unfit to be a Physitian, who was no berter skilled in the nature of diet: for certaine it is, this is a very hard flesh, and of no good and wholesome nourishment, being very hard and dry, and therefore hard of digestion, and ingendring melancholy, & the feldomer they be used, the better it is for health. The fattest are the best, and are better boiled than roasted; and being baked with store of butter, or well larded, they are the moister. Yong Leverets are far better, and of easier digestion.

The Rabbet or Cony hath some affinity with the Hare, and is somewhat dry in substance, especially the old ones. But yong rabbits, providing they be not too yong, are a good & wholesom dish, in sicknes and in health.

Wild Swines flesh is esteemed better than the tame; by reason it is nothing neere so moist and excrementitious: but it requireth a good stomacke to digest it.

In many places of *Germany* the country-people use commonly to eat Hedg-hogges, as we doe other food, which are pleasant to the palat; strengthen the stomacke, loosen the belly, and provoke urine.

Before we leave foure-footed beasts, we must yet say something of some parts of beasts. Among all the parts of the beast, the musculous or fleshy part is that which affordeth the best, and most laudable nourishment, as being of a most temperate faculty. Now there bee divers other parts, both inward and outward, much declining from this golden mediocrity. In the first place, all maner of fat of beasts yeeld but little, and that but bad nourishment to the body of man, swimming on the top of other meats, provoking a loathing to the stomacke, hindring concoction; and therefore hurtfull for weake, moist and nauseous stomacks. It is used more for seasoning than for food, and helpeth well dry meats. The fat of Hogges and Geese is of all other the moistest.

The



The braines of foure-footed beasts are of a clammy and glutinous substance, howbeit not altogether cold, and ingender the like nourishment; are hard of digestion, overthrow the appetite, eaten especially in any abundance. And the moister the creature is, the moister commonly are the braines. And yet Calves braines, as also of Pigges are with us in great esteeme; as likewise of Rabbits, which are not so moist as the former. It is good to use with them, when they are used, pepper and vineger, sage and such hot and dry herbs. Such food, as also of the eyes and other glutinous, cold and clammy nourishment, doe best besit young and hot cholericke bodies and dry constitutions.

The eyes are of a clammy and glutinous substance also, howbeit not so much as the braine, and are fit for the like constitutions; and the fatter the beast is, the more clammy and glutinous the eies are, as of fat Calves.

The marrow is better than any of the former, and being used with moderation, it nourisheth much, and strengtheneth and fortifieth nature, and is good for the throat and pectorall parts. Immoderately taken, especially by a weake and moist stomacke, it overthroweth the appetite, and overturneth the stomacke.

The Tongue yeeldeth a good and laudable nourishment to the body, and easy of digestion, being of a thinne and spongiouse nature. The nourishment thereof is more or lesse according to the nature of the beast whereunto it did belong. A little corned I hold them good; but salted and hung up to dry, they are best to commend a cup of good drinke, and make drinke descend more freely.

Hogges cheeks use to be kept soured in fowre drinke and fried, howbeit they yeeld no good nourishment, are hard of digestion, as being of a clammy and glutinous substance. And so these externall parts, as the eares also and the feet partake much of this nature, and therefore it is not amisse, that such things are fried with onions & mustard used with them. The like may be said of other beasts, which are also better or worse according to the nature of the beast.

The bellies of beasts are much of the same nature, yeelding a like nourishment, and are hard of digestion; and therefore wee eate tripes with mustard. A Calves belly is better than others, and that also of a sheepe. But of strong stomacks of labouring men, and such as take great paines, neither this nor any food lightly commeth amisse.

The heart is of a hard digestion, and requireth a strong stomacke, especially of elder beasts; but yet yeeldeth indifferent good nourishment.

The Lungs are of a spongiouse substance, nourish little, & that nourishment they yeeld, is but phlegmatick, and not of any laudable condition.

That Livers, especially of beasts of full age, are of hard digestion, and ingender grosse humors, and are apt to breed obstructions, howbeit such food nourisheth much. Livers of younger beasts, especially when they suck, are far better, and of a moister substance; and yet are not free from offending weake and tender stomacks, and withal from ingendring obstructions.

And what account can we make of the Splene, the cisterne, and as it were, the very magazin of melancholick blood, but that it will produce such a nourishment.

Braines.

Preparation of braine

The Eyes.

The Marrow.

The tongue.

Cheekes.

Eares, snout, feet.

The Belly or Tripes.

The Heart.

The Lungs.

Liver.

Milk.

The



The Kidnies.

The Kidnies are of a very hard digestion, yea harder than the Liver it selfe, and ingendreth no good nourishment: yet the kidnies of the youngest beasts are the best, and that of a fat Calfe especially. And the older the beast is, the worse they are.

The Vdder.

The Vdder of a young Cow, if it be not too fat, although somewhat hard of digestion, yet to a strong stomacke, it will not be offensive. It is not indeed so good for weake stomackes, and phlegmaticke constitutions. And all Vdders are inferior to other flesh, and the worst are those of elder beasts; and therefore the best is to use them but sparingly.

Stones.

The Stones ingender a thicke and grosse flatuous blood, and nourish well; yet of the younger beasts they are best.

Blood of beast.

Blood of beasts ministers but a grosse and course nourishment to the body; yet some better and some worse. Bulls blood was a poison among the antients. The blood of an Oxe or Cow, howbeit in some place they make use of, yet in most places it is altogether rejected. Hogges blood is now in greatest request in most countries, as being the sweetest, and pleasing the palat best. And because Blood is of a grosse and course nourishment, and withall somewhat dry; it is therefore a good custome to mingle with those puddings some fat of the same beast, some salt and pepper, and penniroyall, or other hot herbs, which helpe well other defects.

Of Milke and what it is.

There are some things that come from beasts, yet being no part of the same, as Milke, whereof is made Butter and Cheefe. Milke is nothing else save a second concocting and refining of the Blood, drawne up into the dugs, and there by vertue of naturall heat refined, and by a proper faculty of that part, converted into a white milkie substance: and therefore, according to the quality of the Blood, so is the milke also. Milke seemeth to bee temperate in regard of heat or cold; but withall very moist. That milke is best which is of a sound beast, and that both for whole and sicke persons, and that feedeth in good pastures. To nourish well, milke must be new milkt, white and of a good smell; of a meane substance betwixt thicke and thinne; sweet in tast, and free from either sowrenesse, bitternesse or saltnesse; and the beast should bee of a middle age, and feeding upon greene grasse, and in the Spring, or beginning of Sommer. Such milke ingendreth a good and laudable Blood, and very fit to nourish the body. Now for what bodies it is best, together with the manner of the right use, shal hereafter appeare. In milke there is a triple substance observed: the first a thinne waterie substance, called the serositie or whey, being of good use both in sicknesse and in health; and is of a cooling faculty. There is another which swimmeth on the top, called the creame of the milke, being the most airie part of the same; which after it is separated from all the other parts, is called Butter; and serveth us for the same uses that oile doth in hotter countries, being hot & moist: and moderately used, it agreeth well with the stomacke, looseneth the belly, and is good against divers diseases of the breast. The third part of milke is that which is most terrestrious; the which beeing prest out, and quite separated from the other two substances, wee

Best Milke.

In Milke a triple  
substance observable.  
Whey.  
Butter.

Cheefe.



commonly call Cheefe, the which is somewhat cooler than Butter, yet lesse or more, according as it partaketh more or lesse of the substance thereof.

Cheefe bindeth the belly, is harder of digestion, ingendreth obstructions, and is a great enemy to the stone: Cheefe is distinguished according to the milke it is made of, the age, the art is used in the making. Of all others that which is new, somewhat salted, and made of good Cowes milke, ingendreth the best nourishment; and moderately now and then used will doe no harme to any. My meaning is, of such as have not the creame much skimmed off: for such as are made of milke much skimmed, are farre drier, unwholesome, and lesse worth than the others. But of this, and other things concerning this purpose, more hereafter in the diet of the diseased.

Best Cheefe.

## CHAP. XIX.

*Of Fowle both tame and wilde, their severall sorts, as also of parts of Fowles, and of Egges.*



The flesh of Fowles is of easier digestion, hath a speedier passage thorow the body; but yeeldeth the lesse nourishment than the flesh of foure-footed beasts. In all sorts of fowles, they are best that exceed not a yeere in age. To make them tender, if need be, they are to be hung by the heeles two or three daies; providing alwaies they hang not till they smell.

Fowle best for use according to its usage.

Among all our tame fowle, our Cocks, Hens, Capons, and young Chickens, are with us, not without good reason, in greatest request, and ingender a good and laudable nourishment, usefull and very wholesome for the body. A young fat Capon of all others is the best, and yeeldeth best nourishment, and is easie of concoction. Next unto them are Hens indifferently fat and young, yeelding little unto Capons for good and wholesome nourishment.

Of Capons.

Hens.

Chickens are very good, light, wholesome and nourishing meate in sicknesse and in health. They are good for weake stomacks, and such as lead a sedentarie life, and use but little exercise. It is not good to use them too young, as is the ordinary custome, having hatched unto themselves this false and erroneous opinion, that the younger any thing is, the better it is in diet. And because such things are not for the most part so common, therefore partly for this same reason, and partly out of an affected singularity, many are contented to dwell still in this error. But when they come to be best, to wit, little pullets, then doe our palate-pleasers esteeme them nothing worth.

Of Chickens.

When best for use.

Cocks



## Of Cocks.

Cocks are inferiour to any of the former, yeeld worse and lesse nourishment, but are hotter than any of the other, and loosen the belly.

## Turkie.

Turkies of a middle age, and reasonable fat, are a good wholesome nourishing food, and little inferiour to the best Capon, especially the brest and fore-parts, and breedeth very good nourishment. But their fat is somewhat fulsome.

Caution concerning  
cramming of tame  
fowle.

And here it is to be observed as a caution in all our tame fowle, that it were farre better to let them feed themselves with good graine, then to cramme them with dough, close cubd up, as is the custome. It is true that thus they prove often the fatter: but too much fat makes them too fulsome, and nothing so wholesome.

## The Peacocke.

The Peacocke is of a very hard, solid and firme flesh, and hard of digestion, being of a hot and drie substance, ingendring grosse and melancholicke humours, and therefore need a strong stomacke. After they are killed, they are best to hang some daies, to make them the more tender. The younger pullets are tenderer and easier for the stomacke to overcome. Others, againe, esteeme this to be of as good a nourishment as a Turkie. It was esteemed a dainty dish among the antient *Romans*, as likewise of late yeeres, as witnesse <sup>a</sup> our Writers. And <sup>b</sup> Saint *Austine* saith, hee had made triall of it, that the flesh of it would not putrifie.

<sup>a</sup> Macrobi. Saturn.  
lib. 3. 13.  
<sup>b</sup> De civit. Dei. lib. 22.  
cap. 4.  
Of Pigeons.

Pigeons are hot, and nourish indifferent well, especially fat, young plump ones, being blooded under the wing, and stuffed with cooling herbs, and sowre Goose-berries or Grapes. It is a preposterous kind of cookerie, which is most commonly used to bake Pigeons with so much pepper, that it is sufficient to set on fire all the stomackes of those that eat them. It is belike conceived, that Pigeons are of themselves exceeding cold. Boiled they are coolest and moistest, and fittest for hot and cholericke constitutions, and Sommer-time.

## The Stock-dove.

The *Stocke-dove* is a kinde of wilde dove, or Pigeon, greater in bodie than our ordinary doves, called in *French*, *Pigeon Ramier*, from the branches of trees whereon they sit, most commonly in great companies. They are esteemed indifferent good nourishment, howbeit somewhat hot and drie: and therefore in *France* they often boile them, which is the best way. The younger are the best.

## The Turtle.

The Turtle is another wilde kinde; but lesse than the tame, or dove-coat Pigeon, and being young and fat, they yeeld good nourishment. In *France* after they are caught, they keepe them commonly up a pretty while in cages, feeding them with millet seed, by which meanes they become exceeding fat, and good to eat.

## The Goose.

The Goose is of no small account among our tame fowle, howbeit it yeeldeth but a grosse nourishment, and nothing so good as the former, harder of concoction, and ingendring more excrementitious humours. The young Goose, called a *greene-Goose*, is farre better, easier of digestion, and ingendereth better nourishment, howbeit not so good as others.

## Wilde-geese.

The wilde Goose is drier than the other, breedeth not so excrementitious an aliment to the bodie, yet nourisheth lesse, is hard of digestion



digestion, ingendreth melancholie, as other the like doe.

There is yet a certaine sort of water-fowle, called by the name of Goose, howbeit not properly, which for this cause, notwithstanding, we here mention: and this is that Solan-Goose, breeding in a little rockie Iland in *Scotland*, called the *Bas*, and in one of the North-west Ilands of the same Kingdome, and no where else that I could heare. This fowle or Goose is called *Oysan du Bas*, by that famous *Du Bartas*: and indeed it is lesser than our Goose, rather of the bignesse of a good bigge Ducke; and yet for some resemblance called by this name. This fowle is of a fishie taste, like unto the taste of Herring, whereon especially it feedeth. It is all fat, scarce any leane to be seene in the whole carcase. They are found ready in their nests round about this rocke (the young I meane, for the old ones are not eaten) about the later end of *Iuly*, or beginning of *August*. They are eaten as we eat Oysters, before they sit downe to table, piping hot off the spit, accompanied immediatly with a cup of good claret wine. If they were not eaten thus hot, none were ever able to eat them: for their nourishment, I cannot much commend it; howsoever it be there (for the raritie it seemeth) in no small account, esteeming it in steed of physick (and indeed it ordinarily loosneth the belly thus eaten) and that they shall injoy their health the better a long time after. The nourishment can neither be great nor very good, as is the nature of other water-fowle, wherof hereafter: but this pre-eminence it hath above others, that it slippeth quickly thorow the guts, and so offendeth the lesse.

Solan-Goose.

The manner of the eating of the Solan-Goose.

Among wilde fowle, the *Pheasant*, without all controversie, beareth away the bell: and it is, no doubt, a very daintie dish. They nourish very well, and are wholesome for any age or complexion whatsoever: they are much of the nature of our tame Pullaine, howbeit nourish not altogether so much; yet their nourishment is very good, and easie of digestion, and besit such stomacks as most ordinarily use them: they are esteemed the more excellent by reason of their rarity, *Omne rarum carum*. It is a dish that doth adorne great mens tables: if ordinary people can come by them, I hope I shall not need to bid them use a moderation in the use of them.

The Pheasant.

The youg *Partridge* being fat, is a very good and wholesome nourishment, and of easie digestion; wherefore it is good for dainty stomacks, for weake and valetudinary people: for it strengtheneth nature much: the elder are drier and harder of digestion, and therefore in bounty yeeld to the former. Some, notwithstanding, in winter, esteeme the elder better than the younger; I meane, if both were to be had. It is true, indeed, that in Winter the stomacke, by reason of the redoubling of naturall heat, is farre better able to deale with them, and digest them. They are then to be hung up for two or three daies, which is also in other wild fowle to be observed: It is to be observed, that generally, all wilde fowle is drier than the tame, and yeeldeth lesse nourishment; yet most of them are easily digested. Againe, in some countries this driness is well corrected by preparation; as in *France*, where they lard them, the which cookrie, as I cannot but commend in wilde fowle, providing the lard be good and sweet; so I think it very superfluous and need-

The Partridge.

Wilde-fowle commonly drier than tame.



needleffe, if not worfe, to our ordinary tame fowle, as fat Capons and Geefe, yet are they there ordinarily in ufe.

The Quail.

Among wilde fowle, the *Quail* is one of the moifteft, and is fatteft in Harveft, and nourifheth much; but is eafily putrified in the ftomack. They need no addition of lard, or butter; but are rather to be baked with flices; being much ufed, they ingender *Fevers*, *Convulfions*, and the falling *fickenneffe*. But I hope the feldome uſing of them will make amends for all. Their rarity makes them in greater request: but were they as common as our Capons, their credit would quickly be crackt.

The Powt.

That wilde fowle, called in Latin *Attagen*, and by ſome a Woodcock, but falſely, being bigger than a Perduch, spotted on the backe, like a Jugge, but of a browner colour, and ſome call a Powt, the fleſh blacke without, but white within; is by ſome accounted of all wilde fowle the beſt; is very tender, eaſie of digeſtion, good for all ages and conditions, ingendreth good nourifhment, agreeing well with the ſtomack.

The Moore-cocke, or Heath-cocke.

There is alſo a great Moore-cocke, or Heath-cocke, called *uro-gallus*, or *uraga*, and greater than our ordinary Cocke, yeelding little in goodneſſe to our Turkeys, howbeit, ſomewhat drier, and harder of digeſtion.

The Larke.

There be divers ſorts of little Birds in no ſmall eſteeme for ordinary uſe, ſome of them very good, and ſome againe, not worth the eating: the *Larke* is of a good and laudable nourifhment, and beſt and fatteſt in coldeſt weather: they have ever beene dignified with a certaine vertue againſt the wind-colicke. And for this purpoſe, ſome wiſh to ſtuffe them with Garlike; but then they loſe much of their reputation; Garlike of it ſelfe being able to bring this to paſſe. Some to make them eat plump and fat, roſt them with their guts: every man as hee likes.

The Thrush.

\* *Inter aves Turdus. ſiquis me iudice certet.*  
\* *Inter quadrupedes gloria prima Lepus.*  
Martialis.  
Sparrowes.

The *Thruſh* is counted little inferiour to the former, yeelding in different good nourifhment, but that it is ſomewhat hotter: and as Larkes, ſo are theſe alſo beſt in Winter, and cold weather. It was in high eſteeme \* among the antient *Romans*.

Sparrowes nourifh much, and increaſe both blood and ſperme, and yet are they hard of digeſtion, eſpecially roſted; but the beſt way is to boile them; and then haſt thou the benefit both of their bodies and their broth, which is reſtorative.

Linnet.

The *Linnet* yeeldeth good nourifhment, and is eaſier of digeſtion than the Sparrow; and may ſafely be uſed of any.

Black-bird.

*Blacke-Birds*, although eſteemed by ſome a good nourifhment, yet others are of opinion they are better to delight the eare with their muſicke, than to feed the belly; being bitter in taſte, and hard of digeſtion: but if eaten, the fatteſt are the beſt.

The Starline.

The *Starline* is rather worſe, and therefore utterly to be rejected.

The Partridge.

Whatſoever opinion ſome have of the Wood-cocke, and would parallell it with the *Partridge*; yet affordeth it but a dry, melancholick nourifhment; being withall hard of digeſtion: the Winter is their ſeaſon.

The Snite, or Snipe.

The *Snite*, or *Snipe* is worſe than the *Wood-cocke*, being more unpleaſant to the taſte, harder of concoction, and nourifheth leſſe; and is very apt to ingender melancholy.

And



And the like may I say of that little bird called *Fildfare*, so common and frequent here every where in the Winter season; and therefore all such as are any waies disposed to melancholy, let them be very careful and circumspect how they adventure on such meats:

Rails are of very good use, yeeld good nourishment, and are easie of digestion.

The *Plover* hath purchased a great reputation, and high esteeme of a dainty dish; and although it be none of the worst, so is it none of the best neither, being somewhat hard of digestion, and not so good for melancholicke persons.

The *Lapwing*, by some called the greene Plover, is by some likewise in high esteeme, and yet is it inferiour to the Plover; and therefore I thinke them wisest that make no use of it at all, especially when they are well supplied with store of other good food. Such as are in want must make use of any thing.

Some of those already named, live in Moores, or wattrish and fenny places: but besides these, there are a many more, both greater and smaller fowle, that live both in and about waters; which, for the most part, are nothing so good, nor yeeld so good and wholesome a nourishment as other fowle which live most commonly in drier places, and feed on better food. Amongst all these, the *Swan* is the biggest, and yet not the best. It ingendereth melancholy, and is very hard of digestion, affording but bad nourishment. And howbeit it agree somewhat with the Goose in the nature of nourishment; yet is it farre inferiour, and of harder concoction. It is accustomed to be served in for a dish at great feasts, with the first course: but those that feed well on this dish, I warrant them need no second course, or else they have better stomacks than their neighbours.

Of *Duckes*, there be both wilde and tame, all which frequent waters, and live most therein. They are ranked amongst food of good nourishment, being hard of digestion, and ingender store of excrementitious moist nourishment, especially the tame ones: the wilde are of a more solid and firme flesh, and will indifferently nourish a strong robust body that can well digest it. But of choicer stomacks these and all water-fowle are to be avoided; as also of melancholicke persons, and such as use but little exercise; as students, &c. But *Ducklings* being fed with good food, are easier of digestion, and ingender indifferent good nourishment: yet they are farre fitter for hot and drie bodies, than for phlegmaticke and moist complexions.

The *Heron*, *Storke*, *Crane*, *Bustard*, *Bittour*, afford no good nourishment at all; but are all very hard of concoction, and ingender nothing but melancholy, and abundance of bad humours. *Caveat emptor*. And indeede, such fowle give no approbation to the palate of their worth and sufficiencie; no more than doth the Sea-meaw, or Sea gull, and many other such fowle of an unpleasant fishie taste.

The *Teale*, notwithstanding, hath procured unto it selfe a good reputation, (and not without cause) above his fellow water fowles. It is easie of digestion, nourisheth indifferent well, and will not offend a weake stomacke, seldome in water-fowle to be observed.

Fild-fare.

The Raile.

The Plover.

The Lapwing.

Fowle living in and about waters.

Swanne.

Duckes, wilde and tame.

Heron, Storke, Crane, Bustard, Bittour.

Teale.



Moore-hen; or Fenne-ducke.

The *Moore-Hen*, called also by some, a *Fenne-Ducke*, although somewhat more commendable than many other water-fowle, in regard of the fatnesse; yet are they not freed from the faults wherewith other wilde fowle frequenting waters are charged. There be yet many more, both water-fowles, and which live neerer, and in the water and fens; and watry places, which either are not so much in use and request as the former, or if they be, yet differ they not in nature from the former, by the which one may easily judge of their natures and properties. And among such as live in drier places, some are sometime accustomed to eat some other kindes of fowle; as *Rookes*, or young *Crowes*, and some others: the which, notwithstanding, are neither so usefull, nor yet of so good and laudable an aliment, as others in more frequent and ordinary use. But these be the chiefe, and which most frequently furnish our tables.

Of the parts of fowle, daintiest, and in most request.

But before we finish this discourse of fowle, I will say something of some parts of them; as also of things which proceed from them, namely, their egges. In fowle, both wilde and tame, some parts are preferred before others: In fat Capons, Hens, Turkeys, the wing is esteemed the best and daintiest; in Geese, Duckes and water-fowle, the legges, as being in perpetuall motion. And for the same reason in Partridges and other wilde fowle, the wing is esteemed the best. But the pulpos flesh about the breast, by reason of the hearts neighbourhood, being drier, declineth from that degree of goodnesse.

The wing.

The legges.

Pulpous flesh about the breast.

The braine.

The Braines of the great water-fowles; as of Swanne, Goose and Ducke, which are themselves none of the best nourishment; cannot be much worth. And the moister the creature is, the brains must needs be the worse, being so much the more moist than others. The braines of wilde fowle, themselves of a good alimentall qualitie, and somewhat dry (as Partidges and the like) are the best. But of Pigeons they are starke naught: as among foure-footed beasts, Cats braines are esteemed poison. Howsoever the braines are alwaies farre worse than the rest, especially in water-fowle, where themselves yeeld no good nourishment, even those of the smailer kinde also must needs be of no esteeme at all.

The Maw or Gizzard

The maw or Gizzard of yong Hens, Capons, Pullets, Turkeys, Geese, or Ducks, although they are hard of digestion; yet if well concocted, and meeting with a strong stomacke, they yeeld indifferent good nourishment. And some have opinion, that the inward skinn thereof prepared, is good to strengthen the stomacke, and to be good against the stone; whereof I am not as yet so well perswaded.

The wings of young fat fowle are easily concocted, and yeeld the bodie indifferent good nourishment: but as for those of old leane fowle I wish weake and tender stomackes to beware, and rather feed on better food.

The Liver.

The Livers of ordinarie fowle, although they be somewhat harder of concoction than the Musculous flesh it selfe; yet in young fat fowle, as of the Capon, Henne, Pullet, Turkie or Goose it selfe, they yeeld indifferent good nourishment. The Liver of the Goose among the *Romans* was in high esteeme above all others: and for this



this purpose they fed their Geese in such a manner, that the Liver would grow to an exceeding great bignesse. And this the *Iewes* practise even now in our daies. Their meate they eate mingled with milke, is thought is a great meanes to bring this to passe.

The stones of Cockes or Cockerrells; as also of Turkie, Geese, Drakes, especially of Sparrowes, are commended for good strengthening meat, and to ingender sperme.

The Egge, although it be not properly a part of the fowle, yet doth it proceed from the same. The Egge is a good wholesome and temperate food; yet better or worse, according to the Fowle that laid it. Hens and Turkie Egges are most familiar to mans nature, and best and wholesomest for ordinarie use. The white of the Egge compared with the yolke, is cold and moist, and is somewhat harder of concoction than the yolke. But concerning Egges, more herereafter.

The Goose liver in great esteeme among the ancient *ROMANS*.

The stones.

The egges.

## CHAP. XX.

*Of strange and uncoth Diet, which some people have in ordinarie use; as of Dogges, Cats, Horses, Mules, Asse, Rats, Locusts, Frogges, Snailles, and man flesh.*



Efore we enter upon our Fish, wee will say something of some strange and uncoth kinde of diet, especially flesh, as also some other things not usuall among us: that by this meanes wee may the more be induced to laud and magnifie the great and extraordinarie bountie of our great and gracious God, in affording us such plentie and varietie of good and wholesome food for sustaining these fraile bodies, that by this meanes in all mo-

deration and sobriety, and without excesse, we might the better be enabled for his service. And besides, that travellers, which shall by any occasioned necessity be cast upon any such places, may be somewhat acquainted with the nature and faculty of such uncoth food. It hath been already plainly proved how usefull & necessary a food bread is, and how agreeable to the life of man, and without the which, all other food whatsoever giveth but small content: and yet there is a people (saith a late Writer) that live upon flesh only; and these be certaine *Indians*, under the command of the great *Mogere*, and bordering upon *China*; which also hold all manner of corne to be food for beasts, and not for man: and yet those people live 100 yeeres. I have seen with mine eyes (saith *Cæsar Frederick*) that the inhabitants of *Pegu* or *Brama*, have eaten *Serpents*, *Scorpions*, and all manner of herbs and grasse. This I meane (saith he) not of their extremity, or famine, but ordinarily. *M<sup>r</sup> Fitch* saith the same, that they eat roots, herbs, leaves, Dogs, Cats, Rats & Snakes; they refuse almost nothing: and this is also the custom in *Florida*, where they eat such vermin, as also ants eggs, wood, earth,

a *Purchas his pilgrimage lib. 4. cap. 12.*

b *idem cap. 4.*



c *Jdem lib. 8. cap. 4.*

d *Lib. 6. cap. 14.*

e *Lib. 2. cap. 16.*

Of Rats:

f *Lib. 3. cap. 65. & lib. 36. cap. 1.*

Horses, Dogges and  
Cars flesh.

Mules and Asses.

Cats flesh no uncooth  
food.

§ *Pars quadam Lecu-  
bis tantum vivit, fumo  
& sale duratis in annua  
alimenta. Ii quadrage-  
simam vite annuam non  
excedunt, Plin. lib. 6.  
cap. 30. & lib. 7. cap. 2.  
lib. 11. cap. 29. Diod.  
Sicul. lib. 3. cap. 3.  
Leo African. descript.  
Afr. lib. 9. cap. 3, &c.*

and dung of wilde beasts; and keepe the bones of Serpents and fishes to grinde afterwards. <sup>c</sup> *The Guineans diet is strange, as raw flesh, handfulls of graine, large draughts of Aquavita, Dogs, Cats, Buffles, Elephants (though stinking like carrion, and a thousand magots creeping in them :) and that <sup>d</sup> Vipers flesh was in use to be eaten, appeareth by Dioscoride.* And *Pliny* relateth, that the *Aethiopians*, and *Indians*, called *Seres*, and the inhabitants of the hill *Athos*, (called by *Isigonus*, *Macrobi*, or long lived) lived on the like food; and by reason thereof neither in their head, nor whole bodie, were bred any kinde of vermine whatsoever. And that Rats were in request, as an ordinary food among the antients, as also that they had warrrens for this same purpose, is apparant; and therefore <sup>e</sup> *Pliny* mentioneth, that *Marcus Scantus*, in his Censorian law, abolished and banished from their tables, both Rats, Shel-fish, and fowle fetcht from forraigne parts. But it may, perhaps, be asked, whether Horse, Cats and Dogges may not be eaten? I answer, that indeed, such creatures not being in ordinary use with us, and being supplied with other variety of usefull creatures, and exceeding any of them in bounty, good and wholesome aliment, I see no necessity of their use. But because in some staits and extremitie, as sieges of townes, and other occasions, there may be sometimes a necessitie of using such food; howsoever, not to be compared with our ordinary flesh; yet doe they not partake of any evill or venomous quality. Indeed, such creatures, as also Mules and Asses, especially old and leane, are hard of concoction, yeelding a bad and melancholicke nourishment to the body. The young ones that be fat, are of farre better use, nourish better, and are easilier digested. And as for Dogges and Cats, especially being young and fat, many have often fed upon them, and found them good food. In *Italy*, it is no uncooth thing to eat Cats; and even here among our selves Cats have beene sometimes eaten by some of purpose, and by others unawares, who never found any offence by this food. And this same last hard pinching yeere, 1630, some in this same towne, ate the flesh of Cats, and made good pottage thereof. Beside, even *Hippocrates* himselfe appointed whelps flesh to his sicke, as may in divers places of his works appeare: whereby it may plainly appeare, that such creatures may in time of need be eaten. But besides these, in divers places <sup>§</sup> Locusts, which wee commonly call Caterpillers, (a creature whereby God often scourged the inhabitants of hot countries, and wherewith hee also often threatned the rebellious and stiff-necked people of the *Jewes*) have beene, and yet are at this day much used for ordinary food among many Nations, especially the *Africans*. And this is both by *Pliny*, and many other Authors, witnessed. How the *Aethiopians* catch them with smoake, and salt them up, may be seene in *Authours*; this being their chiefe food whereon in these countries they most ordinarily feed. They use either to boile them, or else to dry them in the Sunne, and beat them to powder, and make meale of them. And that they were used of the inhabitants of *Arabia Felix*, whereunto *Judea* adjoined, or was not, at least, farre distant from it, is apparent by *Iohn Baptist* his diet. Now, by the way by occasion of mentioning *Iohn Baptist*,



*Baptist*, it is to be observed, that *Iohn* did indeed feed upon such beasts; and not upon the buds of certaine herbs, as <sup>h</sup> some would have him, drawing the Greeke word *απίδες* to their owne interpretation; which notwithstanding in any antient Author is not found in such a signification as they would have it. And it is againe reported by <sup>i</sup> *Epiphanius*, that some *Jewes* desirous to belye the truth, so *απίδες* read, *απίδες* signifying thereby certaine junkets made of hony or oile, whereof mention is made, *Exod.* 16. and *Num.* 11. But these, and many others which for brevity I passe by, are but frivolous and farre fetcht; and therefore let us rest upon this, that *Iohn Baptist* did indeed feed upon such a food, contenting himselfe with this austere kind of diet, Locusts and wild hony. Now this same late alleged author tells us that this need not seeme so strange unto us, since that even of late yeeres some *Germane* souldiours, even in so great an abundance of all manner of provision, yet used ordinarily to fry Silke-wormes, and eate them with no small delight; and that not without good reason: <sup>k</sup> for such things as are indued with no noisome smell or taste, depend onely upon opinion; which is a good rule to be observed in the use of uncouth food. And the *Italians* eat another worme, differing from the other but in colour to outward appearance, it being black, and the former of a reddish colour; and yet are such with them esteemed as greatest dainties, although ingendred of putrefaction, and not of Egges, as both the Locusts and Silke-wormes are. Now that the Locust was a food, and used to be eaten, even among the *Jewes* themselves, at least some sorts, may by the 11. chap. of *Levit.* appeare, where foure sorts of Locusts were allowed to be eaten, and therefore called cleane, and other three sorts forbidden, and called uuncleane. Of these creatures I could make a long and large discourse, relating their severall names and natures, together with divers histories of their hurt done in severall Countries at severall times, with many other things to them belonging, which I willingly passe by. Whoso desireth to know more concerning these creatures, Let him read *Pliny* and others, even our late alleged Author.

But besides all the sorts of creatures usefull for mankind, as though this were not yet sufficient, and that our bountifull God had abridged us of necessary provision for the sustentation of this fraile life, <sup>l</sup> mans boldnesse hath yet extended it selfe to strange and prodigious dishes. So that now we are not contented to feed on Sheep and Cattell, Hens and Capons, and other such creatures usefull for the maintaining of the life of man; and fit them for our tables: but prodigious gluttony hath now devised to feed upon the excrements of the earth, the slime and scum of the water the superfluity of the woods, and putrefaction of the sea; to wit, to feed on frogs, snailles, mushrooms, and oysters. And that this custome hath beene very antient, may by *Pliny* appeare;

<sup>m</sup> *Cyprinos recte mensis imponderemus, sed prodigiola audacia portentosoq; ingenio undarum limo vesceremur, ranis; & telluris sordibus, cochleis; silvarumq; scabie, fungi, & stagnorum putredine, olivis, ut eterna sapientie arcem & domicilium eo precipitavimus magis. quam ista sunt in perniciem procliviora. Hos artifices mittere oportuit ad Indorum Gymnosophistas, ut discerent stercoreis cibis utentes homines ad speratam vite diuturnitatem pervenire haud posse. Et tamen dum haec facimus, summi potius quam imi, ferream nobis aetatem, & multos vite annos audaciter promittimus.* Claud. Deod. Panth. Hygiast. lib. 7. cap. 45. ex Andr. Libav. Batrach. lib. 1. cap. 15.

<sup>h</sup> Michcaell Taxarca & Leonahardus Thurnheyleus, in *Onomastro suo super Theophr. Parac. de melle scribentem. Vide Sturbrium antiq. con-viv. lib. 2. cap. 9.*  
<sup>i</sup> Epiphanius contra Ebionaeos, Ibid.

<sup>k</sup> Nam quae innoxia sunt, & sapore & odore recto carent, sola opinione constant. Idem ibid.

<sup>l</sup> Advanatum quoq; & coctilearum esum pervenit hominis audacia, quasi vero tam inops fuerit natura, ut non opulentissimos ad vivendum thesauros, quovis in loco, ubi vita peragenda foret, disposuisset. Ars enim inventa est teste Libav. lib. 1. Batrach. cap. 15. Non quo pacto gallinas, aves, oves, juvencos, brassicam, belam, frumenta



■ Cochlearum vivaria instituit Fulvius Hirpinus in Tarquinienfi, paulo ante civile bellum quod fuit. Pompeio magno actum est: distinctis quidem generibus earum; separatim ut essent: albe quæ in Reatino agro nascuntur: Separatim Illyricæ, quibus magnitudo præcipua: Africanæ, quibus fæcunditas: Solitanæ quibus nobilitas. Quæ & saginam earum commentatus est sapa & farre, alijsq; generibus; in coctile quoq; altiles ganam implerent. Cujus artis gloria in eam magnitudinem producta sit, ut octoginta quadrantes caperent singularem calices, Auctor est Marcus Varro. Plin. lib. 9. cap. 56. Verum hoc ranine esca invenitur: petus surduscenti libidinis palato, semper aliquid novi, tanquam per certamen exigenti tribuendum est, quo sopita vis, deliciarum multitudine revocari possit. Relinquantur ergo istæ delitiæ vel extreme necessitati, vel delitiosis Italis, Gallis & Hispanis, quibus & limaces (quas gregatim de stina is ad id hortis, et nutriunt & impinguant) delicatissimus & gratissimus est cibus, quæ in delitijs, & mensarum suarum laetitijs, ranarum clunes, seu coxas, modo frictas, cum origani & menthemodico assument, modo elixas, & cum op phacio aut agrostis conditas mensis apponunt, nulla necessitate, sed gule libidine impulsæ. Idem Deod. Ibid.

\* Etiam sentio involvamus, viscidum, lentum, tenacem, ac glutinosum limacum mucorem, artis Spagyricæ beneficio, eo perducitur, ut levissimum negotio in levissimum lapidem converteretur: quo vel solo ar-

who writeth that they used to feed snails in warrens, as they did other creatures. And it seemeth that such creatures were at the first used either as Physicke, or in the defect and want of better food. And it seemeth that some antient Physitians used frogs in *Consumptions* and wasting away of the bodie, as also in that oppilation of the pipes of the lungs called, *asthma*. But this was never their meaning that they should be either of them, or any other as an ordinary food, but rather Physicke, or at least physicall food, *alimentum medicamentosum*. But to speake the very truth, both frogs and snails are now adades rather used for wantonnesse, and to please our curious palats, than for any necessity, or defect of other food. And thus are they ordinarily used in *France*, and some other countries, although yet not in frequent use with us; howbeit, one of these daies these dishes may become as common as our new *French* fashions of apparell. To enter upon a large discourse of the nature, properties, and preparation of frogs, and the manner of using them, is not here my purpose; and therefore leave it to them that have more leisure, and purpose to feed upon them. If any have a purpose to use them, let them beware of those that are venomous. And my advice shall bee rather to abstaine from such things, wherein there may be either danger or doubt; and to make choice of that which is free from either, where there is such choice and variety. And this I would have also understood concerning mushrooms (whereof some thing hath been said already) and the like. As concerning Snails, they are used for food both in *France*, and other neighbouring countries: and for this purpose, as the antient Romans fed them in their warrens, so doe some even at this day feed them in their gardens. Now some are of opinion that Snails are of a very nourishing faculty; and for this cause, our women doe often ordinarily indifferently exhibit them in *Consumptions* of any kind whatsoever; sometimes in milke, and sometimes in broth, even as their owne fancie leadeth them. But by the way, if Snails be so nourishing, I wonder why our Papists use them so ordinarily in the time of Lent, when as they will not allow so much as a bit of Porke or powdered beefe! They may well answer, they may as well be allowed as wine; and I thinke so too, and farre better, and nourish farre lesse, and with lesse speed, I am sure, than wine and divers other things they use. The reason why they are esteemed of so alimentall or nourishing a nature, is by reason (say som) that in Winter they are able to sustaine themselves with their owne substance: and that for this same cause, *Galen* appointeth them in *Hecticke Fevers* and *consumptions*. But the truth is, that these creatures, by reason of their viscidit, and glutinous tough substance, and the imbecillity and want of naturall heat, loose little or nothing of this their tough and glutinous substance, and by consequent need no reparation of the same. And as for the exhibition of them in *Hecticke Fevers*, it is rather by way of humectation and refrigeration, than for any strong alimentall quality hee acknowledgeth in them. \* And that they participate of such a slimie glutinous substance, may from hence also evidently appeare (saith the late alleaged Author) in that by Chymicall art and industrie, this slimy



slimy substance may with small paines be converted into a stone. This might therefore in my opinion deterre any from the use of such an aliment, especially such as are of a weake stomacke, are troubled with the stone in the bladder or kidnies, arthritical infirmities; as gout, *schic-cira*, &c. As also any obstructions of the inward parts, liver, spleen, &c. I have somewhat the longer of set purpose insisted upon this kinde of food, because it is growne an ordinay custome here in the countrie, as I have said, in any *consumption*, nay in any supposed, and but surmised weakenesse, or frivolous feare thereof, indifferently to exhibit this dish in manner as I have said. Besides, this is done without any consideration of circumstances, either of age, strength, time of the disease, &c. And therefore I leave it to the understanding and judicious Reader to judge, whether this be a legall and laudable course or no. And withall, let the judicious and ingenious Reader judge of the necessity and utility of handling the diet of the diseased. Besides all the former sorts of diet, there hath a barbarous and inhumane custome of killing and eating mans flesh, not of late onely; but even many yeeres agoe, crept into the world; insomuch that wee know for a truth, that now there are divers of those *Anthropophagi*, or men-eaters in divers places of the world. And truly, I thinke, there is scarce any among vs that would easily have beleev'd, that any that bare ingraven the stamp and image of his Maker, could ever have harboured so barbarous a thought within his breast; farre lesse to have acted so tragicall and inhumane a crueltie, unlesse it had been by divers true histories testified unto us, and related by word of mouth by those, who, to their great grieve, have been spectators of so barbarous and inhumane a cruell custome. The late histories of such as have travelled of late yeeres into those parts of the Westerne world doe evidently witnesse the truth thereof. And it is yet further recorded, that in <sup>p</sup> some of those places they keepe ordinarily shambles of mens flesh, as we doe of beefe and mutton and other flesh: and besides, if they thinke their Slaves will yeeld them more mony, cut out by the joint than sold alive (if there were but a halfe penny saved) they will bee sure to send him to the shambles. I doubt not but that the very reading of these things will strike a certaine horror and amazement in the minds of many men, with an *horrefcolegens*, when they consider of the customes of these cruellest Caniballs of all others; and iustly so they may. But have we no such devouring *Caniballs* here at home among our selves? The law would take hold of so barbarous a fact. But if there be not as bad, if not worse *Caniballs* among our selves, let the world judge. I could instance in many severall sorts of extortioners, and daily grinders of the faces of the poore, if this were a theme befitting my person & profession. But there is one particular kind, which not in my private opinion alone, but of many both of the most judicious and honest, hath beene alwayes accounted and reputed as horrible and cruell an oppression, as any other whatsoever; if not far crueller. My meaning is of depopulating inclosure, whereby many wealthy townes, who before maintained a number of able people, and fit in time of need to doe their country good service, have

now

*gumento omnes ab eorum usu deterreant maxime deberent, qui & ventriculi debilitate, & nephriticis, calculosis, podagricis, doloribus & viscerum obstructionibus obnoxii sunt. Idem ibid. Anthropophago: meatu eaters,*

<sup>p</sup> Beyond the country of Loango are the Anzigos, the cruellest Caniballs which the Sun locketh upon, &c. They keepe open shambles of mens flesh, &c. *Purch. lib. 3. cap. 10.*



now for the most part left only a shepherd and his dog. But the judgments of God upon their Persons, or at least upon their posterity (most of them I meane) are yet so recent in the memories of most now living, that I need say no more, but wish that others may take warning.

## CHAP. XXI.

*Of severall sorts of Fishes, both of the Sea and fresh waters, and the various and divers nourishment they breed in the body.*



Division of Fishes.

Division of Sea-fishes

Best Sea-fish.

Nourishment of fish  
inferior to that of  
fish.

S in the land we may not without wonder and admiration, behold the great bounty of our gracious God; so in that liquid element of water is no lesse to bee scene the rich liberality of our great Lord and Maker, in affording us for food so great variety of severall sorts of fishes. All fishes are of a cold and moist temperature, but some exceeding others in bounty, according to the nature of the water, and places wherein they live. Now all fishes live either in the salt-water, which we call the Sea; or in fresh-waters; as Rivers, Lakes, Pools or Ponds. The Sea-fish are accounted the best; as being of a firmer substance, hotter and drier, and not so clammy and slimy, as the fresh-water Fish: they are also more savory, and nourish better. Among sea-fishes againe, such as have scales and firme substances are the best; and such as are inclosed within shells, divers of them, as Lobsters afford the body good and solid nourishment. Others of a softer and slimmer and cartilaginous substance, are not so good. That fish that liveth in a pure water, tossed to and fro with waves, is better than that which hath lesse agitation and motion, and liveth in a more muddy water. And such as live most neare a rocky or sandy shore, are better than where there is much slime and mudde: and therefore were *Pisces saxatiles*, or rockie fish, for this cause so called, in so high an esteeme among antient Physitians. And so among fresh-water-fish such as live most commonly in cleere, rockie or gravelly Rivers, and which are of a swift course, are the best, and of best nourishment. Such fish againe, as live in slimy and muddy waters, in the fens, marshes, Ponds, Pools and metes, are nothing so good, nor yeeld any good and laudable nourishment to the body. And howsoever, Fish have beene in use and great esteeme among the ancients, especially the *Romans*, and sold at a very high rate; yet if wee compare their nourishment with that of flesh, it is in many respects farre inferior to it; as not yeelding so wholesome and laudable a nourishment to the body. And it is to bee also observed, that fish are greatest enemies to cold and moist phlegmaticke bodies, and old age, especially the moistest and slimiest. Now something of some sorts of fish. And first wee will



will beginne with the *Sturgeon*, called of the antient *Romans*, as is supposed, *Acipenser* and by some, the sea-peacock, which was in so great request among the antient *Romans*, that not onely was it served in to the table with muscicall Pomp; but even they also who carried it in, were to weare garlands on their heads. The *Sturgeon* is of a reasonable good nourishing substance, if it be not too fat, which will easily cloy the stomacke; and then take heed of sursetting with this dish, which hath indangered some, and cost some their life, for want of good take heed. We have it commonly brought to us barrellled up, from the Easterne countries, being commonly used at great feasts: and then by reason of the salt and vinegar, (although it please the palat) yet must it needs be of hard concoction, and ingender melancholie, and bad humors; being especially mingled with so many severall sorts of food. The young *Sturgeon* is farre better, and of easier concoction than the old; but if thou be wise, eate as little of the fat of either as thou can. The belly of the *Sturgeon* is accounted the best.

Sturgeon.

The *Conger*, or as some for the resemblance call it, the *Conger-Eele*, is by some had in no small esteemed; howbeit others againe, as the *French*, care not for it; and in my judgement in this they are the wiser: for whatsoever account men make of it; it is of hard concoction, and breedeth no good nourishment; and to digest it well, requireth a strong stomacke, and a body free from infirmities; and yet let them use this Fish but a while, and they may perhaps make some worke for Physitians.

Conger or Conger-Eele.

*Turbot* is a good firme fish; and yeeldeth good and wholesome nourishment to a good stomacke; and is called therefore by some the *Sea-pheasant*.

Turbot.

The *Plaice* is not unpleasant to the Palat, and howsoever by some esteemed a dainty Fish; yet is it in very truth very waterish and phlegmaticke, and of too soft a substance: it is best when it is growne to a good thickenesse, being then somewhat more firme.

Plaice.

The *Flounder* is much of the same nature and nourishment, yet somewhat firmer.

Flounder.

The *Sole* is without exception a good and dainty Fish in sickenesse and in health; of very easie concoction and distribution, yeelding a very wholesome and good aliment to the body: it is for this cause called the *Sea-partridge*; or as others say, the *Sea-capon*. Of this there are divers sorts differing but little in nature and nourishment. This is among all others of prime use for the sicke.

Sole.

Cod-fish is by some esteemed hard of concoction, and of a clammie and glutinous substance: but by others againe it is esteemed quite contrary, of very easie concoction, and of a laudable nourishment. I confesse the substance of this Fish is of a moderate firmenesse, and not too hard; and therefore fresh Cod, a little salted, is an indifferent good nourishment. When they are salted and dried, they are far harder to be concocted, and nourish farre lesse. Of these kinds, *Haberdene* and *Ling* are accounted the best and daintiest; as againe *Stock-fish* the worst, concerning which it was not ill said, *profecto non magis nutrit quam lapis*. It yeelds no more nourishment than a stone. And therefore wee will

Cod-fish.

N

leave



leave it with biscuit bread to sailers strong stomackes, when they are unfurnished of better food.

Haddocke.

The *Haddocke* hath some affinity in nature and nourishment with the *Cod-fish*, howbeit easier to be concocted, and not altogether of so firme a substance.

Whitings.

The *Whiting* is easily concocted, nourisheth but little; yet yeeldeth that which is good, and well suiteth with a weake and choice stomacke.

Smelt.

The *Smelt* is a very dainty fish, of a very good nourishment, and free from any exception either in sicknesse or in health, and is pleasing to the palat.

Gournard.

The *Gournards* red and gray are of a firme and solid substance, and yeeld indifferent good nourishment, and not so phlegmaticke as many others doe.

Hallibut.

The *Hallibut*, called *Vmbra marina* is of a firme white substance, and in great request among great ones, as is the *Sturgeon*; and thought to be nothing inferior to it, and is a good wholesome fish to an indifferent good stomacke, although some thinke it is very easily concocted. It is somewhat a bigge fish, and hath beene in great account in *Italie*.

Meckrell.

The *Mackrell* is sweet and pleasant to the palat, of a reasonable firme substance, and yeeldeth indifferent good nourishment.

Mullet.

The *Mullet* living neare a stony or gravelly shore, although it be of a firme and solid substance, is easily concocted, and yeeldeth indifferent good nourishment.

Scat & Thornbacke.

The fish called *Scat*, *Thornebacke*, and all the kinds that have any affinity or neate resemblance to this Fish, are all utterly condemned, as breeding very bad, grosse and putrid humors in the body; and withall is very hard and uneasy to be concocted, and therefore utterly to be abandoned of all such as would live in health; especially such as are of a moist and phlegmaticke constitution of body.

Cuttle-fish.

The *Cuttle-fish* is for strong labouring stomackes, mariners especially, being of very hard concoction, and ingender grosse and bad humors.

Wolfe-fish.

The *Wolfe-fish* although it be indifferent easie of concoction, yet is it a very moist, waterie and phlegmaticke fish, ingendring no good humors at all.

Vast and great fish.

The great fishes of Vast bulke and body; as all sorts of *Whales*, *Porpuises*, and many other such afford the body no good nourishment, are very hard of concoction, and are onely for strong stomackes, and time of necessity, where there is want of better food.

Herings.

*Hering* is a reasonable sweet pleasant fish, and moderately eaten is of indifferent good nourishment. Of these *Herings* there are many sorts, some better and some worse. The best are sweet and pleasant in taste, firme in substance; and indifferent fat; and such being a little corned with salt eate very pleasantly, and are no bad food for an indifferent stomack, and easily digested.

Pilchards and Sprats.

*Pilchards* and *Sprats* participate of the same nature, howbeit they are a little sweeter in taste, and eaten in too great abundance will easily cloy the stomacke, and so a dangerous surfet may ensue. But these



these and *Herings* use to bee salted up, and sent from one countrie to another. And some are salted, and afterward hung up and dried: and then wee call them *Red-hering* and *Dry-sprats*. But all salt-fish both nourish little, and ingender bad humors in the body, and are hard of concoction. And these being dried are enemies to dry melancholicke and cholericke bodies; but very good to make a cup of good drinke rellish well.

Red-hering.

There is yet another sort of small fish of this same nature, called commonly *Anchoves*, being never used but pickled up, and afterwards used as a sallet before meat. I can give them no greater commendation than their fellowes went before them, as being both of one and the same facultie, and may well bee called the drunkards delight. They cut tough phlegmie in a phlegmaticke stomacke, and provoke appetite.

Anchoves.

*Rochet* is accounted a good wholesome fish in sicknesse and in health, yeelding indifferent good nourishment, and not offensive to the stomacke.

Rochet.

Besides these, there are yet a great number of other good and wholesome fishes, which this great vast Ocean produceth for the use of mankind, these already named being but some of the principall, in greatest request and best knowne. And as for others not named, their nature and nourishment may by that which hath beene said of the former easily be found out; and no other but have some affinity with some of these already named.

Shell-fish.

But there remaine yet an infinite number of Shell-fish, whereof we must say something before we come to the fresh-waters. In generall, Shell-fish for the most part ingender crude, viscous and phlegmaticke humors; howbeit some more, some lesse. Of these some are of a farre softer substance, and others of a firmer. *Oysters*, *Musshells*, *Cockles*, and the like are of a soft substance. *Lobsters*, *Crevices*, &c: are of a firmer and solidier substance. And in nourishment and concoction they differ also accordingly.

Division of Shell-fish.

*Oysters*, among all others are in greatest request, and for the softnesse of their substance and easinesse to be concocted, they are commonly eaten raw, and before meales, by which meanes they are good to loosen the belly. And although they better besit some constitutions of body than others; as namely, hot dry cholericke bodie: yet are they indifferently used by all constitutions, sexes and ages. But they helpe themselves with the correction of pepper, vineger and onions, and a cup of good claret wine for the most part. But I wish a moderation in the use of this Sea-excremēt (for it is nothing else, as hath bin shewed already) as in divers others, so especially in this & others of this nature and kind.

Oysters.

*Cockles*, *Musshells*, and such others not much unlike them, are far inferior unto *Oysters*, as being harder of concoction, and yeelding worse nourishment to the body, especially *Musshells*. All are enemies to obstructions.

Cockles, musshells, &amp;c.

*Pranes* and *Shrimps* to an indifferent good stomacke prove good and wholesome nourishment, exceeding any of the former, and being indifferent easy of concoction.

Pranes &amp; Shrimps.



Crabs,

*Crabs* and their kinds, *Lobsters* and the like *Shell-fish* are of a farre more solid and firme substance, nourish much; but are hard of concoction. The *Crab* is the colder, and worst for cold and old complexions.

Lobster,

The *Lobster* is better than the former, and may better bee used of colder complexions, provided the stomacke be strong, it being also hard of concoction.

Tortoise.

The *Tortoise*, as living most in the water, deserveth well to bee ranked among fish. It is of a firme and solid substance, being in forren nations often used as an ordinary food. The wood *Tortoises* are accounted of all others the best. *Tortoises* have not an evill taste, and yeeld to the body abundance of strong nourishment, howbeit hard of digestion, used liberally they are esteemed to loosen the belly. They ingender tough and clammy humors; and therefore unfit for the wind-collicke, obstructions, stone, &c. They use to prepare them with great art and industrie against *Consumptions* and *Hecticke-fevers*. And for this purpose the Wood *Tortoises* are the best.

Fresh-water-fish. Salmon.

Among all our fresh-water-fish, the *Salmon* in all ages hath borne the bell away, even in the dayes of *Pliny*. It is very sweet, and pleasant to the Palat, easy of concoction, and yeelding a good and wholesome nourishment to the body, howbeit it quickly filleth the stomacke, and taken in any quantity will not so easily be concocted. The

Salmon trout, or Salmon-Peale.

*Salmon-trout*, young *Salmon*, or *Salmon-peale* are yet better and easilier concocted than the great and older *Salmon*. Eaten with vineger they are not so burdensome to a weak stomacke. Many use to keep this Fish sometime in such sowre liquor, although it then nourish lesse. They are taken in great abundance in many places both of this Iland and *Ireland*. *Salt salmon* looseth much of its former bounty, as nourishing lesse, becoming harder to be concocted, and ingendring worse humors in the body, as is the nature of salt-fish.

Salt-Salmon.

River trout.

The little *River-trout* among River fish challengeth the second place, and unto it by some is assigned the first place. The best are such, as are bred in cleere and rockie Rivers. The others that live in great Lakes, and more muddy waters, although in greatnesse they may exceed, yet in good wholesome nourishment they are farre inferior to the others. The *Trout* yeeldeth a dainty, moist and cooling nourishment, especially to hot and dry complexions.

Perch.

The *Perch* that liveth in pure Rivers, I ever held for as good a Fish, as the fresh-water bringeth forth. It is of good taste, pleasing the palat, of an indifferent firme substance, and may safely bee used of the sicke.

Pyke and Pyckerell.

The *Pike* is of a firme and solid substance, yeelding to none in good wholesome nourishment; that especially, I meane, which liveth in pure Rivers, and not in muddie ponds and pooles. The *Pickrell* or yong *Pike* is easiest of concoction. Those of middle age are best for ordinary use, for most people in sicknesse and in health. It may as well be allowed the sicke as any other fish.

Gudgeon.

And the *Gudgeon* is as good as the best River-fish both for sicke and healthfull people, and will easily be concocted with a weak stomacke, afford-



affording the body a good, laudable and wholesome nourishment, and may be called the River Smelt.

The *Roch* is an indifferent good fish, and affordeth the body no bad nourishment, howbeit it be farre inferiour to the *Gudgeon*. Poch.

The *Allowes* yeeldeth good store of nourishment to the body, although it be hard of digestion. Take time and leisure to the eating of it, and take heed of bones. Allowes.

The *Barbell* is easily concocted, yeelding but small nourishment, and that not very excellent, and somewhat muddie in taste; the greater are the best. It is to be observed in the use of this fish (saith a late Writer) that the spawne thereof worketh as violent effects in the bodie, both upwards and downewards, as either *Antimonie* or *Sneefing powder*, or the like; and therefore wisheth every one to take good heed that they eat none of this stuffe. This fish was in so high esteeme among the antient *Romans*, that one cost sometimes neere threescore pounds *Sterline*. And *Cicero* himselfe maketh it plainly appeare in what high esteeme it was then among great ones at *Rome*. Barbell.

a *Barbonia antimonii* vitrificati instar totum corpus perturbant, alium vomitumq; horrendum, non sine vitæ discrimine cunct, ideoq; ab eorum esu sedule cavendum. Deod. Panth; Hygiast. libr. 1. cap. 42. lib. 1. Epist. Famil. ad Atticum.

But me thinkes I heare the *Carpe* complaine, that hath beene all this while neglected, being neverthelesse so highly esteemed, and reckoned one of the chiefeest fish that furnisheth our fish meales. The *Carpe* then howsoever in so high an account, yet scarce deserveth so high a praise and commendation. It yeeldeth to the body a viscous and clammie nourishment, apt to ingender obstructions, wind-colicke, stone, &c. and therefore I wish the use thereof to be but sparing. The *Carpe*.

The *Brame* is better, and of easier digestion than the *Carpe*, howbeit inferiour to the *Perch*, and some others. Brame.

The *Tench* delighteth commonly in slimie and muddy waters, in which it ordinarily liveth: and although it yeeld abundance of nourishment; yet it is naught, ingendring obstructions, and many dangerous diseases; being especially much used by such as use little exercise, and are used to feede daintily. Strong robust labouring people are better able to overcome the harmes from thence ensuing. Tench.

The *Lamprey*, not onely among the antient *Romans*, was in no small esteeme and account; but is even at this day accounted an extraordinary daintie fish; but especially among the greater sort, the poore not being able to reach to so costly a sauce. And I may well say of it, that the sauce is farre better than it selfe. The *Lamprey*, although pleasant to the taste, yet ingendereth it tough, viscous and slimy humours, obstructions, and divers diseases. They use to correct their evill qualities, to make for them a costly and daintie sauce, of wine, sugar, and cinnamon: but truely in my opinion this cost is but badly bestowed. Lamprey.

*Eeles* are yet worse than the former, and yeeld a tough, clammie, glutinous nourishment, apt to ingender obstructions, the gout, stone, &c. They are of a very sweet pleasant taste, and please the palate well; but their fat, especially, is very loathsome to the stomacke: *Eeles* living in purer and clearer waters, are yet better than those that live in muddy and foule waters, especially in the fennes. They are best roasted with sage leaves, as they are used, and then eaten with a little pepper.

Eeles.



pepper and vineger. A little salted, they are better than fresh; strong labouring people may be bolder with such a food. Let others, as they love their health, be sparing in the use of such a dish.

## CHAP. XXII.

*Of seasoning meat, of Salt and of Sauces of severall sorts: of Spices used in diet, both in sicknesse and in health.*



Reasons for the use of sauces.

Vertues of salt.

Salt, and the excellency, vtility and necessary use thereof.

Cautions in the use of salt.

To what bodies most hurtfull.

Although bodily labour, moderate exercise, and abstinence from food, untill our stomacks crave it, be the best sauces that can be devised: yet because the world is not contented with that frugality and temperance, which produced the lives of our forefathers to a great number of yeeres; and sicke folkes have many times neede to have their dull appetites quickened and sharpened with some such whetting sauces: besides, that custome, a sedentarie life, choice and tender education, and the qualitie of some such sorts of food thereby corrected and bettered, doe often challenge unto themselves a necessary use of them: That the qualitie therefore of such sauces be not altogether unknowne, I will say something of them ere I proceed further. And in these, as in the aliments themselves, I wish a more moderate use than is customed by many. I will beginne with the most noble, most necessary, and of all others in most use and request.

Salt then, which may most justly be called *condimentum condimentorum*, *Sauce of sauces*, in generall, is hot and dry, yet drier than hot; and yet participateth more or lesse of these faculties according to the nature thereof, there being so many sorts of Salt, as shall hereafter appeare. Besides, it doth attenuate, cut, and penetrate tough, grosse and phlegmaticke humours. It preserveth moist meats from putrefaction, exhausting their superfluous moisture; and giveth a good relish to many, otherwise unsavory meats: so that it may appeare, that with many excellent vertues is this noble creature indued; insomuch, that it were forme an easie matter to spend much time in the due commendation thereof. But in the use of Salt, wee are to observe, first, that all sorts of food need not the use of Salt: And againe, some neede more, some lesse, according to the superfluitie of moisture, the unsavorinesse, or the time we intend to keepe the same. It is againe to be observed, that it is more contrary to the hot cholericke, and verie leane people; and such as are molested with scabs, itches, and whose bodies abound with such humors. The excessive and immoderate use of Salt drieth up the humours of the body, and overthroweth and destroyeth the radicall moisture which upholdeth nature. I saw in Saxonie a young maid about

16 yeeres



16 yeeres; of age, who would emptie the Salt-seller on the table to eat, as she would doe with as much as shee could come by; inso much that she looked as old and wrinkled in the face as any other at the age of 70. But yet the moderate use of Salt, is for most sorts of meats very necessary; and besides that, it pleaseth the palate, it helpeth also concoction and distribution; by which meanes, divers diseases proceeding from crudities are often prevented. Now, it is to be observed, that some salt is of greater efficacie and power than some other; and for the same cause, some sorts of salt are more usefull and efficacious for some things than other. There was a kinde of salt among the antients, digged out of the ground under the sands of *Libya*, called from thence *Sal ammoniacus*, whereof frequent mention is made amongst our antient Physitians, whereof there is now none to be found with us. We have now some salt digged out of hills, in great lumps like stones; called *Sal gemme*, and answerable to the former before mentioned: and this kinde of salt is found in great abundance in *Poland*, and many other places; as in *Calabria* in *Italy*, and in the county of *Tirole* in *Germanie*. There is againe a salt made of salt wells: as at *Nantwich*, here in *England*, and at *Hale* and *Luneburg*, both in *Saxonie*. Some, againe, is made of the Sea-water; and that either naturally by the heat of the Sunne in *Iuly* and *August*: as at *Rochell*, *Brouge* and *Marenes* in *France*, and some places of *Portugall*. or else artificially, boiled by the heat of the fire; as in some places here in *England*, and in *Scotland* also. And it is to be observed, that where fewest rivers runne into the Sea, the best salt is made. Now, for keeping up fish or flesh for a long time, for some Sea-voyage, or other use, that which is digged out of the earth, made by the heat of the Sunne, called *Bai-salt*, or of wells, is of greatest force. The other is milder, and well befitting our ordinary use, at table especially. Out of these naturall salts by refining is made a fine white salt for ordinary uses. And besides all these, there are yet infinit other sorts of salts made of severall sorts of vegetables and mineralls, and usefull for many diseases. But howsoever, the use of salt moderately used be excellent; yet would I advise thee, let the use of saltmeats be sparing, for feare of scabs, scurvie, itches, and many other diseases.

Next unto Salt, Honie shall succeed, which in all ages hath ever bin of high and great esteeme. It is hot and dry, not above the second degree at most: It is a soveraine preserver from putrefaction, and withall of an absterfive facultie. Cholerick constitutions and young people ought to be carefull and circumspect how they use it, and rather leave it to others, especially to old age, which may safely use the same. And this is confirmed by the benefit <sup>a</sup> *Antiochus* the Physitian, and *Telephus* the Grammarian found by it. And <sup>b</sup> the *Roman Pollio* being asked by the Emperour, *Augustus*, by what meanes hee had prolonged his life to an hundred yeeres? Answered, that hee had used honie within, and oile without. Is it best for phlegmaticke and cold complexions, being moderately used: for in hot complexions it is quickly converted into choler. It is farre berter boiled than raw, and so ingendreth not wind, especially where the bodie is predisposed; and so it is also more nourishing, easier of digestion, and lesse it looseth the belly than the

History.

Severall sorts of salt;

*Sal ammoniacus*.*Sal gemme*.

Salt of salt wells.

Sea-salt naturall, or  
Bai-salt.Salt of Sea-water by  
boiling.

Best salt.

Salt of simples, vege-  
tables and mineralls.Dangers by immode-  
rate use of salt-meats.

Of Honie.

Hony for whom most  
hurtfull, or helpfull.<sup>a</sup> Gal 5. de san t. vend.<sup>b</sup> Plin. lib. 22. cap. 24.Boiled honie best for  
use.

SALT



Notes of best hony.

Clarifying of hony.

Vertues of hony.

• Mercur. variar. lect.  
libr. 2. cap. 23.

Metheglin

• Butler his booke of  
Bees and hony.Metheglin, how it is  
made.

Of Sugar.

• Gal. 8. Meth. & 7.  
Simpl. Diosc. lib 2. cap.  
95.  
Plin. lib. 12. cap 8 & c.  
Solin. cap. 65.

raw; and new honie is better than old, as being somewhat moister and pleasanter in taste. The best honie ought to be very sweet pleasant in smell, of a cleare yellowish colour, indifferent stiffe and firme, yeelding but little scumme on the top when it is boiled. Garden honie is the best, and gathered of sweet flowers; it is clarified by adding a little water unto it, about the fourth part, so scumme it while any froth ariseth or while the water be enaporated, which is known by the bubbles rising from the bottome: and if thou wilt have it more pure, put into every pound of honie the white of one egge, and afterwards scumme it againe in the boiling. Honie is good in divers pectorall infirmities, the cough, shortnesse of breath, pleurisie, &c, as also in the stone: and of it with divers liquours, are made divers drinkes for this same use and purpose; whereof more hereafter in the drinkes for the diseased. And although honie moderately used, openeth obstructions, being of an absterfive and cleansing facultie; yet immoderately used, it ingendeth obstructions, and so procureth many diseases, arising from thence. • A late Writer allegeth, that there was a certaine people in *Africa*, which out of flowers made abundance of good honie, nothing inferiour to that made by the Bees. There is made of honie, both a water, a quintessence, and divers other drinkes. Amongst divers others, there is one that hath ever beene in no small request amongst our antient *Britons*, and now known by the name of *Welsh*, which is that famous and wholesome *Metheglin*; the which I will here set downe, as I found it in a <sup>d</sup> late published booke of Bees. This then is nothing else but a generous kinde of hydromel, bearing an egge, the breadth of a groat or six pence, and is usually made of finer honie, with a lesser proportion of water; namely, foure measures of water for one: receiving also into the composition, as wel certain sweet & wholesome herbs, as also a larger quantity of spices: namely, to every halfe barrell, or sixteen gallons of the skimmed must, Eglantine, Marjoram, Rosemary, Time, Winterfavory, of each halfe an ounce; pepper, granes of each two dragmes; the one halfe of each being bagg'd, the other boiled loose, so that whereas the ordinary mede will scarce last halfe a yeere; good *Metheglin* the longer it is kept, the more delicate and wholesome it will be; and withall, the clearer and brighter. There are yet divers other sorts of descriptions of this famous drinke, and may be altered and accommodated to severall seasons and constitutions and ages. There is to be seene in the same Author a long description of a *Metheglin*, which Noble Queene *Elizabeth* of famous memory had in frequent use.

Sugar hath now succeeded honie, and is become of farre higher esteem, and is far more pleasing to the palat, and therefore every where in frequent use, as well in sicknesse as in health. Whether the antients were acquainted with Sugar or no, may justly be demanded? Certaine it is • they knew Sugar-canes, and some Sugar they had, which naturally was congealed on them like salt: as likewise a certaine kinde of liquid Sugar they expressed out of Canes, which they used in stead of honie: but that they had the art of preparing it, as now it is in use, and the severall sorts of it with us in our age used, doth no where appeare. Sugar is neither so hot nor dry as honie. The cour-  
sest



fest, being brownest, is most cleansing, and approacheth neereſt unto the nature of hony. Sugar is good for abſterſion in diſeaſes of the breſt and lungs. The which wee commonly call Sugarcandie, being well refined by boiling, is for this purpoſe in moſt frequent requeſt. And although Sugar in it ſelfe be opening and cleaning, yet being much uſed produceth dangerous effects in the body: as namely, the immoderate uſe thereof, as alſo of ſweet confections, and Sugar-plummes, heateth the blood, ingendreth the *landiſe*, obſtructions, *cachexies*, *conſumptions*, rotteth the teeth, maketh them looke blacke; and withall, cauſeth many times a loathſome ſtinking-breath. And therefore let young people eſpecially, beware how they meddle too much with it. And if ever this proverbe (*Sweet meats hath often ſower ſauce*) was verified, it holdeth in this particular. *I remember, living in Paris, 1607. A young Clerke, living with a Lawyer in the City, procured a false-key for the cloſet where his Miſtreſſes ſweet-meat lay; and for many daies together, continued thus to feaſt with her ſweet-meats, and loafe-Sugar (whereof there was there no ſmall ſtore) untill at length, hee became ſo pale in colour, leane in bodie, and withall ſo feeble, that hee was ſcarce able to ſtand on his legs; inſomuch, that the ſkilfulleſt Phyſicians of the Citie, with the beſt meanes they could uſe, had much ado to reſtore him to his former health again. And to what, I pray you, may we impute a great part of the cauſe of ſo many dying of conſumptions in the weekly bills of the Citie of London? Surely, often admiring at ſo great a number dying of this one diſeaſe, to the number, for the moſt part, of thirty at leaſt, and often upward; I have ever eſteemed this one of the principall cauſes. Before I leave this diſcourſe of Sugar, I muſt give the world notice of one thing, to wit, that there is great ſtore of our fineſt Sugar, and which is moſt ſought after, & refined and whitened by meanes of the lee of lime; the which how prejudiciall it muſt needs prove to the health, may appeare: ſo that here it may well be ſaid, *Sub melle dulce venenum*. The toothſomeſt is not alwaies the wholeſomeſt. Our forefathers in former times; found honie very wholeſome; but now nothing but the hardeſt Sugar will downe with us in this our effeminate and gluttonous age. I ſay no further, but let thoſe that will not be warned, ſtand to the perill that will fall thereon, I have diſcharged my duty in giving warning to the wiſe, ſober, and temperate; I know there are ſome intemperate apitian palates, who preferre their bellies before health; yea, before heaven it ſelfe. *Verbum ſat ſapienti, A word is enough for a wiſe man.**

Vineger is a ſauce in no ſmall requeſt for ſeaſoning of meat. It is, as the word importeth, nothing elſe, but a ſowre wine, uſed both to ſeaſon and to keepe meats, howbeit farr inferiour to ſalt. For, although it preſerve meat from putrefaction, yet will it not keepe it ſo a long time; unleſſe it be often renewed. That it is very dry, even as farre as the ſecond degree, is true; but as for the other qualities, *Galen ſaith*, it is

*implicare creditum, quanquam vim obtineat abſterſoriam. ceterum dentibus, ſiquid aliud inimiciſſimum: aſſert enim & nigredinem, & rubiginem, & mobilitatem, quare ab ejus uſu os collui diligenter prudentiores docent. Nos medica ſeveritate pronuntiamus uſum Saccari menſis noſtræ ætatis plus juſto familiarem: præſtantiffimos enim eſcas putamus, quæ ſuapte natura placent. Nec audiendi ſunt qui ſapores ciborum dulcedine ſacchari ſucari præcipiunt. Millia gentium ſine ſaccharo, eleganter, ac feliciter vivunt, Iohan. Bruyeri de re cibarij, lib. 10. cap. 8.*

Sugar, for what diſeaſes moſt ſit.

The immoderate uſe of Sugar and ſweet meates breed many diſeaſes in the body.

*& Saccharum in caſidit, ſiccis, ac bilioſi temperamenſis, facile in bilem abit, ideoq; ab frequentiore, illius potiſſimum. quod calis vive luxurio, & candidius, & finum magis redditur, uſu arcendi invenies, quibus nocentiſſimum* [History.]

*et Saccharum: dum enim frequenter & ſaccharo, & ſaccharatis confectionibus utuntur, perſima ſcilicet, Italorum, Hiſpanorum & Galorum, (adde Anglorum imprimis) conſuetudine inſcati, perpetua ſiti vexantur, ſanguinem contrahunt reſtorridam, ut & cæcæ, Cachexiam, cum reſſaſaria viſcerum internorum obſtructione, & continuo capitis rheumatismo, faciei pallore, etiam anhelitus ſetore, & dentium nigredine fere vexantur. & Nam etſi candido illo colore, & dulcoris ſuavitate incautos decipiat, ſi tamen interior ejus anatomia ob oculos ponatur, ſub illa albedine deterrimam nigredinem ſub eoq; dulcore, acerrimos, acutiſſimosq; ſpiritus, vel cum aquis Stygijs, ſeu fortibus certantes partibus vitalibus & reſpirationi dicatipſi inſenſiſſimos, is facile repererit qui in offi-* [Vineger.]

*cina chymica ſeſe exercuerit, &c. Claud. Deodat. Panth. Hygiæſt. lib. 2. cap. 1. Vertitur in bilem præſertim in ætate, & in naturis bilioſioribus. Quin & ob-*

*ſtructionibus viſcera*



composed of hot and cold. It is of a piercing nature, and apt to dissolve hard stones, wherof *Hannibal* had a sufficient prooffe, while he made himselfe a passage into *Italy* thorow the *Alps*, in dissolving the hard rocks by meanes of hot vinegar; with the losse of one of his eyes. It is good to attenuate grosse, tough and phlegmaticke humors; it is not so good for leane, cholericke and melancholick people; and the too frequent use of it is an enemy to the nervous parts, the stomacke, guts, the womb; as also the liver and lungs, and all the pectorall parts. Let women, such especially, as think to make themselves look leane and faire with the use thereof (young maids especially) take heed what they doe; for feare of a late repentance. These strong and forcible effects of vinegar, are especially to be understood of that which is made of good strong wine; that which is made of our Beere or Ale, being farre inferior to the other, both in the one and th'other qualities; drying, I meane; and heating and cooling. And that of Wine differeth also, according to the nature and quality of the Wine whereof it is made; that of white Wine being more opening, and of claret more binding. Vineger strongly resisteth putrefaction; and therefore is good in the time of the plague of pestilence, and other diseases proceeding of putrefaction of humours, and strengthneth the gums, and dissolveth soft, phlegmatick and rheumatick tumors thereof. With the addition of some herbs we may make vinegar participating of the like vertues, as of Roses, Elder, and many others. That made of red Roses with claret Wine vinegar is very good, and most strengthning for the stomack, &c. Vineger made of Cider or Perry, is liker unto the nature of Verjuice made of Crabs, than to wine vinegar.

Wine-vineger is the best &c. most forcible.

Verjuice.

Verjuice, as it is a generall name agreeing with any sowre green juice; so is it most properly taken in Wine-countries; for that which is expressed out of greene sowre grapes; and with us, we call by that name the juice expressed out of our sowre Crabs. It is neither so drying, nor penetrating as vinegar: it is also, without controversie, cold; and is good to stirre up a dull appetite, for hot and cholericke young bodies: but enemie to age, moist and phlegmaticke bodies, and cold diseases. Our Crab verjuice is not so forcible as the other.

Oile.

Use of oile very ancient.

Oile which is expressed out of the Olive berry, hath ever bin both for inward and outward use in no small account and esteeme. Outwardly, it hath bin much used by way of inunction; but in hot countries especially: and therefore our gentlewomen in this age, which dirt-dawb their faces with their severall slobber-sauces and paints, are nothing warranted by this antient custome, as being by them onely used by reason of the parching heat, which did much dry up and wither that tender part of the body. Oile of Olives is either expressed out of the yellow ripe berry of the Olive, or else before it be full ripe, being of a greenish colour; and therefore call'd oile Omphacine. The first maketh the body more soluble; but is more fulsome for the stomacke, and cloieth the same.

Oile of two sorts.

Oile Omphacine.

The other agreeth farre better with the stomacke, as being of a more astringent facultie; and therefore farre better to be inwardly used. And this is the best for falllets, and dressing of meat, in such countries



countries where it most aboundeth. There is yet another oile in no small request, in *France* especially, oile of Walnuts; which being fresh, and not too old, I hold to be nothing inferiour to the other: the Walnut, as said is, being esteemed an antidot against poison; and this, as well as the other, is good for this purpose, expelling by vomit what is hurtfull: And for ordinary use, either for dressing of meat, as also in sallets it may well be used.

Oile of Walnuts very  
wholesome.

The Olives themselves are ordinarily pickled up for sauce, to stirre up the appetite. It is of a temperate heat: they are either full ripe, being then yellow in colour; or else not fully ripe, and greene in colour. The first weaken the stomacke, and ingender but bad humours, the others are more cooling and astringent, and therefore to better purpose, used for sauces, as being fitter for corroboration of the stomacke, exciting of the appetite, staying of casting, &c. They are pickled up with salt, or salt and vineger: the later are the better, howbeit, no great goodnesse in either, ingendering but grosse melancholicke humours, and binde the belly.

Pickled Olives.

Among many other sauces, Mustard is none of the meanest esteem among most people, and is hot even in the fourth degree: and therefore with us, it is commonly prepared with vineger; and in hot countries where wine aboundeth, with must, or new wine, whence have wee this name Mustard, from this Must and ardor or heat. It is much used with the grosser sorts of meats, both fish and flesh, especially, it is most usefull with those of a glutinous and viscuous substance. It is best in Winter-season, in cold and moist diseases and constitutions of the braine. It very forcibly cutteth and attenuateth tough phlegme in the head, brest, &c. For young people, especially, hot and dry cholerick people, and diseases of the like nature, it is worst. If immoderately used, especially by these persons last mentioned, it hurteth the eye-sight, besides many ill offices it performeth to the rest of the body.

Mustard.

Capers are pickled up after the same manner, in salt and vineger, which is the best way, and doe very well excite the appetite, cuttough phlegme, and cleanse it; as also open obstructions of the Spleene, especially. If dry or leane melancholicke bodies use them, let them be sparing, and wash off the salt, and after they have steeped them awhile in faire water, they may use them, especially with a few Currants, alone, or with oile if they love it.

Capers.

The young buds of Broom flowers, are used also after the same maner, and produce the like effects: and some use ashkeies pickled up in salt & vineger after the same maner, for the same uses, and provoking of urine.

Broome buds.

Ashkeies.

Sampeir, or Sea-fennell, is pickled up; and used in sauces after the same maner, being somewhat hot and dry, exciting appetite, and opening obstructions, and every diureticke, or forcibly provoking urine, and cleansing those urinary passages.

Sampeir.

The pleasant flowers of Clove-gilliflowers is often also with vineger and sugar pickled up for a pleasant and dainty sauce, the which, besides that they excite the appetite, they are also of a cordiall faculty.

Clove-gilliflowers.

Cowslip-flowers comfortable, especially for the head and animall spirits, are by some after the same maner pickled up, and used for sauce.

Cowslip-flowers.

And



and the like art may also be used with divers other flowers or herbs, according as to every ones minde shall seeme best; and therefore I surcease speaking any more of them.

Of spices in most request and use.  
Pepper.

Sorts of pepper, and the most in use with us.

Caution in the use of pepper.

Whether pepper heateth lesse than other spices, and how,

Ginger.

Vertues in Ginger, and for whom best.

Greené Ginger preserved in the Indies.

It is now more than time I come to our spices, which are in no small use, as well in physicke, as used for seasoning of meats. Amongst all these, Pepper, in regard of the generall use, may be accounted one of the chiefe. It is a very hot and drie spice, even towards the fourth degree: It is of three severall sorts, and all of them are very hot, and brought to us out of the *East Indies*, especially the kingdome of *Calecut*. The white is esteemed hotter than the blacke; and the long most of all, and is of least use; Blacke Pepper is with us in most frequent use; heateth much, cutteth tough & grosse phlegme, helpeth the concoction in a cold phlegmaticke stomacke; is also good against crudities, wind-colicke, and cold in any part, sinewes, or others. It is not to be too small beaten, for feare of inflaming the blood, and other profitable humours of the body; it is safelier used in old age, than in younger people; for whom the too frequent use of it is exceeding hurtfull. And therefore it ought not to be so ordinarily, without any consideration had either to age or season of the yeere, as it is, used of every one. Let youth therefore take heede how they use, too liberally, Venison so much peppered and salted in the Sommer-season; and to mend the matter after, make it swimme in wine. It is thought, pepper heateth lesse than other spices: and this I doe not conceive, that other spices are indeed actually hotter; but by reason the heat of it is lesse durable, and it is not of so terrestrious a substance. And for this same cause, I suppose, long Pepper, by reason of a more terrestrious substance, and more durable heat, is accounted hotter, by reason of this durable, biting and abiding heat. And this, I suppose, gave the vulgar occasion to call Pepper hot in the mouth, and cold in the stomack. But let the dullest taste try a small quantity of Pepper, and I will appeale to his senses, whether it be hot or cold; so that I shall need use no other argument to proove it. That little hot root, which we call Ginger, commeth in the second place of spices to be considered. And although it be not so intense in heat as Pepper, I meane in the degree, yer heateth it more by reason of its terrestrious substance. It is brought over unto us either dry, or else preserved greene in sirup: and it is sometimes, yea, very often, preserved after it commeth over, being first steeped and boiled in water, which, notwithstanding, yeeldeth much in goodnesse to the former. Dry Ginger is very hot and dry, and is used to season cold and moist meats, as pepper is; howbeit Pepper be in far more frequent use, either for fish or flesh, especially for fish. Ginger is good to helpe digestion, and to open obstructions, to cut and attenuate grosse and tough phlegmaticke humors, to discusse winde, and helpe to expell it out of the bodie. It is better for aged than for young hot cholericke bodies, or the like diseases. Green Ginger preserved in the *Indies* when it is yet moist and succulent, as it is pleasing to the palate, so is it nothing so hot and dry as any other sort; and therefore may safelier be of younger people used, than any of the other sorts; and is good to eat fasting for a waterish or windy and weake stomacke, and comforteth the head, being



being good for diseases of the braine proceeding of cold. Ginger here with us at home is both preserved in sirup, as hath been said already; and sometimes also candied to be eaten dry. This last approacheth neereſt to the nature of dry Ginger, and is fitteſt to be uſed of the elder, colder and moiſter age and ſtomacke. That which is heere preserved in ſirup, is farre inferior in goodneſſe to that which is preserved in the *Indies*. And thus prepared, they are hardly concocted by a weake ſtomacke, and continuing long there, are converted into a tough glutinous ſubſtance; of the which, a late writer bringeth an inſtance. *A Biſhop of Baſile* (ſaith he) *having by the too frequent uſe of a certaine Minerall water, acquired a very cold and moiſt ſtomacke; to correct this crudity, uſed much of this ſo prepared Ginger, notwithstanding his Phyſicians counſell to the contrary. At length he fell into a desperate diſeaſe whereof he died. His body being opened, in the capacitie of his ſtomacke were found about two pounds of putriſied water, together with a pretty quantity of the aforeſaid Ginger; ſome part of it yet continuing ſtill in its owne nature; and ſome part of it converted into a tough, blacke, glutinous ſubſtance, ſticking to the ſides and cels of his ſtomacke and guts; ſome part whereof, hee did alſo before his death now and then, yet not without fainting and ſwounding, often caſt up. Let others then take warning to uſe it more ſparingly.*

Ginger here preferred far inferior to that which is brought us from *Indies*.

Hiſtorie.

The Clove is a ſpice brought us from the *Molucks* in the *East-Indies*, being hot and dry in the third degree. It is very much uſed in the kitchen both for ſauces, and ſticking of meat. Cloves comfort the head, heart, ſtomack and liver; helpe the eye-ſight, and concoction, and ſtrengthen nature. They are good againſt fainting, ſwounding, as alſo againſt the plague, and any infectious diſeaſe. Beſides, they are good againſt all fluxes of the bellie, proceeding of cold humors, ſtrengthen the retentive faculty, and make the breath ſweet. Of this, as of other ſpices, are extracted water, oile, and other things uſefull for the health of mankind, whereon I will not now inſiſt. But I adviſe young people, hot and cholericke complexions to be ſparing; as in the uſe of all other ſpices, ſo of this alſo; and of any thing extracted from them.

Cloves.

The Nutmegge is the fruit of a tree growing in the *East-Indies*, being covered with that ſpice we call Mace. They are accounted hot and dry in the ſecond degree, and are good for the ſame caſes for the which Cloves were commended; and although they be not altogether ſo intense in healing and drying, yet are they very aſtrigent, and comfort the noble parts, being alſo very good for moiſt, cold, phlegmaticke bodies and cold diſeaſes, fluxes, &c. But ſtill let young, hot, dry and melancholicke perſons carefully take heed what they doe. The Nutmeg being yet greene, covered over with a greene huſke, as are our Walnuts, is preserved in the *Indies*, and brought us over: the which is nothing ſo hot nor drying as our dry Nutmegges; and therefore very comfortable for the head and ſtomacke, eſpecially, and may be either eaten faſting in a morning or after meales. Mace covereth the Nutmegge, partaking of the ſame nature, ſtrengthening all the noble parts, being good againſt cold diſeaſes, and againſt fluxes, and ſpitting of blood.

Nutmegge.



Indian nut.

There is yet another great fruit brought to us from the same *Indies* ready preserved, called the *Indian Nut*, which is very good likewise to comfort all the noble parts, and strengthen nature.

Cinamon.

Cinamon is the inward rind or barke of a tree growing in the *East-Indies*, hot and dry about the third degree; and yet in regard of the tenuity of its parts (as was before said of blacke pepper) is thought not to heat so much as some other spices. This noble spice, both in regard of the fragrant smell, and pleasantnesse to the palat may justly challenge the first place of excellency. It comforteth all the noble parts, cheereth spirits, openeth obstructions both of men and women, furthereth the expulsion of the birth, sweetneth the breath, helpeth concoction, and expelleth urine. But still let the same cautions be observed, which have beene mentioned in the use of other spices. There is out of this likewise distilled a noble water, and in great request for the aforesaid purposes, in the use whereof, notwithstanding, I wish every one, especially women, to be wise and circumspect.

Vertues of Cinamon.

Cinamon water.

Saffron.

*Mirandum interim quod nostri Germani, relictis multis egregijs Plantis, patrio & caelo & solo natis, atq; insigni facultate aromatica praeditis; ad exoticas plantas, aromaticosq; tum fructus, tum semina, cortices atq; radices, non solum peregrino & exotico tum Calo tum Climate; aere ac solo productas; sed etiam ob locorum distantiam, vecturae difficultatem, & mercatorum incuriam, dolum, fraudemq; marcidas, putrescentesve ac verminosas confugiant; cum tamen fertilissima Germania non minus aromaticas plantas condiendis cibis & opportunissimas, & saluberrimas, tam e domesticis hortis, quam sylvestris, montosis, ac campestribus locis indies subministrant; quales sunt Amaranthus, Rosmarinus, Salvia, Lavendula, Spica, Cofus, Nardus, Daucus, Basilicum, Mentha Hortensis, Pulegium, Origanum, Serpillum, Thymus, Nasturtium, Piperina, seu Lepidium; Piper item Germanicum seu Hispanicum, Cerefole-*

Saffron, although it be a simple growing with us here at home, and in our owne soile; yet is it nothing inferior to any of the former, in regard of the excellency thereof for use. It is hot in the second, and dry in the first degree; and much comforteth and cheereth the heart, and reviveth the vitall spirits. It is exceeding good against all obstructions both in man and woman; against all obstructions of the liver, against the Jaundize, and stuffing of the pipes of the lungs; good also to further the menstruall courses, and facilitate the birth; and therefore let women with child beware of the use thereof. And I advise all to a moderate use of it, by reason that taken in too great abundance it much offendeth the head and braine, and oftentimes procureth the head-ach.

And this shall suffice to have said in brieve concerning the matter of diet in generall both for the whole and sicke, as also of some sauces and spices in most frequent and ordinary use: and concerning divers other things, as yet here omitted in the diet of the diseased, shall hereafter bee somewhat said at greater length. And as concerning our spices, although now we be well supplied from forraine parts; yet are we not here at home unfurnished of many excellent and whole some aromaticall plants, very wholesome both in the use of physicke and food, and whereof we have frequent and often use; such as are, Rosemary, Lavander, Time, Savorie, Sage, Mints, Peniroyal, Basil, sweet Cervill, Avens, Angelica, and many others. And a <sup>h</sup> Germane Physitian much wondreth at his owne nation, that being so well supplied at home with so many excellent aromaticall simples, his country men are so eager of out-landish spices; which both by reason of the remotenesse of these regions, the difficulty of transportation, the carelesnesse of the merchant, and divers frauds and impostures, are often brought unto us rotten, worme-eaten, or at least, that have lost a great deale of their vertues.

*um, Aaronis item, Imperat Levistici, ac Angelicae radices, & alia sexcentie, quae insigni suo ardore, mordicatione, & acrimonia, ita saepe os, linguamq; & palatum vellicant, feriuntq; ut cum quovis Zinzibere, Pipere, Cardamomo, macere, aut Cinamomo, &c. certare videantur. Deodatus Panth. Hygiast. lib. 2, cap. 3.*

CHAP.



## CHAP. XXIII.

Of Gluttony, and excess in the use of food.



AVING now discoursed of severall sorts of Aliments, and the right use of them, I thinke it not amisse to say something of the abuse of these creatures, and the great damage and danger doth from thence insue: and this excessse we commonly call *Gluttony*, and such as doe thus exceed, we call *Gluttons* and *Belly-gods*. Now if ever this saying, *Plures gula quam gladio perire*; *More perish by intemperance than by the sword*; I thinke, it is verified in this age

wherein wee live. *Plato* in his time esteemed that citie intemperate which mainteined many Physitians; and used alwaies to exhort His followers to sobriety. And remember (saith *Epictetus* the Philosopher) that at thy meales thou alwaies interteineest two guests, the soule and body; and that both these are by gluttony and intemperance oppressed, and not refreshed. The wise man wisheth thee to consider diligently what is before thee, and put a knive to thy throat (saith he) if thou be a man given to thy appetite. Be not desirous of his dainties: for they are deceitfull meat. And since the life of man is since the first age of the world so much abbreviated, why wilt thou by intemperance abbreviate that small portion of time allotted thee here to live? And if it be forbidden to kill another, what barbarous inhumane cruelty is it for thee to lay violent hands upon thy selfe? Now *Gluttonie* and intemperance weakeneth the naturall vigor and strength of the whole body, together with all the senses, and hindreth the right operation of the soule, maketh the body crasy, the life short and uncomfortable. Whosoever therefore loveth his life, and is desirous to injoy the benefit of health, let him use a moderation in his meat and drinke; and so let him use these good creatures to comfort and strengthen nature, and not to give the full swinge to his disorderly appetite. To reckon up all the diseases procured by this *Gluttony*, were too tedious: but let it suffice, that in a word few diseases there are, which are not by this belly-god sin of *Gluttony* procured to the body: as *Apoplexie*, *Epilepsie*, *Incubus*, called *Night-mare*, all manner of distillations or rheumes, oppression of the stomacke, *Crudities*, *Vomits*, *Lasks* of severall kindes, putrid *Fevers* of severall sorts, *disquietnesse* and *watching*; together with a multitude of other more. And some who have been for a long time tormented with that mercilesse tyrant the *Gout*, which contemned most generous remedies, by means of abstinence and spare diet, have at length recovered their perfect health. The mind also, and that reasonable soule, which maketh a man differ from unreasonable creatures, is not a little also by this odious sinne of *Gluttony* interested and damnified. Is it not apparent that

a. Inter epulandum (inquit Epictetus) memineris te duos convivas excipere, animam, & corpus, utrumq; crapula & ingulvie obrui, non recreari. Riolanus filius in privatis prelect. Stuck. antiq. conviv. lib. 3. cap. 9.  
b. Proverb. 22. 2.

Diseases procured by Gluttony.

Harmes procured to the soule and minde.



*c Hæc fuit origo hu-  
mane miserie, hoc ma-  
lorum omnium semi-  
narium, hinc mortis ini-  
tium naturæ est, quæ cru-  
deli dominatu omnes  
postea homines oppressa.  
Struck. antiq. conviv.  
lib. 3. cap. 9.*

that it blunts the edge of the understanding? Dulls and deads the intellectuall and reasonable part of the soule? and breeds a fluggishnesse, drowzinesse and stupiditie in the whole man? and doth it not by this meanes make a man altogether unfit for any noble or excellent imploiment? Let no man then esteeme this a small sinne, which is also so antient, that it had its originall in Paradice; and joined with pride, <sup>c</sup> was the first originall and beginning of all the misery that ever befell mortall man. Besides, this *Gluttony* proveth fatall to a mans fortunes, and in a few yeeres, moneths or weekes wasteth that which might have mainteined many, a multitude of yeeres. And therefore we see daily by woefull experience, that many young gallants, having in a very short space galloped out of great estates; as having never well learned that golden lesson,

*Non minor est virtus quam querere parva tueri.*

*It's no lesse courage to mainteine, than things at first to get and gaine.*

Excesse and riot of  
our times.

Fall at length into penury and poverty: and then being brought up in idlenesse and ease, in affluence and abundance, and without any lawfull calling (the bane and breake-neck of many a young Gentleman), before they will wrong their backe and bellie, will rather betake themselves to some such unlawfull courses, that will at length bring them to a tragickall and shamefull end. Now because, by reason of sinne, the nature of man is so apt to exceed in the too too liberall use of the creatures; therefore as well the sacred Oracles, as prophane writers have shewed their dislike of this odious sinne, and exhorted us to sobriety. And if the wise man commend sobriety in Princes, whose prerogative royall might seeme to beare them out in excesse far beyond ordinary people, what shall wee say of others? <sup>d</sup> Blessed art thou O Land, when thy King is the sonne of Nobles, and thy Princes eat in due season, for strength and not for drunkennesse. Woe unto thee, O Land, when thy King is a child, and thy Princes eat in the morning. Haere againe the counsell of <sup>e</sup> another wise man. A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed. Sound sleepe cometh of moderate eating, heriseth early, and his wits are with him: but the paine of watching, and choler, and the pangs of the belly are with an unsatiable man. It is againe in <sup>f</sup> another place recorded, that idlenesse and fulnesse of bread, that is, excesse in diet, was the sinne of Sodom. And the <sup>g</sup> rich *Glutton*, who fared deliciously every day, descended into hell, when poore *Lazarus* was carried into *Abrahams* bosome. Among the Heathens of old, it will seeme no strange newes to heare of such Belly-gods: as of one <sup>h</sup> *Sergius Aurata*; *Abidius* a Citizen of Rome; *Fabius*, who for his great *Gluttony*, was metaphorically called *gorges*, a gulfe or deepe pit: *Aesop* the stage-plaiers sonne, is to posterity recorded for a notorious and extraordinary glutton; who to the end hee might the more easily overcome his great patrimonie, dissolved faire orientall Pearles, and served them in at table for ordinary dishes; and besides, provided great store of Parrats, and other singing birds, purchased at a high price, and had them likewise served in at table as though they had beene but ordinary Gnat-snappers. I need not in-

stance

<sup>a</sup> Eccles. 10. 16.

<sup>b</sup> Ecclesiasticus 31.

<sup>f</sup> Ezek. 16. 49.

<sup>g</sup> Luk. 16. 22, 23.

<sup>h</sup> Idem Stuckius ex  
Livio & Aulo Gellio.

Gluttons and belly-  
gods among the Ro-  
mans.



stance in any more of these antient and notorious *Gluttons*, but would wish that the Christian world, yea, our owne cuntrye yeelded us not too many instances; in so much that of this one subject I might write whole volumes. But I think there is none but can find instances enough, without fetching them from farre, which may save me a labour. But let us heare how the very Heathens had this sin in detestation. That noble Orator *Tullie* hath this golden sentence. *To say that sensuality or voluptuousnesse is that chiefe happinesse to be sought after, seemeth to me a speech better becomming a beast than a man.* The same Author againe relateth; that when that famous Philosopher *Aristotle* had read the Epitaph of that *Epicurean Assyrian King Sardanapalus*, which himselfe had commanded to be set over him after his death,

*i Voluptatem summum esse bonum, vox mihi pecudum videtur, non hominum, &c.*  
Cicero in Paradoxis;

*Hac habeo quæ edi, quæq; exatura libido  
Hansit, at illa jacent multa & preclara relicta.*  
What I have eaten that I have: this doth me grieve and gall,  
That good things left my belly paunch cannot devoure them all.

What other Epitaph (saith he) couldest thou have set over the sepulchre of an oxe, and not of a King? But heare a little now the heathen Poets upon *Beiliod-Gluttons*.

*Quum corpus onustum  
Externis vitis animum quoq; pregravat una,  
Atq; affigit humo divina particulam aure.*  
When as the boay burnded is with outward sinne and vice,  
It also loads the inward mind, and weyes it downe likewise;  
And fastneth unto th' earth that little part of heavenly breath.

*Herat. lib. 2. serm. sat.*

Heare yet againe <sup>1</sup> another speake to the same purpose.

*Qui pote? vis dicam? nugariis cum tibi calve,  
Pinguis aqualicalus propenso sesquipede extet.*  
O bald head shall I tell thee true? to write it doth not boot,  
So long as thy fat lericum panch hangs out full halfe a foot.  
And <sup>m</sup> another speaketh yet in the language.

*Pers. sat.*

*Et quibus in solo vivendi causa palato est  
Egregius canat, meliusq; miserrimus horum,  
Et cito casurus (in paupertatem lapsurus) jam perlucante ruina  
Hoc est, egestate apparante.*

*Juven. sat. 13.*

*Talibus a Dominis (luxuriosis) post cuncta novissimus exit  
Annulus, & digito mendicat Pollio nudo, &c.*  
And those to whom the cause of life doth in their Palats rest,  
Who sup and dine most sumptuously, still faring of the best,  
Yet such men are most miserable, and soone fall to decay,  
When they have made their guts their god, and spent their wealth away,  
From such like Prodigalls as these, when all things else are sold,  
Off from their thumbs and fingers goe their rings of purest gold.  
Which being sold and spent for food, they still remaine full poore,  
And are constrain'd without their rings, to beg from doore to doore.

But heare yet a lively description of such a spend-thrift set down by another <sup>m</sup> Poet.

*Ovid Metamorph.*

*Nec mora quod Pontus, quod terra, quod educat aer*

P

Roscit



Poscit, & appositis queritur jejunia mensis :

Quodq; satis poterat populo, non sufficit uni ;

Plusq; capit quo plura suum demittit in alvum.

Vtq; fretum recipit de tota flumina terra,

Nec satiatur aquis, peregrinosq; ebibit amnes,

Vtq; rapax ignis non ulla alimenta recusat,

Innumerasq; faces cremat, & quo copia major

Est data, plura petit, turbaq; voracior ipsa est :

Sic epulas omnes Erisichthonis ora prophani

Accipiunt, poscuntq; simul, cibus omnis in illo

Causa cibi est, semperq; locus fit inanis edendo.

There's no delay; what from the Sea; the earth, aire doth proceed

This man requires, blames fasting when tables are furnished,

He among dainties, dainties seeks, and what is fully able

To satisfy great multitudes, will not suffice his table :

The more he sends into his paunch, the more he still would have,

Even as the Sea from the whole earth, all rivers doth receive,

And yet with water is not fill'd, nor with no rainie showres,

All floods that flow from forren lands it drinks up and devoures ;

And as devouring fire we see no fewell doth forsake,

But all the fagots cast therein, doth dust and ashes make,

And still the more you cast therein, the more it still desires ;

Such is the nature as we see of all outrageous fires :

Even so Erisichthons greedy gut receives and craves withall,

In him one dainty dish of meat doth for another call.

This Glutton alwayes hath a place still emptie in his bellie case.

Now I will make it appeare that great Princes, even of the Heathens themselves have had this vice in great detestation. ° Histories record that Alexander the Great being in the Palace of the Kings of Persia, read what was written in a pillar of brasse concerning the Kings dinner and supper, and the ordinances concerning that businesse set downe by Cyrus; wherein was set downe of pure wheat-floure about 400 bushells; of a second sort of courser floure 300 bushells, and of another third sort 300 more; in all 1000. Of barley floure, a 1000 bushells. Of Oates, 200 bushells: Oat-meale

° Alexander in Persarum regia prandium Regis legebat, & cenam in area columna inscriptam, in qua cetera quoq; leges merant, quas Cyrus scripserat: de triticea farina pura quadringentæ artabæ. Artaba autem medica modium atticum conficit. De secundaria postea farina post puram artabæ 300. & de tertia aliæ deinde artabæ 300. de omni triticea farina artabæ ad cenam mille. Grani avenarq; artabæ ducentæ Pollinis in polentam admixtæ, pro offis artabæ decem. De herdeacea farina purissima ducentæ artabæ; de secunda postea 400

atq; itidem de tertia 400. Nasturty incisæ signatq; tenuis ptisanæ artabæ 10: de semine snapi tertia pars unius artabæ. Oves masculis quadringenti, boves centum, equi triginta, anseres saginati quadringenti, turtures trecentæ, avicula omnis generis sexcentæ, agni trecenti, pulli anserini 100, damæ 30. lactis recentis decem maries. Maris autem decem valet Choas atticas. Oxygalactis dulcorati decem maries. Allij talentum, ceparum semitalentum. De asperiorum genere, folij artaba liquoris silphij due minæ, cucumeris artaba, silphij talentum ponderatum. Favi ex cucumere facti quarta pars artabæ Grana panici tria talenta pondere, melanthii tertia pars artabæ. Musti ex vino quinq; maries. Æthiopici cucumeris sex capetes. Capetis autem est chônix attica. Anethum aridum triginta minarum pondere, de apii semine 4 capetes. Olei sesamini decem maries, Olei lactei quinq; maries, Olei terbutini quinq; maries, Olei acanthi quinq; maries, Olei de amygdalis dulcibus tres maries, amygdalarum aridarum dulcium tres artabæ. Vini quingentæ maries (quod si Babilone aut Suis cenam faciant, dimidium vinum de palmis præbet) lignarum ducenti currus. Mellis fluentis centum paluthe quadrangule, quæ circiter decem minas capiebant. Cum in Media hæc præstat, semen cuici ad tres artabas, Crocum duas minas excedentem pondere. Hæc in cenam & prandium. Consumit autem largiendo triticeæ farine puræ quingenas artabas, hordeaceæ farine puræ mille artabas, stiginis quingenas artabas, chondri ex farre quingentas maries. Hordeum pro iumentis vices mille artabas, siliquis quingentas artabas, palearum desies mille currus. Olei sesamini ducentas maries. Nasturtii incisæ tenuis artabas triginta. Hæc omnia dispersit copiis quæ sunt enumerata. Rex autem cum tantum in hunc apparatum quotidie insumeret, reliqui Macedones hæc legentes, tanquam beatum admirabantur: Alexander tanquam miserum & infelicem deridebat, atq; multis negotiis impeditum. Itaq; columnam etiam in qua hæc scripta extabant, convellere iussit, dicens ad amicos, nequaquam utile esse regibus tam intemperanter & prodige cenare discere. Necessè enim est, ut magnum luxum ac prodigalitatem eximia timiditas atq; molities consequatur. Videmus autem eis qui tantis cænis impleri solent, in pugnis etiam celeriter hostibus victoriam dare. Polyænus stratag. lib. 4. ex interpret Latina Iusti Vultei Hermanni patris.



for pudding, gruell, &c. 10 bushells; and so of all other things proportionably: as 400 fat hogges, a 100 beeves, 30 horses, 400 fat geese; and so proportionably of divers other kinds of fowle, and other provision both for ordinary food and sauces. The *Macedonians* reading all this great provision for one day, admired this great Prince as a most happy man. But *Alexander* deriding all this prodigality, accounted him most miserable and unhappy; as being intangled with too many affaires: and for this cause, caused to pull downe the pillar whereon all this was written, saying to his friends about him, that it was not fit for Kings to learne to sup so intemperately and prodigally: for it cannot be (said hee) but that great cowardlinesse and effeminate-nesse must of necessity accompany such excesse and prodigalitie. And now you manifestly see, that those who use to fill their bellies with so great suppers, basely yeeld the victory to their enemies. And in this, this mighty Monarch spake the truth, although afterwards mastered by this *Persian* prodigality.

The same *P Alexander*, before he gave himselfe over to excesse of diet and drunkennesse, was wont to say, that hee carried about with him curious cookes to provide sauces for his meat: to wit, his morning labor and travell to season his dinner; and againe a spare dinner to season his supper. <sup>1</sup> It is recorded of *Constantine* the sonne of *Kennethie*, and 71 King of the *Scottish* nation, that hee compelled all the youth of his Kingdome, at that time much effeminate and drowned in delights and pleasures, to lye on the bare ground, and to eate but once a day: and as for that *Swinish* sinne of drunkennesse, it cost them no lesse than their life. <sup>2</sup> *David* the 91. King of the same Nation, according to his Fathers example, suppressed all riot and excesse, which then began to increase and creep abroad; and expelled out of his Kingdome all inventors of any dainties and curious sauces, whereby the appetite might be stirred up. By the which, it may plainly appeare that in former times, divers of the Kings of that Nation bent themselves against the abuses of their times. And would to God we had now some couise taken for the suppressing of excesse in all his Majesties dominions: I am sure, those who have but one eye may easily see how necessary a thing this were. Among the antient *Romans*, <sup>3</sup> this was

lex ad populum Orchia pervenit, quam tulit C. Orchius Tribunus plebis de Senatus sententia, tertio anno quam Cato censor fuerat: cuius verba quia proluxa sunt, prætereo: summa autem ejus præscribebat numerum conviviarum. Post annum vicesimum secundum legis Orchia, Fannia lex lata est, anno post Romam conditam, secundum Gellii opinionem quingentesimo octuagesimo octavo; de hac lege Sammonicus Serenus ita refert. Lex Fannia Augusti ingenti omnium ordinum consensu pervenit ad populum, neque eam Prætores aut Tribuni, ut plerique alias, sed ex omni bonorum consilio & sententia ipsi consules tulerunt, cum res publica ex luxuria conviviorum majora quam credi potest detrimenta pateretur. Siquidem eo res redierat, ut gula illecebræque plerique ingenui pueri pudicitiam & libertatem suam vendiderent: plerique ex plebe Romana vino madidi in comitium venirent, & ebrii de salute reipublicæ consulerent. Hæc Sammonicus. Fannia autem legis severitas in eo superabat Orchiam legem, quod in superiore numerus tantummodo convantium cohibebatur, licebatque secundum eam unicuique bona sua inter paucos consumere. Fannia autem etiam sumptibus modum fecit assibus centum. Vide a Lucilio Poeta, festivitatis sue more centussis vocatur Fanniam legem post annos decem & octo lex Didia consecuta est: ejus ferendæ duplex causa fuit; prima & potissima, ut universa Italia non sola urbs lege sumptuaria teneretur, Italicis æstimantibus Fanniam legem non in se, sed in solos urbanos cives esse conscriptam. Deinde, ut non soli qui prandia cænasve majore sumptu fecissent, sed etiam qui ad eas vocati essent, atque omnino interfuissent penis legis tenerentur. Post Didiam Licinia Lex lata est a P. Licino Crasso divite: ejus ferendæ probandæque tantum studium ab optimatibus impensum est, ut consulto Senatus juberetur, ut ea tantummodo promulgata priusquam trinundino confirmaretur, ab omnibus observaretur, quasi iam populi sententia comprobata. Lex vero hæc paucis mutatis in plerisque cum Fannia congruit: in ea enim ferenda quæ sita novæ legis auctoritas, exolecente motu legis antiquioris, &c. Sed legis Liciniae summa ut Kalendis, nonis, nundinis Romanis, cuique in dies singulos triginta duntaxat asses edundæ causa consumere liceret: ceteris vero diebus, qui excepti non essent, ne amplius apponeretur quam carnis arida pondo tria, & salsamentorum pondo libra, & quod ex terra, vite, arboreve sit natura. Macrobius Saturnalis lib. 3. ex Tito Livio, & Aulo Gellio.

*P Alexander Magnus* priusquam se crapula dedisset, dixisse fertur, se opsoniorum artifices commodos secum ducere, nempe matutinis labores ad condendum prandium, ad cœnam vero prandij tenuitatem, Craton. consult. medic. consil. 106 ex *Q Curtio*.

<sup>1</sup> *Constantinus Kennethi filius* 71. Scotorum Rex, juventutem delicijs effusam, humi cubare, ac semel quotidie cibum sumere jussit: ebriosos capitali supplicio multavit. Buchan. rerum Scotiae. lib. 6. pag. 166.

<sup>2</sup> *David* 91. Scotoſi Rex, luxuriam latius proserpentem patris exemplo coercuit: artifices & inventores earum illecebrarum quæ gulam irritant regno ejecit. Idem lib. 7. pag. 213.

<sup>3</sup> Longum fiat si enumerare velim quod instrumenta gula inter illos vel ingenio cogitata sunt vel studio confecta. Et hæc nimium causæ fuerunt propter quas tot numero leges de cœnis & sumptibus ad populum ferebantur: & imperari cœpit; ut patentibus januis pransitaretur & cœnitaretur: sic oculis civium testibus factis luxurie modus fieret. Prima autem omnium de cœnis



for a while very carefully looked into, and many sumptuary lawes then made for this same end and purpose. And it is well observed, that before these lawes were made, that people was exceedingly given to excesse and riot: for the which cause, it was commanded that they should dine and suppe, their doores standing open, that thereby better notice might bee taken of their excesse, if any committed. And besides, *Gluttony* was then come to that heighth, that many youths, to please their palates, and satisfie their greedy guts, did not onely sell themselves for slaves; but even abandoned their bodies to be in most beastly maner abused by those who were addicted to this unaturall and unlawfull lust. The first of these lawes was called *Orchia*, from the Author *Orchius*: and in it was set downe the number of the guests which were to be invited to any great meeting, the which number they should not exceed. The next was that, called *Fannia lex*, made by the consent of *Augustus Caesar*, and the whole people of the City, and this limited the expences which might be spent at any feast, which to exceed, was not allowed. And afterwards followed that, call *Lex Didia*, extending the former Law, (which before was most injoin'd to be observed in the Citie) to all *Italy*. And againe, adding this likewise, that not onely such as invited their guests; but even the invited guests also themselves should be accounted transgressours, and breakers of this law. There followed yet another after, called *Lex Licinia*, appointing smaller prices, upon divers things they were before sold for: but this was not in that esteeme, as the former.

Stuck. antiquit. cor-  
viv. libr. 3. cap. 4. ex  
Thoma Aquin. in libr.  
quest. disput. quest. 14.  
idem ibid. ex Gregor.  
moral. 30.

Now in *Gluttony*, there is a trible fault committed: First, in the substance of the meat, when it is too curious and delicate: Secondly, in the quantity, when it exceedeth in the same; and thirdly, in the quality, if it be too daintily seasoned, and too curiously cooked. And then is it not properly called *τρεφή* nourishment, but *τρυφή* *cupedia*, junkets, or wanton fare. Another saith, we transgresse in *Gluttony* five manner of waies: First, sometimes we prevent our need: Secondly, in providing too dainty fare: Thirdly, when wee are too curious in the preparation of our food: Fourthly, we often exceed in the quantity: Fifthly, wee often erre in the too earnest and immoderate desire of dainty fare; all which are comprehended in this verse following:

*Præpropere, laute, nimis, ardentem, studiose.*

The remedies against this sinne, are set down both in holy Scripture, and prophane Authors. The wise *Salomon* gives us good counsell in his *Proverbs*: And to this same purpose, see some precepts in *Ecclesiasticks*: And a worthy Bishop sendeth these golden rules to a King: Eat so as thou maiest avoid crudity: drinke so as thou maiest shunne drunkenesse. Be neither too much addicted to dainties present; nor yet too much desire those thou wantest: Let thy diet be ordinary and homely; sit downe to wholesome meat, and not to delight and pleasure: Let hunger, and not exquisite sauces provoke thy appetite, &c. The heathens, from the dignity, excellency, and eminency of this noble creature above all others, doe dehert us from this

Proverb. 22.2.

«Bede circa cruciatum  
bibe citra ebrietatem:  
nec presentibus deliciis  
inheres, nec desideria  
absentes. Victim tibi  
ex facili sit, nec ad vo-  
luptatem, sed ad cibum  
accede. Palatium cum fa-  
mas excitet, non saporos.  
Desideria tua parvo re-  
dime qui hoc tantum cu-  
rare debent, ut desinant, atq; ad exemplar quasi compositus divinum, a corpore ad spiritum quantum potes te festina redimere. Idem

Stuck. ibid. ex S. Martin Duminensis Episcopi libello ad Mironem Gallie Regem.

*gluttony*



*Gluttony* \* All men (saith one) that would excell the rest of the creatures, should doe their best endeavour, not to passe over their life in silence, as the brute beasts, whom nature hath made to looke downe-wards, intending onely to supply the wants of their bellies. And the very structure of a man should put him in minde of his creation; and therefore not to live the life of a beast.

z Os homini sublime dedit, Cælumque tueri  
Iussit, & erectos ad sidera tollere vultus.

God did give man to looke aloft, and bad him cast his eye,  
To view the heaven, that golden globe, the Sunne and starry skie.

The same Poet in another place giveth us very good counsell:

Neve diu præsume dapes, sed desine citra,  
Et capias paulo quam cupis esse minus.

Make not long meales, but ever stay thy great longing desires,  
And see thou alwaies eat lesse food, than appetite requires.

And \* another late alleged Author, witnesseth that the antient Numidians used meat and drinke, onely as antidotes against hunger and thirst; and not for riot and excesse. And therefore it is <sup>a</sup> recorded of Diogenes, that hee was wont to scoffe and mocke those, that sacrificed to the Gods for their good healths, and then quite contrary to the rules of health, would stuffe up their guts; affirming withall, that in vaine doe we aske that of the Gods which was in our owne power. <sup>b</sup> And a famous antient Authour gives us warning, that such meats and drinkes are to be avoided, which, besides the satisfying of hunger and thirst, did yet provoke the appetite to more meat. It were an easie matter for mee to bring in many more both heathen Poets and other Authors inveighing against this vice, but that it would take me up too much time. But there is <sup>c</sup> a late Writer, who, among many things set downe against this vice hath this which followeth. A certaine King caused assemble many skilfull Philosophers (I thinke it should have beene Physitians) to consult about his health, and some advising one thing, some another; one among the rest, delivered his opinion thus, that hee could never better enjoy his health, than never to eat untill such time hee found his former food digested. And such as will have but that care of themselves that they have of their Hawkes, and many other creatures, to whom they will give no new food untill they have concocted the former; follow the advice of the Wise man, I live not to eat, but eat to the end I may live: and againe, the same Authour hath these words: The greedy desire of such gluttons, is like unto the desire of the Divell, or of hell it selfe: for as Hell swallows up many people, yet never is satisfied; yea, rather sorry it cannot swallow more; for the which cause these hellish ministers leave no wind unsailed: even right so fareth it with Gluttons who are never satisfied, to whom it is said, Agg. 1. You have eaten, and yet are not satisfied, to wit, according to their disorderly appetite, being displeased with themselves, that they are able to devoure no more. And for this cause, they invent all the waies they can, to please their palates, both in the colour, taste, smell, and in the various multiplicity of meat and drinke. And hence commeth it to passe, saith Saint Bernard, that they double their great dishes, upon the which, being totally intent, they can

\* Omnes homines qui  
se prudentes præstare ce-  
teris animantibus, sum-  
ma ope niti decet ne vi-  
tam silentio transigant  
veluti pecora, quæ na-  
tura prona & ventri o-  
bedientia fixit. Salust.  
de bello Jug.

z Ovid Metamorph.

\* Idem Salust. de bel-  
lo Jugurth.

a Merito Diogenes  
Cynicus eos irridere  
solitus est, qui pro bona  
valetudine diis rem di-  
vinam facerent, & de-  
inde cibo potuq; contra  
sanitatem se ingurgita-  
rent: asserens insanum  
esse ea a diis petere,  
quæ in nostra sunt potes-  
tate. Diog. Laert. in e-  
ius vita.

b Socrates suadere so-  
litus erat illos cibos po-  
tusve esse vitandos qui  
ultra sitim famemve se-  
dandam præcitant ap-  
petentia, Macrob. Sa-  
turnal. libr. 7.

c In secretis secretorum  
Aristotelis ad Alexan-  
dram legitur de qui-  
busdam Philosophis a  
quodam rege congrega-  
tis, ut de sanitatis con-  
versatione saniores &  
meliores proferrent  
sententiam. Pluribus  
vero sententiam intel-  
lectam proferentibus,  
unus suam protulit, di-  
cens, quod melius con-  
servare non potest quam  
si digestus comedatur.  
Tales enim qui seip-  
sos peioris non faciunt  
conditionis, quam fal-  
cones, vel accipitres  
suos facerent, qui cibum  
non darent, nisi digestis.  
Qui etiam seipsum non  
minus quam animalia  
sua diligunt, sententi-  
am sequuntur sapientis.



qui dicit, non vivo ut comedam, sed comedo ut vivam: Et paucis intercedentibus linois. Desiderium ergo talium (Epulonum) simile est desiderio Demorum, seu Inferni: quia sicut infernus multos devorando consumit, desiderium tamen semper manet insatiabile, dolentque quod plures devorare non possunt: Et ideo vias, & modos Inferni ministri excogitant, quibus plures devorare possunt: Ita Glutiosi licet multa devorent, desiderium tamen non saturatur, quibus, dicitur, Agg. 1. comedistis, & non estis saturati; scilicet quo ad desiderium quo dolent, quia plura devorare non possunt; & ideo vias & modos diversos exquirunt in cibariis & potationibus colores, & sapes, & ferculorum diversitatem, ut sapor, odoratus, color, & diversitas visæ appetitui provocet ut ad plura devorandum provocentur. Inde est secundum Bernardum apologia, quod grandia carniū fercula duplicantur, quibus totaliter intenti modum nesciunt in edendo, nepe cum prioribus fuerint satiati si secundos attigerint, videbitur nec dum attigisse cibos; si quæ nec prima impediunt novissimam, nec satietas minuat appetitum: palatum quippe dum novellis se ducit condimentis, paulatim dissiuere cognita ad cibos extraneos, velut adhuc jejunium re-

vocatur in desideria, venter quidem oneratur, sed varietas tollit fastidium. Sic insuper ut dum gula variis provocatur coloribus, suavisque delectatur odoribus, transiit nimium meta necessitatis. Et paulo postea. Qui vero omnibus prædictis non retrahuntur exultationibus, & persuasionibus, saltem mortis cogitatione, quales videlicet erunt post mortem, retrahuntur timore: mortem namque gloriæ & omnes peccatores timere solent, quam gula, nisi evitetur, velociter introducit. Ex Iohannis Bromiardi summa prædicantium, cap. 5. Num. 1. Par. 1. pag. 358. de gula. Plura de hac re ibidem, & in Agrippa de vanit. scient. cap. de arte coquinaria. Macrob. Saturnal. lib. 7. Gregor. 30. Moral. Thom. Aquin. in lib. disput. quæst. disput. 4. Stuck, antiqu. conviv. lib. 3. cap. 4. & alios.

keepe no measure in eating, &c. Is not this then a great blurre and disgrace to our Christian profession, that we should be farre inferiour to so many heathen and meere morall men? But especially, is this a time for riot and excesse; for chambering and wantonnesse, when many of our neighbours and brethren by Christian profession, lie groaning in grievous affliction? The want of this sympathising with the afflictions of the Church, is that which God reproacheth his own people, Amos 6. 4. *They drinke Wine in bowles, and stretch themselves upon beds of yvorie; but no man remembred the afflictions of Ioseph.* And as at all times, so more especially in the times of penury and scarcity, wee ought to be sparing in our diet; and those whom God hath inabled, ought to be the more helpfull to the poore; whose pinched bellies often would be glad of the scraps and crums, which fall from many a rich *Gluttons* table. Againe, I could wish, that many did not so profusely spend upon unreasonable creatures, and that onely for sport and recreation, that which would fill the bellies of many a poore Christian; who scarce can have a bit of browne bread to satisfie their hungry appetites, while their beasts have abundance of the best. If any shall here againe reply, may not I doe with mine owne what I list? Let mee then be so bold againe, as to demand what is their owne? And if they will not, I will answer for them, that is, just nothing: they are but onely Stewards, put in trust with their Masters goods, the great God of heaven and earth, and there will come shortly (and how soone they know not) a messenger to discharge them of their Stewardship: *thou maiest be no longer Steward,* and then if thou hast been a good and faithfull Steward, and canst make thy Master a true account, thou maiest expect with comfort that *Euge bone serve, Well done faithfull servant, enter into thy Masters ioy:* but if otherwise, let them looke to it. I will conclude with the words of the late alleged Author: *Now, who so will not by all the former inconveniences and dangers be reclaimed, neither by afflictions and troubles, nor yet by faire perswasions; yet let this one thought and consideration, what they shall be after death, affright them:* for all *Gluttons*, and generally all sinners and wicked people are usually affraid of death, the which *Gluttony*, if not avoided, will inevitably hasten and further. I have somewhat the longer insisted upon this point, in regard this sinne is so frequent in this Kingdome, which hath been thereby with our neighbours, the *French*, reproached, *Les Anglois sont grand mangeurs, English are great eaters.* But wee have eaten more than enough, it is time wee now proceed to drinke.



## CHAP. XXIII.

*Of Drinke, and what things in the use thereof to be considered: of morning draughts, drinking betwixt meales, beginning or ending the meale with drinke, and drinking to bed-ward.*



After meat it is seasonable, now, to come to drinke, the one being as necessary, if not more than the other. This liquid substance helpeth the distribution of the food thorow the whole body; withall, quencheth thirst: and as without food, so likewise without drinke, the life of man cannot be prolonged. And although we read of some, who without any drinke at all, have spunne out the whole threed of their life; as namely one <sup>a</sup> *Lasyrtas Lasionius*, *Andrew*

of *Argos* *Mago* of *Carthage*, and *Iulius Viator*, a Roman Knight; yet is it most certaine, that without drinke, or some moisture to conveigh the meat thorow the body, man cannot subsist: and such persons were not of a sound constitution of body; and that because they did not sweat at all, their bones being all solid without any marrow. And our stomack is not vnfitly compared to a pot with meat boyling in it, which without moisture, must needs be burnt up. Besides, drinke seemeth to be of a greater profit and utility to the body than meat it selfe, and the want thereof hardlier to be indured, it allaying both hunger and thirst, in man especially: and therefore the old <sup>b</sup> aphorisme holdeth here true: *It is easier to be refreshed with drinke than with solid food. Drink is a thin liquid substance, quenching thirst, furthering the concoction and distribution of the food thorow the whole body, and often also apt to nourish the same.* Drinke is two-fold, either that common liquor, whereof all living creatures are partakers as well as man: or else it is desumed from beasts and plants; from the which a wholesome liquor or juice is expressed, fit for quenching thirst, and nourishing the body also. Now, some rules concerning drinke are carefully to be observed; and first wee are not to indure too much thirst, but moderately to drinke in time of need, especially at our meales. In the next place it is good to drinke little and often at our meales; to the end there may be an exact mixture of our meat and drinke in the stomacke: neither are wee to follow the custome of the people of the East, to drinke most after meales, as is also the custome of our beasts. Thirdly, wee are not to beginne our meales with drinke, but rather with solid food. Fourthly, wee are not to drinke betwixt meales, for feare of disturbing and interrupting the concoction of the stomacke; except a very hot and dry stomacke, sometimes for feare of burning up the meat, plead privilege for a cup. Fifthly, after bathing, running, or any other violent exercise, it is not good

Utility and benefit of drinke.

<sup>a</sup> Schenck. observat. medicin. lib. 3. pag 364.

Πάντα τὰς ἀνθρώπων  
εἶνε.  
Aphor 11. lib. 2.

Definition of drinke.

Certaine rules in the use of drinke to be observed.

1

2

3

4

5



c 6. Epidem.

Historic.

a Observat. medicin.  
lib 3. loco prius citat.

Historic.

Quantity of drinke.

• Ter bibe vel totiens  
ternos sic mystica lex est.  
Ausonius.Three ordinary mea-  
sures of drink among  
the Romans.

[ Dere rustica

Whether it be good  
to drinke in a morning  
fasting?

good suddenly to drinke either water or strong drinke; but especially water, or small drinke. <sup>c</sup> Hippocrates maketh mention of a wrestler, who after violent motion and agitation of his whole body, and all covered with sweat, drinking a great draught of cold water, died suddenly: and this was also the fatall end of the famous Physitian *Valerius Cordus*. Many more such histories are related by the <sup>d</sup> learned *Schemskius*. And in France, my body being then in the like case, and had almost bin made an addition to the former examples. For after a draught of cold water in the heat of Sommer, I was immediatly after surprized first with a single, and after with a double tertian fever: and to adde yet unto my former miserie, I was shortly after, about the beginning of the canicular daies surprized with the bloody fluxe, (at that time epidemicall, and for the most part mortall in most places of France, especially Southward) the which, together with the former infirmities, did adhere unto me almost a quarter of a yeere; and recovered not my full strength againe for the space of a whole halfe yeere and upwards. Now as meat, so is drinke not to be excessivly and inordinatly used, but stinted and limited to a certaine determinate quantity. And howsoever, I confesse, it is impossible to regulate, and determine how much every particular and individuall person ought to drinke; and that by reason of the difference of countries and climats, of divers and various constitutions, and severall obseruable circumstances; yet may we still aime at a certaine decorum, or golden mediocrity alwaies, as in other things, so in this diligently to be observed. The antients, as it seemeth, observed even a set number of draughts at their set meales, which <sup>e</sup> were 3, as witnesseth the Poet: and the same number was determined by the Synod of Nants. *Democritus*, as witnesseth *Pliny*, wrote a booke, wherein hee averreth, that no man ought to drinke foure draughts at one meale: and it was a saying of the antients, the first draught is good against droughth, the second is for mirth, the third for pleasure and delight, and the fourth made one madde. But because the number of draughts is nothing, the quantity of the draught, being that wee are to build upon; therefore that was also regulated among the antients.

There were among the antient Romans three usuall measures for drinke, called by these names, *triens*, *sextans*, *deunx*: The middlemost was the least, being under foure ounces, and with the which, sober people contented themselves: that called *triens* was about a quarter of our wine pint, not above foure ounces: the last was above our wine pint. Sober people contented themselves with the smallest measure; and such as assumed some more liberty, proceeded to the other: but intemperate persons would adventure on the last and biggest measure. <sup>f</sup> *Cato* allowed to labouring men, and such as wrought hard, about three English pints of wine aday; which, perhaps, was then ordinary for such kindes of people.

But mee thinks I heare some, by reason of that which hath beene already said, aske mee a question, whether a draught of drinke in a morning fasting, be not, in the rules of wholesome diet, to be allowed of? Their colour to cleare this their custome, is this: a draught in a morning (say they) washeth downe all ill humors, that lie in the stomach, or places adjoining, and withall, is good against the stone. I answer,

thy



thy draught is either strong drinke, or small: if strong, then have I the authority of our famous antient Physitians on my side, that this is very hurtfull to the health. Indeede, during the Empire of *Tiberius Caesar* (saith *Pliny*) the Physitians some fortie yeeres agoe, appointed that people should drinke fasting; and that onely by meanes of some cunning Physitians, willing by some plausible novelty to skrew themselves into the favour of the people. And it seemeth there is some recent authoritie, at least to beginne our meales with drinke. But *Galen* is flat against this preposterous custome of drinking thus fasting; averring, that to drink strong drinke fasting, is very hurtfull for the nerves and nervous parts, and withall, hasteneth and procureth to the body many dangerous diseases, as *Epilepsie*, *Apoplexie*, and many others. It is therefore farre better for thy health, to eat a little before thou drinke. But some will say, I will take but a draught of small drinke, which is good against the stone. To this I answer, that howsoever this be a seeming reason, yet to mee it is none at all: for, by this meanes thou causeth the more speedie descent of those glutinous and feculent humours toward the kidnies and bladder; and by consequent, rather furtherest than hinderest either the generation or increase of the stone: as the like is also, by the unseasonable, and too frequent use of diureticall medicines often procured. But if thou wilt drinke, then the best will be to eat a little before thou drinkest, and this, like a Sponge, will drinke up this liquor, and afterwards these superfluous excrements will at great leifure be thorow the guts expelled out of the body. Some hot and dry bodies, may, perhaps, plead for some privilege, who, of all others, are most to be excused, especially, if they be not rheumaticke; and in such a case, let not the drinke be too strong. And as for antient people, and cold constitutions, who, perhaps, will take it ill to be abridged of their morning draught; of wines, muscadine, sweet canary, and the like, with a tost foked in them and eaten, are the best, and a cup of good wholesome ale, with a tost, some nutmegge and sugar may be allowed. But the ordinary use of morning draughts, being indifferently of every one used, is not so good for the health of the body, whatsoever our tost pots prate to the contrarie. And now I proceed to the next.

In the next place it may be demanded, whether it be good to begin our meales, as likewise to end the same with a draught? As for the first, it hath beene by man holden as an oracle to beginne the meale with drinke; which was also held by the *Salernitan Schoole*, and with us it is holden for an ordinary and inveterate custome to beginne our meale with a cup of sacke. Now, as in many other things, so in this particular also, can we set downe no certaine precise rule, which may fit every particular individuall constitution. But this, according to my opinion, and of our Physitians of the best note, is the best for health, in ordinary constitutions, and the most part of people, to beginne their meales with solid food. And from this rule none is to be exempted, unlesse some hot dry constitution; and in such bodies, the pot may be washed, (as some use to say) or rather moistned before the meat be put into it; providing alwaies there be no pottage,

<sup>c</sup> Lib. 14. cap. 20.

<sup>b</sup> Comment ad Aph. 23. lib. 6.

Strong drinke is not to be drunke fasting.

Nor small drinke.

Best to eat, before one drinke in a morning.

Whether it be good to beginne our meale with a draught?

<sup>1</sup> *Ut vites penam, a patibus incipe cenam.* Schol. Salern.

Answer.

Best to beginne the meale with solid food.



Caution in the use of  
drinke and liquid or  
moist meats.

Drinking of sacke at  
the entry of the Ta-  
ble is not ordinarily  
of every one to be u-  
sed.

Whether it be better  
to finish our meale  
with meat or with  
drinke

\* Scalig. de emendat.  
tempor. lib. 6: citante  
Stuckio.

<sup>k</sup> Luk. 22. 27.  
<sup>l</sup> In adagijs.

<sup>m</sup> Erant enim tres  
crateres; primus Iovis  
Olympij, seu Olym-  
porum ac celestium;  
secundus Heroum,  
tertius Iovis Servato-  
ris perfecti, a ternario  
numero, in quo sit  
principium, medium &  
finis. Alij sanitatis sive  
valetudinis poculum  
nominant. Dicitur est  
item poculum boni De-  
monis, quod ab initio  
conae, & in extremo  
convivio antequam sur-  
gerent asportarentur ve  
mensa a convivis u-  
surparetur. Moris e-  
nim erat, ut omnes in  
convivijs mensa post  
allimam illam Demo-  
nis potationem remove-  
rentur, vel ex improbo  
sacrilego Dionysij ty-  
ranni facinore videre est. Is enim cum Syracusis in Aesculapij fano aurea ante simulachrum mensa reposita esset patera mero reple-  
ta; propino, inquit, tibi, Aesculapi boni Daemonis calicem, & cum dicto auream statim mensam auferre iussit. Stuck. antiquit.  
conviv. lib. 3. cap. 22. ex Polluce & Athenzo.

or other liquid meats; in which case they may well supply the place of drinke. And besides, as concerning the use of such moist and liquid food, the more an ordinary stomacke useth thereof, the lesse drinke is needfull; and not, as too many use needlessly and foolishly to drinke immediatly after hot pottage. And as concerning rheumaticke persons, I wish them to be sparing both in the use of pottage and drinke; especially when rheume is most busie. And as for a cup of sacke, it cannot be indifferently good for every one at the beginning of meales; but onely for feeble, phlegmaticke, cold and old constitutions, and that immediatly before meales: for otherwise it may even hurt such constitutions, especially, if subject to any diseases of the head and nerves: as *Epilepsie*, *Apoplexie*, *Palsie*, &c. Now to the next, whether it be good to finish our meale with meate or drinke? To finish the feast with a draught of good drinke hath beene alwaies a very ancient custome, as by many antient Authors appeareth, which I could easily here make good, if I feared not to trespassse upon the Readers patience.

\* The *Iewes*, it seemeth, were accustomed both to beginne and end their feast with such a draught; and of the beginning therewith, the practice of our Saviour Christ in <sup>k</sup> *Luke* maketh it cleare. The *English* have long continued this custome, as witnesseth the learned <sup>l</sup> *Erasmus*; and is sould among the *Germanes*, and many other *European* people, even at this very day, being commonly used after the washing of the hands, which in *Scotland* they call the grace drinke: and from the washing of the hands, this drink tooke the name, and was called *πρωτον ποτον*, *μεσων ποτον*, or *εσων ποτον*. The *Germanes* call it *Saint Iohannis segen*, or *Saint Iohns blessing*. <sup>m</sup> Now by antient Authors it may appeare, that there were cups called after three severall names used about that time: one was drunke in honour of *Iupiter*, called *Olympius*, or in honor of all the gods: the second was in honor of deified men, whom they called *Heroes*; such as be our Popish canonized Saints: the third was in honor of *Iupiter Saviour*, called *perfect*, from the number of three, wherein is the beginning, the middle and the end. By some also this was called the cup of health or good lucke, which they dranke on e to another: and by some also it was called the cup of their good spirit or God, which was used both at the beginning, and ending of their supper before they rose from table. And after this last cup was once drunk, then all the guests rose, and all was taken away; as may by that sacrilegious pranke plaied by *Denis* the tyrant appeare: who comming into the temple of *Aesculapius* within the city of *Syracuse*, where was the statua, or image of *Aesculapius*, with a table of pure gold standing by it, tooke a cup full of wine, adding these words, *I drinke to thee Aesculapius, the cup of the good God or spirit, and with this word caused presently carry away this golden table*. Among the *Indians* it was called the cup of *Tantalus*. But now to the solution of the question, whether is it better to close our stomacke with meat or drinke? I answer, that for the generall, and for the most part, it is holden, that it is best to close it up with meat; yet with a li-

mitati-



mitation; that such as are hot and dry, and are troubled with thirst may drinke a little at the latter end of their meale. And of such is *Celsus* to be understood, when hee willeth us to close up the stomacke with a cup of cold water (a custome I am sure would not be very welcome to the Swill-bowles of our times) and that of *Hippocrates*, who in feare of fumes and hot vapors arising up, and fuming into the head, adviseth us to use this water or else very thinne waterish white wine. But there are many pleasant astringent meanes which in such cases may better bee used; as namely, marmalad of quinces, of goose-berries, preserved quinces, conserve of barberries, of rasps, and many other such things astringent and acid in taste. Howsoever, it is the best course ordinarily to close the stomacke rather with meate than drinke, according to this verse:

*Sit tibi postremus semper in ore cibus.*

*Let a morsell of meat be ever last in thy mouth.*

Now the answer to the other question, whether it bee good to drinke to bed-ward, or going to bed, is concluded to the negative, that we are not at all to drinke at that season, for feare of hindering concoction. But if the body be hot and dry, the stomacke especially, and the partie thereunto accustomed, and sometimes in extraordinary great thirst, heere something is to bee yeelded to necessity: in which case it is good to be sparing, and when concoction is almost finished, as foure or five houres after meales, a more liberall draught may then bee allowed. And this may likewise serve for an answer to that question, whether one may drinke betwixt meales? So that I shall not need to make any repetition, concerning this point. As for very aged people, of cold windy stomackes, I shall not find fault with them, if they take a little draught of sacke, or such liquor at the end of their meale.

Who are allowe to drinke last at their meales.

Whether wee are to drinke going to bed.  
*Answer.*

Not good to drinke betwixt meales.



## C H A P. XXV.

*Of Water as it is used for drinke, and severall waies of cooling the same, and correcting bad Waters.*

Water the most common, and most ancient drinke of all others.



Having discoursed of Drinke in generall, as wee have done in meats, so must wee here come to the particular sorts of drinke; amongst which, Water offereth it selfe in the first place, as the first and most ancient; so the most common to all living creatures, most obvious and easie to come by. And although after the flood, wine came in request for mans use; yet by many passages, both of holy and prophane Writers (whom for brevities

I here passe by) it may appeare that water was the most common and ordinary drinke, and wine used more at festivall times, and solemne meetings, than for their daily and ordinary use; and it is even at this day so used in many places. As for the division of waters, their variety and diversitie, I have already said sufficient, as also concerning the qualities: whereas, I shewed, that water was not of so cooling a qualitie, as hath beene by many, both Philosophers and Physitians hitherto deemed. A late<sup>a</sup> Writer confirmeth this same opinion by the authority of divers other writers, by valid and probable reasons thereto perswaded. The chiefe and principall reasons are desumed from the inbred principles of this element; as light, heat, agitation and mobiltie; which constitute and make the essence or being thereof: as also from the actions; as the manifold generative power, perspicuity, raritie; the taste also, bitter, salt and sweet, &c. Of the other quality of moisture there is no controversie. Now, concerning the drinking of water, wee are herein to consider three things, the good quantity, the quality, and the order. The qualities of the best water have already largely beene described, and that among all waters, raine water was the best; and next unto it, the best spring water, or good river-water. In quantity, it must not exceed: for so it would hinder the concoction of the stomacke. And as for the order, it must be drunke, as is already in the generall directions of drinke set downe; little, and often at a meale. Vsed before meales, it moistneth much dry bodies, and cooleth more than sacke, or any wine whatsoever, be it ne-

<sup>a</sup> *Aquam quidem sua natura frigidam dixerunt Ocellus, Hippocrates, Empedocles, Aristoteles, & posteriorum medicorum pars: imo Strato Philosophus, omnium frigidum primum esse voluit. At Bernardus Telesius, Franciscus Patritius, Franciscus Mutus, & veterum recentiorumque non pauci, ab inditis a natura principiis, lumine, calore, fluore, mobilitate, eius essentiam, constituentibus, a viribus, ite actionibus, generandi multiplici potestate, a perspicuitate, raritate, sapore, item tam dulci, tam amaro & salso, &c. audenter, & confidenter, omnes aquas, ipsum*

*scilicet mare, seu Oceanum, quod & loci magnitudine, & aquarum copia, & molis immensitate primum obtinet; omnes item lacus, stagna, flumina, fontes, puteos, tum & ipsas subterraneas aquas, Platonis Tartarum, aliasque ingentes speluncas & cavernas adimplentes, ut & fluxus subterraneos a metallorum fossoribus, aliisque curiosis hominibus tum auditos, tum visos, &c. sua natura calidos, eosque tum salios, secundum magis & minus, tum & dulces esse astruxerunt. Omnis enim aqua, tam subterranea quam superterranea (de aqua enim supercaelestibus hic nobis non est sermo) vel amara & salsa est; uti maria; vel dulcis, uti flumina, fontes, lacus, &c. Nisi per accidens alieno sapore, aliarum rerum accessione tingantur. At cum omnes aquae, fontes & flumina, ab uno Oceano, seu aquarum universitate, & abyssu orientur: neque enim ullos habet fontes, sed ipsum fons est & scaturigo reliquarum omnium aquarum teste Moysse; Iussit enim conditor omnes aquas quae sub Caelo erant in unum locum congregari, quam postea congregationem mare; & abyssum vocavit. Maria autem aquae sunt amarae, ita ut omnes aquae a primordio fuerint amarae, ac salae, quas post modum qualitates, aquae terrarum anfractus subeundo, & fontes constituendo, amiserunt, &c. Claud. Deod. Panib. Hygiast. lib. I. cap. 18.*



ver so small; and therefore fitter for hot and drie bodies, than wine or strong drinke. Vsed after meales, it inhibiteth and hindereth the hot vaporous fumes of strong drinke to ascend into the braine; and so is said to resist drunkenesse: but I advise weake stomackes to looke unto themselves, for feare of too much debilitation, proceeding from too much humectation. And howbeit in hot countries, their water, by reason of correction by the splendor of the Sunne-beames is accounted wholesomer than ours; yet might ours be farre more used than it is, especially by hot and dry bodies, especially such stomacks, and yonger people especially: but this is the mischief, that such commonly powre downe most strong drinke, by this meanes adding fewell to the fire, untill *Fevers, inflammations*, and such furious diseases, in the very Aprill of their age bring the m to an untimely death. And the poorer sort, I am sure, might make more use of the same than ordinarily they doe; which would better become them than go a begging strong drinke; or which is yet worse, steale, to procure mony to buy it. And notwithstanding this our nicity, I know som honourable and worshipfull Ladies who drinke little other drinke; and yet injoy more perfect health than most of them that drinke of the strongest. Two things do most deterre people from the use of this noble antient drinke, the coldnesse and the crudity. As for the coldnesse, howsoever it doth often actually to the palat appeare such; yet have I shewed that there is no such intense cooling quality here to be feared. The other is the crudity; which is indeed nothing else but the abundance of moisture, wherewith it is indowed, and most offensive to weake and moist stomackes: and all is notwithstanding ordinarily imputed to the coldnesse of water. Some to correct what they deeme amisse in water, use to adde some sugar to it, and so thinke all is well amended, and is most practised by the female sex. But this is no good correction: for of this they cannot be ignorant, and experience teacheth no lesse, that sweet things doe rather hurt than helpe a weake and tender stomacke. And besides, Sugar being but temperately hot could adde but a little heat to such a drinke, if it were as cold as is supposed. Againe, sugar having no drying quality ascribed unto it; but rather a meane moisture, it will rather adde to, than detract from this moist quality. But in my opinion, the best correction is by boiling it first, and then if thou wilt, adde thereunto a little hony or sugar, and a little wine vineger (which well correcteth the moisture, and joined with the other sugar or hony, giveth it a pleasant rellish) thou maiest make thee a pleasant and wholesome drinke.

Now as concerning the boiling of waters, there is a controversie about the quantity, or how much should be boiled away; some willing to boile water to the wasting away of the third part, others of the halfe, which others againe thinke too much; and indeed a meane is the best, Againe, some would have water corrected by distillation; which I must needs confesse to be best, if not too costly: besides, that it is not so easy every where, and at all times to be effected. Some straine it thorow a cleane linnen cloth; and some againe boile it with sand. Some with corall beaten to powder correct the bitternesse of

Correcting of bad waters first by boiling  
2. By distillation.

3. By straining.

4. By boiling with sand.

5. By Corall beaten to powder.



6 By wheaten floure  
or meale.

2 Kings 2. 21.

7 By carrying some  
of the earth of the  
place.

Invention to coole  
water.

c Lib. de cibis boni &  
mali succi.

Sixe waies of cooling  
water.

1 By the Aire.

d 6 Epidem. comment.  
4.

e Arist 1 meteor. cap.  
12.

2 Way, letting it  
downe into a deepe  
well.

3 Way, by salt peter.

4 Way, by ice or snow

waters; and some attribute a correcting qualitie to Penniroall. *Pliny* reports, that bitter waters are made sweet and potable by casting into them a little meale or flowre of wheat; so that they may bee drunke within two houres after. I doubt this triall would hardly answere our expectation. And I am sure the practice of the <sup>b</sup> Prophet *Elisba* in healing the water with salt, was miraculous. It is familiar with mariners after the use of evill waters to eat garlick. The *Arabian* Physicians advise him, who is to remove his habitation to a place where waters are not good, to carry with him some of the earth where hee lived before, and mingle with his water, and being well strained, drink of it.

Now because oftentimes water is either somewhat warme, and therefore quencheth not the thirst so well; or else is not so cold as to please some nice and curious palats: therefore partly for pleasure and wantonnesse, and partly for necessity; especially when all manner of riot and excesse began to reigne, amongst many other things, were devised severall waies to coole both their water and their wine. And it cannot be denied that cold water doth better further the concoction of the stomacke than warme. And <sup>c</sup> *Galen*, in Sommer alloweth of very cold drinke; yea, even cooled with snow, and to such especially as labour hard, and use much exercise: but others that live idly, leading a sedentary life, and free from imployment, either of body or mind, he adviseth to drinke water, as nature hath produced it, without any alteration. *Avicen* wisheth alwaies to eat before they drinke water, and to drinke sparingly and often at our repast, and out of a vessell with a narrow mouth; that so the draught may be the more moderate. There were six severall waies the antients used to coole their water, 1 by means of the aire; which was familiar to the *Egyptians*, as witnesseth <sup>d</sup> *Galen*. In the Sommer (saith he) the *Egyptians* of *Alexandria*, having first well warmed their water, and put it up in close earthen vessells, exposed it to the night aire, and before Sun rising, set them in some shadie places of the ground, environed round about with cooling herbes. Sailers have bene seene sometimes to expose their water to the night aire, and afterwards cover their bottles with many clothes: and thus it is very certaine it reteineth still the cold quality. The reason why they thus boiled their water, was because that water once boiled receiveth sooner and easilier the impression of the cold aire, as witnesseth the <sup>e</sup> Prince of Philosophers. And therefore in *Pontus*, where they fish alwaies in frost, they besprinkle their angling-rods with warme water (which afterwards congealeth and freezeth so much the harder) which serveth them in stead of glue. The second way of cooling water, is, by letting it downe in an earthen bottle into a deepe well: howbeit others are of opinion it receives some evill impression from this close water; and therefore thinke it better to draw up the water, and so set it in it. The third way, is by injection of some salt peter, which afterwards for a while is stirred about with a sticke: howbeit this is not so well approved of, with whatsoever present satisfaction it may seeme to sooth us up. The fourth way, is by meanes of ice or snow. It was the invention of the Emperour *Nero* to boile water, and then let it downe into a pit of snow.

f *Athenaus*



*Athenaus* saith, it was an old invention, howbeit others affirme it first found out by *Nero*. <sup>8</sup> The *Turkes* at this day familiarly use this kinde of cooling their drinke. The fift way, is by meanes of deepe cellars, wherein in antient times, some were wont to set bottles full of hot water, and take them out againe colder than any snow. In *Paris* there are some such deepe cellars, wherein the smallest wines will seeme to the taste, twice as strong as they are in very truth. Besides all the premisses, water falling from a high place, acquireth unto it selfe a greater coldnesse than that which runneth softly in a river; and the agitation and much stirring of the water furthereth not a little this cooling qualitie. And this for the present concerning the use of water shall suffice; what resteth shall be discuffed in the diet of the diseased, which doth something also concerne them.

<sup>8</sup> Eib. 2.  
<sup>8</sup> Bellon. observat. medicin. lib 3. cap 22.  
<sup>5</sup> Way, by deepe cellars,

6. Way by motion & agitation.

## CHAP. XXVI.

*Of wine: the various and severall sorts, with the right use, and for whom it is most fitting:*



I may be my former discourse of water was to some unwelcome, who would more willingly, perhaps, heare of some more noble liquor; and therefore now from the water-pale to the wine-pot. Now although this same subject of wines alone might well fill up a larger discourse than this in hand; yet will I content my selfe with such things as shall be of greatest use for the health of mankind.

And because all wines are not alike, differing

in divers respects, it will therefore be for us very usefull to set downe the severall differences. Wines therefore differ not a little one from another, and that in these respects following. The first difference then is desumed from the age; for some wine is called *Mustum*, or new wine; and others of longer continuance, one, two or three yeers, &c. New wine, before it be well purged from the lees, howsoever it may seeme to please the palat, by reason of a sweet pleasant and delectable taste; yet is it most dangerous for the health of the body. <sup>a</sup> for by reason of the thicknesse, grossenesse; and (as some call it) a tartareous substance, it is very windy, and apt to ingender all manner of obstructions, wind cholicke, and the stone it selfe, &c. But among all such wines, the white and *Rhenish* doe least harme; and that in regard they make the body soluble, and so all corruption is evacuated, and so in regard of their short abode within the body, they are least of all others offensive unto it. New wine pressed out of tart and sowre grapes is of all others the worst. The <sup>b</sup> Poet *Ovid* could well tell whether new or old wine were better, when he wishes to drinke wine of

Divers differences of Wines  
 1 From the age.

Mustum or new wine;

<sup>a</sup> Gal. lib de cibis bonis & malis succi.

<sup>b</sup> Qui properant nova musta bibant, mihi fandum a vitum, Consulibus priscis condita testamur. Ovid 3. de amore.

the



Very old wine.

2 Difference from the substance.

3 Difference from the colour.

4 Difference from the taste.

5 Difference from the smell.

the continuance of certaine *Consuls*; that is, so many yeeres old. And as the new wines are not to be allowed for ordinary use; no more are the very old wines better to be liked of: for then they become farre hotter, sharper, and sometimes bitter also. As for the certaine determinate time or age, when wine might safest be drunke, no man can certainly determine, for some lasted twenty, some more, some fewer yeeres. *Cicerō* at a supper with *Damascippus* was served with wine of 40. yeeres old. But the *Emperor Caligula* was presented with wine of 160. yeere old. Now the nature of such wines was this, that they were not to be drunke, unlesse mastered with much water. Our wines now a daies differ much from those in frequent use among the Ancients, the *Romans* especially: for few of our ordinary wines will continue good for yeeres, as theirs did; yea a yeere, and sometimes lesse, will put them to the period of their longest endurance. Although I deny not but some of our sakes, and some such strong wines will continue good farre beyond this prefixed period. The second difference is taken from the substance; some being thinne, perspicuous and very small, needing no admixture of water, called for this cause *ἰσχυρότατα*; such as grow plentifully about *Paris*, *Rochell*, and divers other places; as along the river of *Rhene*, in *Thuringia*, *Misnia*, &c. And yet *Cardan* thought no such wine grew in those regions. Others againe were of a thicker, and grosser substance, and may therefore be called *πολυρότατα*, or bearing much water, as being of farre greater force and strength than the former. The third difference may be taken from the colour; some being white in colour, some pale yellow, some sadder in colour, or of a high golden yellow colour, some againe of a blackish intense red, and others of a pale red colour. The yellow wines are the hottest, the red lesse, and the white least of all. And it is to bee observed, that mingling grapes of divers colours, the wine becommeth of a mixt colour: as the white and red grape mingled together maketh a claret; and the more red grapes be in the mixture, the higher coloured is this claret; and the more white grapes, the paler coloured it is; approaching both to the colour and quality of white wine; as is to bee seene in that wine called from the colour of peach flowre, *couleur du pesche*. The fourth difference is taken from the taste, sweet, sower, sharpe or bitter. The sweet are most nourishing, such as are commonly the high coloured red wine, and some sweet sakes brought unto vs from *Greece*, and other parts: such as are our malmesey, muscadine, browne-bastard, Canary, and some others of that colour; and our high coloured red wines, called *vin de Graves*. Some againe are of tarter taste, as most of our white and claret. *Galen* was of opinion, there were no sweet white wines; howbeit divers Provinces of *France* can now witnesse the contrary. And I doubt not but the Wine-brewers of the City of *London* have so well profited in their profession, that they are able to furnish any with as sweet wine of any colour as any other place whatsoever. The fifth difference is desumed from the smell, which in wine is also not a little to be regarded, and the wines of best smell are also ordinarily the hottest. Among our ordinary wines, that which smelleth like the raspe, as the *French* say, *sent la fram boise*, is esteemed the daintiest. But here

my



my meaning is not of any artificiall smell procured by the wit and invention of the vintner, no more than that which already hath bin spoken concerning the substance, colour and taste. Another difference may yet be desumed from the soile, and the naturall temper of the aire where such wines grow. And thus in one and the same country are so many severall sorts of wine to be seene, differing in goodnesse one from another; and yet far more those of one countrey from those of another. And thus we may apparently perceive what a great difference there is in the wines of that one kingdome of *France*. The wine of *Orleance*, although farre to the North, yet doth it exceed in goodnesse many others more to the South. And we see severall countries produce divers and severall sorts of wine, and some againe produce none at all: and that partly by the unfitnessse and coldnesse of the soile and climate; and partly in some places, by meanes of the neglect and ill husbandry, or ignorance of the inhabitants. And there is yet another difference desumed from the faculties: for the thicke red coloured wine tending to blacke, especially the sweetest, are of all others aptest to nourish and fatten the body. But whosoever useth them much, let him take heed of obstructions, the stone, the dropisie, &c. Such wines grow plentifully in *Gascony*; and from thence conveyed to their chiefe citie *Bordeaux*, and so to divers places of the Christian world. All sweet wines loosen the belly more than any other kind. The other sweet wines, such as we named heretofore, are hotter than the former, and yeeld somewhat to them in this alimentary facultie; and are rather of the antient, and married people, yet sparingly to be used; than of the yonger sort. In *France* alone many severall sorts of wine, differing not a little in strength one from another. The wines of *Orleance* are of prime note for goodnesse; as also the wines of *Amon* and adjacent places are in no small esteeme: and those wines in so great request at the *French* court; called *vin de Couffy* and *D' Hay*, are very wholesome and dainty wines. But the wine about *Paris*, *Rochell*, and many places of *Xaintonge* are but poore small wines in comparison of the former. Again, in *Gascoigne*; but especially in *Provence*, *Languedoc*, and the south parts of that Kingdome are many strong and generous wines, equalling, if not exceeding divers wines of *Italy* it selfe. But it is now more than time, wee come to the temperature of wine; the knowledge whereof doth not a little make for our purpose.

Concerning the temperature of wine, there hath been some controversy among the learned, which we will leave to the schooles, & briefly declare that which we conceive to bee most profitable for our purpose. Wine then of all sorts, whatsoever, is undoubtedly hot, howbeit some more and some lesse; and new wine is at first colder, and in time acquireth a greater heat; insomuch that must or new wine is by *Galen* accounted cold; which must be understood comparatively, having respect to that it is afterwards. Now this heat acquired by the ebullition is of a great latitude and extent, according to the severall natures and ages of wines. Thinne small wines, especially white, participate of least heat: old strong wines are very hot: that which is betwixt both these extremes, is also of a meane heat betwixt both.

R

But

6 Difference from the  
soile & naturall temper  
of the aire.

7 Difference from the  
faculties: thicke  
red wines.

Strong sweet wines  
of a yellow colour.

French wines of di-  
vers sorts.

Small wines.

Of the temperance  
of wine.

Wine is hot.

New wine least hot.

Thinne small wines  
not very hot, especi-  
ally the white.



Wine is dry in the second quantity.

Our wines differ much from the wines of the antients,

*a* *Ceterorum vinorum tanta cura fuit medicaminis, ut cinere apud quosdam, seu gypso a libi quibus diximus modis instaurantur, &c. Qui & marinam aquam ejusdem rei gratia ex alto peti iubent, &c. Pix in Italia ad vasa vino condienda maxime probatur Brylia, &c. Tot beneficiis placere cogitur: & miramur noxia esse in vitium inclinantes. Plin. lib. 19. cap. 10.*

Cold diseases produced by the use of wine accidentally.

Vertues of wine moderately used,

*d* *Psalme 103. Iudg. 9. Ecclesiast. 31, &c.*

*e* *7 Politic. Lib. de salubri diata.*

*f* *3 de sanit. tuenda.*

But now concerning the second quality, and joined with this first, whether it be moist or dry, is in like manner controverted. In a word, I thinke it to be actually moist, howbeit potentially dry, as we speake in the schooles. For howsoever it moisten, as is the nature of all liquors, yet hath it a certaine faculty of drying up superfluous moisture; as we see come to passe in many other liquors extracted out of hot simple, vegetables or mineralls: and yet this drying faculty differeth not a little according to the strength. It is moreover to bee observed, that our wines much differ from the wines used in antient times, in regard of their strength. With us our new wines are hotter than our old, which by little and little, their heat decaying, grow dead: *Vappescunt*. Contrariwise, the wines of antient times being new, that is, not exceeding five yeeres age, were not so hot as those of greater age, which perhaps had attained to ten or twelve yeeres. The longer they were kept, the greater heat they contracted, which was not naturall; but procured by art: for they were accustomed to mingle with their new wine, pitch, rosen, brimston, plaster, ashes, &c; to adde smell and quicknesse to their wines. Some used also to smoake their wines: and for this end, had certain places in their houses built for this same purpose. Others againe mingled therewith sea-water fetcht superstitiously from the deepest Ocean. *By so many poisons cause we wine to please our palats (saith Pliny) and yet wonder at the woe they procure us, yet inclining still to vice.* Let Londoners, and others that frequent the city much, looke about them, and moderate their insatiable wine-bibbing humor, lest withall they drinke downe some of this stuffe, whereof *Pliny* here complaines. Sure I am our Vintners are as cunning, and witty in invention for their owne profit and commodity, as ever were any of the antients. But concerning the hot facultie of wines, it may perhaps be replied, how commeth it to passe, if all wines be hot and dry, it produceth cold and moist diseases in the braine: I answer in a word, it commeth not so to passe properly by reason of these faculties; but by accident, these exhalations being by the braine quickly converted into such a substance. And that this is true may by this appeare, that the excesse of drinking of the strongest wines are aptest to ingender such diseases.

Now this noble creature moderately used, is a most soveraine meanes to restore and renew our decayed and dead spirits, and to preserve the naturall heat of the body: and for the great affinity it hath with the nature of man, and sympathy with the heart, it is as it were in a moment conveyed thither; and so produceth that famous effect of *d* cheerefulness, so often in holy writ ascribed unto it. But the use of this so noble a creature is not indifferently to be permitted to every age, person and complexion. *Plato* would not have children to drinke any wine before the 22. yeere of their age. *e* *Aristotle* forbiddeth wine to nurses and children. *f* *Hippocrates* permitteth the use of it to some cacochymicall dispositions, and to women of a soft and foggy, or spongiuous flesh. *g* *Galen* setteth downe what constitutions it best befitteth. To those of mature and ripe yeeres he permitteth wine, but well watered; but to hot and dry constitutions, hee forbiddeth it altogether,

water



water better befitting the state of such bodies, to whom assenteth also Hippocrates. As for old age, especially if very phlegmaticke by constitution, wine is not to be denied them; it being for them a wholesome milke, and withall a convenient food for the preserving and cherishing of the radicall moisture, and innate balsame of their bodies.

But from hence ariseth some doubt, in that I allow wine to old men; My doubt may seeme so much the stranger, in that it seemeth this opinion hath alwayes gone currant without any controll. But there is \* a late writer, who hath contradicted this opinion, and would have them when they grow in yeeres, to use wine well diluted with water, and afterwards when they are now attained to decrepit old age, to give them onely hony-vvater, or boiled vvater to drinke. But I thinke few that read this, but will thinke this too rigid; and so am I of their mind. His reason is because (saith hee) hot strong wine drunke in abundance hath need of a like proportion of naturall heat to overcome it, otherwise it sowreth in the stomacke, oppresseth naturall heat, ingendreth crudities, and proveth the cause of many noisome diseases. But by his good leave, although a learned man, yet he delivers his opinion too lavishly and without limitation. Wine in old age moderately taken cheereth the spirits, furthereth concoction, and overcometh crudities. The chiefe hurt befallerth old age by the too liberall use of strong hot vvines, in my opinion, is by way of exiccation, their bodies howsoever replenished with an accidentall and excrementitious moisture; yet the naturall Crasis and constitution of their bodies get, inclining to siccity. The excesse in the use of any sort of wine I allow not of. But I see no sound reason, why the moderate use of our Muscadines, sweet Canary sackes, and sweet nourishing red wines may not safely and to good purpose be allowed this age, which besides the former benefits may likewise by their mild fumes and vapors so irrigate the braine, that it may procure them quiet and comfortable sleepe to this age so acceptable. And by this moderate use I see not but it may likewise communicate a gentle warmth to all the parts of the body; although I am not of opinion this is the only use, as this Author seemeth to allege.

And in the use of wine among the antients this is yet to be observed, that they were either to drinke this or water, there being no other in ordinary use among them, and therefore, whereas they allowed youth at the age of 22. to drinke wine, this is not a precept for us to practise, being furnished with so fit and wholesome drink, and so appropriated and fitted for this climat, and our complexions; and the which may safely to any age or complexion be exhibited; and being in our owne power to make it weaker or stronger, there is no danger in the use of our ale or beere. And besides, we must also withall consider that in the hot seasons of the yeere both wine, and other strong drinckes must more sparingly be used; but in colder seasons we may be bolder. Now againe, among the antients wine was either drunke pure of it selfe without any mixture; or else diluted and mingled with water, and is used also in this our age. In antient times some added the water to the wine, and some againe wine to the water. Water was, and is used to be added

R 2

unto

What persons it best befiteth.

*Iam vero nihil arbitror  
stultius quam senibus  
caloris augendi gratia,  
vinum abundanter,  
meracum precipue in-  
dulgere. Quanto enim  
vinum calidius est  
per se, tanto maiore  
ventris ac viscerum  
omnium calore opus est  
ut superetur: alioqui  
a minori accessit, cru-  
dumq; succum auget,  
unde & calorem natu-  
ralem suffocat, & mor-  
bos innumeros parit,  
ac mortem properat.  
Quare vinum esse lac-  
senum non valde pro-  
bo: censeo, potius se-  
nibus sensim esse dan-  
dum dilutius, usq; dum  
in extremo senio consti-  
tutis toto vino detrac-  
to detur, pro eo mulsa,  
aut decocta aqua: sa-  
tius enim est permittere  
calori naturali sensim  
venire ad naturalem in-  
teritum, quam vino  
obtracere, & sententiam  
facere miserabiliorem,  
& brevioris. Valer.  
de sacra philos. cap.  
20.*

Wine either drunke  
pure of it selfe or  
mingled with water.



*Mercur. variar lect.  
libr. 7.*

How we use to dilute  
or mingle our wine.

Of the use of Sugar  
with wine.

*Arnoldus de villa  
nova tractatu de vinis.*

unto wine, to allay and qualifie the heat and fumes thereof, and is more frequent in those countries, where wine is their ordinary drinke. This mixture differeth according to the diversitie of the natures, of the parties drinking, the wine drunke, together with the severall times of drinking: all which points are learnedly and largely set downe by a famous *Italian* Physitian; and which were too long for mee here to insist upon. But this I must advertise in brieft, that as young people, especially, hot and cholericke constitutions, ought not to drinke wine; so if they doe at any time drinke thereof, they ought to delute, or mingle it with a greater quantity of water than others: and the like I wish to be understood of the heat of Sommer, when as both smaller drinke, and wine more deluted is best. Some in stead of ordinary spring water, use rose water, and a little sugar, which is not amisse: and the like may be practised with Strawberry, Sorrell, Succory, or Endive water. But to determine the quantity of water, which differeth according to circumstances, is very hard: but the best will be for people to consider of that proverbiall speech, *Every man is either a foole, or a Physitian*. The meaning is, a man should observe what best befitteth the state of his owne body, and so accommodate all things accordingly. Many in hot countries where the wine groweth, sometimes use wine so sparingly, that they adde but a little quantity of wine to a great quantity of water; it may be not the fifth or sixth part. But with us, where wine is not our naturall and ordinary drinke, this deluting, or mixture of wine and water is not so frequent; except sometimes in Sommer, where often, and most commonly sugar is also added thereunto, with some Borage flowers, and a sprig of Rosemary, which are not out of purpose; especially, if the wine be any thing tart, or fowrish.

And by the way I must here say something concerning the use of sugar with wines: It is a common custome thorow this kingdome, to adde sugar to all wine indifferently, sweet or fowre, or whatsoever sort. I doe not deny, but sometimes, to helpe a tart taste, or to inhibit the hot fumes of a vaporous or strong sacke, apt to flie up into the braines, a little sugar helpeth well: but to use it indifferently, with all sorts of wines, and without any consideration of circumstances whatsoever (which is the ordinary and common custome) and that merely for wantonnesse, and to satisfie their lustfull desires, I hold it not convenient. Our neighbouring Nations, who abound in all sorts of wine, and most somewhat tartish in taste, yet never use this addition of sugar. And therefore, as I advertised already, so wish I all, especially our women (aptest in such cases to exceed) to use a moderation in the use of sugar. As for wines thus to be mingled with water, they must be indifferent strong, and withal, of an indifferent thinne substance. Wines of a grosse and thick substance, are not thus to be mingled with water; but rather moderately and sparingly drunke without any addition. And as for our *Rhenish* and small white wines, they need farre lesse water than other stronger. Some wish that certaine houres before the wine be drunke, water be mingled therewith, that by this meanes there may be a more perfect mixture of the one with the other. There is to this purpose a certaine antient speech recorded: *Vinum lymphatum cito potatum generat lepram*, Wine mingled



mingled with water, suddenly drunke, ingendreth leprosie. But concerning wine this shall suffice. Of the use of wine in the sicke, in what diseases usefull, and how to be used, hereafter in the diet of the diseased.

## CHAP. XXVII.

*Of Beere, Ale, Cider and Perry serving us in stead of Wine.*



Now, because all countries are not furnished with this noble liquor of the grape, therefore our gracious God besides this element of water, with man-kind, common to all living creatures, hath furnished these our Northern Regions with other drinke, which might to us supply the place of wine. This drinke hath for its principall ingredients water and corne, and to season it, and make it keepe a long time in stead of salt, hath hop added to it.

And that this is no new invention to make drinke of corne; but hath beene in frequent practice in antient times, may by the relation of our antient Physitians plainly appeare. The <sup>a</sup> *Egyptians*, it would seeme, were the first authours thereof. But it may be objected, that the antients doe likewise condemne this drinke, as most unwholesome for the body of man. <sup>b</sup> *Dioscoride* ascribeth to this drinke, which hee there calleth *Zythum* & *Curmi*, differing but little one from another, a noxious quality against the reines, nerves, and nervous parts; as the membranes, of the head especially: and affirmeth that it ingendereth wind, filleth the body with corrupt humours; and leaveth the body using it much, the leprosy for a legacie. <sup>c</sup> *Galen* singeth also the same song, and confirmeth his assertion. But whatsoever was the opinion of the antients concerning that drinke, and that it was of that nature, I will not deny; yet I am sure, the drinke wee make is both wholesome, and very agreeable to our nature; and besides, is farre otherwise prepared, than that of antient times. Now, of this drinke, there are two sorts, one brewed without hop, commonly called Ale; the other with hop, and commonly called Beere. In Beere then, as in wine, there are many differences to be considered, where the first is taken from the corne it is made of; it being sometimes made of one grane, sometimes of another, and sometimes of more granes mingled together: but with us, most commonly malt is made of barlie alone, which doth also with us heere most abound. Some doe also mingle some oats with this drinke, and so make it more cooling for Sommer, very quicke to the taste, and wholesome for the bodie; the oat being of it selfe a daintie, wholesome, and nourishing graine. Some to adde strength to their Beere, especially that called March-Beere, then brewed to last all the yeere, adde thereunto a few pease. In some places beyond seas, they make

Ingredients of our Beere.

<sup>a</sup> The antient Egyptians made drinke of corne.

*Herod.* in Euterpe.

<sup>b</sup> *Lib. 2. cap. 80. & 81.*

<sup>c</sup> *Lib. 6. simpl. medic.*

Our drinke made of corne, differeth from that of the antients; and is a very wholesome drinke.

Divers differences in our drinke to be observed:

First, from the adding or withdrawing of hoppe.

Secondly, from the corne it is made of.



Third difference frō  
the age.

Fourth from the  
strength.

Fifth from the sub-  
stance.

Sixth from the taste.

Seventh difference  
from the quantity of  
the hoppe.

Eighth the colour.

Ninth frō the good-  
nesse of the malt.

Beere of Wheaten malt : as in some places of *Saxony* and in *Bohemia*; which much needs be good and wholesome, if no errour in the making be committed. Another difference againe is taken from the age and duration of this drinke : some being very new, some very old, and kept a long time. Very new drinke is very hurtfull for the health, ingendring both wind and crudities with obstructions, and many diseases from thence proceeding; as hath beene said of new wine. That which is very long kept, must needs be strong; as our March Beere, and some others; and yet are not so good for ordinary use, but rather now and then as physicke. The best and wholesomest, is that of a middle age. A maine and principall difference is taken from the strength, and is esteemed by the proportion of the malt to the liquor; and this varieth much, according to severall circumstances; as the place where one liveth, the persons who are to use it, the season and time of the yeere, &c. This neverthelesse is to be observed, that in Winter and cold weather, strong drinke is more tolerable than in Sommer, and warme weather; and to old age, there is a greater liberty allowed, than for younger people. Another difference is taken from the substance, thick or thinne, and perspicuous or cleare. Thicke and muddy drinke is altogether unwholesome, and the mother of many diseases: and that which is cleare, is best and wholesomest; providing alwaies, that water be not too much master. Thicke beere ingendreth wind, all manner of obstructions, the stone, strangury, and many more dangerous diseases. Again, that difference taken from the taste is not to be neglected; some being bitter, some sweet, some sowre, &c. And this the age will often alter: for very new drinke, if much hopt, must needs be bitter: and very small drinke, if long kept, especially in Sommer, will grow sowre. A meane is best, that it be not too bitter, too hot and heady, nor sowre at all: and therefore another difference may be taken from the quantity of hoppe, that a due proportion thereof be observed; it being hot and dry in the second degree, and sometimes weaker, and sometimes stronger: and too bitter drinke is more physicall than is for our ordinary use fitting. The best course then is to let the hoppe rot in the drinke (as the vulgar people) before wee drinke it. There is another difference taken from the colour; some being of one, and some of another colour; some pale; some of a reddish, some of an amber colour, &c. The highest coloured drinke is not alwaies the strongest and wholesomest. That which looketh of a pure transparent yellow amber colour, like a pure sacke, is reputed the best. The best March beere, if well brewed, and no error committed, is often of this colour; and the goodnesse of the malt whereof it is made, and the fewell wherewith it is dried, maketh yet another difference, and often altereth both the colour and taste of the drinke. Straw is thought better than wood for drying of malt. In some places of this Iland, in the Northerne especially, they dry their malt with ling, or heath, called there hadder, which maketh very good malt; some also use furies, or whins, as some call them; and some againe, broome. But straw, and heath, or ling are the best; the soder the substance of the fewell is, the worse it is, there being the more danger of over-drying the malt, which may make both the drinke taste worse



worse, and looke with too high a colour. The Barlie whereof the malt is made must be good and fresh, not light, lanke, or worme-eaten, fusty, &c. And besides, it must not be made of Barly too new, before it hath sweat in the mow (as husbandmen use to speake) and is also to be made in a convenient season; I meane not in a hot season of the yeere, and therefore commonly called in the countrie, *cuckow malt*. The last difference is taken from the water whereof the drinke is brewed; and the best, if it may be had, is to be preferred before the other, and in defect of the best, the next best is to be chosen. And what is the best we have already at large related: and we find here that many times our well water maketh the drinke looke of a higher colour than is fuitable to the strength thereof. And to the water we may adde the fire wherewith it is boiled, which I thinke is best to be wood, and such as we allowed of in making of malt. And yet I confesse good drinke is, and may be brewed with sea-coale, as wee see in all the city of London: and the fewell is not so materiall here as in making of malt, where the smoake toucheth it immediately. Now all these differences, except that taken from the hop, are common both to ale and beere; the which in our Ale here is but little, and in the Northerne parts of this Iland is none at all. And because the hop maketh some difference in these two drinques, therefore it will be usefull to say something thereof. Of the temperature of barley, a very wholesome graine, something hath beene said already, and something yet more shall bee said hereafter. As for the hop, it openeth the obstructions of the liver, spleen, and kidnies, cleareth the blood, and cleanseth choler, and therefore this drinke must needs be very wholesome. But if there bee too much hop in it, or yet drinke very new, the hop will wrong the head, by sending up to it hot exhalations, and so procureth rheumes; and the bitterer the Beere is, the lesse it nourisheth.

Ale againe is of a grosser substance, and nourisheth farre more; but is of a more oppilative and stopping faculty: and therefore such as are obnoxious to obstructions ought to bee sparing in the use of this drinke. Such as are leane, and free of this feare, may freelier use it. And although hop added to beere would seeme to make it hotter than ale, yet when the strength of it wasted, and not much discernible in the drinke, in regard of its penetration, and scowring away of choler, and the ale having a like quantity of malt in it, I thinke there will be but little or no difference in their heats. Howsoever both Ale and Beere are good wholesome drinques; the which if any one will deny, I will appeale to our owne experience: for where can you find stronger, healthfuller, and lustier people, than in those countries, where this drinke is most ordinarily used? And in this I dare be judged by a forren Writers, who lived in countries where this drinke is not used. Who so desireth to know more of these drinques, and their severall sorts, according to severall countries, may have recourse to \* *Placotinus*, who hath written at large of this subject. And what was said before concerning the use of wine, may here bee understood of our strong Ale and Beere, that they are not good for young people, hot and cholericke complexions, and hot seasons of the yeere. And this shall suffice concerning these drinks.

There

10 From the water  
wherewith it is made,  
and the fewell wherewith  
it is boiled.

Hop and the vertues  
thereof.

Vertues of Beere.

Of Ale.

a *Valeriola loco com-  
muni.*

\* *Fibro de cervisia.*



Of Cider.

For whom it is best.  
Virtues,

Of Perry.

Divers other sorts of  
drinks in divers  
countries.

There are yet some other drinks expressed out of fruits, and in no small use among many people, called by these two names, Cider and Perry. Cider is the juice expressed out of Apples, and sometimes attaineth to that excellency, that it emulates wine in strength and vertue. The sweet is more windy, as when it is new; and therefore is not to be used untill it be 4. or 5. moneths old at least. It is better or worse according to the fruit it is made of; and is best for hot and dry cholerick bodies, hot livers, and melancholicke persons: they are of an opening and penetrative nature, opening obstructions notably.

Perry is sweeter than Cider, and withall windier, taking its denomination from Peares whereof it is made, and differeth little in vertue from the former. These drinks are very frequent, and used for ordinary drinke in the Province of *Normandy* in *France*; as also in the shires of *Glocester*, *Worcester*, and *Hereford* here in *England*. They are both very good to quench thirst, and to cut rough phlegme.

Besides these drinks in most frequent and ordinary use among us, there are yet many other sorts of drinks in frequent use among many nations: as in many places of the *Indies*; and other countries they made a wine of dates; and others againe, make a dainty wine or drinke of rice. And many nations of the *West-Indies* make drinks of certaine roots and herbs. And no question wee might make drinke of divers other fruits and plants, if we pleased. It is reported that that antient and warlike people called *Picts*, inhabiting in former times a part of the realme of *Scotland*, made a dainty drinke of the herbe or shrub, ling or heath; the making of which notwithstanding, neither for love nor money (as we use to speake) nor any other meanes could ever from them be extorted.

## CHAP. XXVIII.

Of Drunkenesse, and the mischiefs thence insuing to the soule, body, and good.



THE more excellent any creature is; the more pernicious is the abuse of the same; which as in many other things, so especially in this so usefull a creature which we call drinke, may plainly and evidently appeare. I have at large already discoursed of severall sorts of drinks, their excellent vertues and right use; and because the abuse thereof, which we commonly call drunkenesse, is so prejudiciall to health, besides the detriment and damage both of the soule and substance; I will say something of this subject before I enter upon the diet of the diseased. And therefore although it bee a fitter theme for a divines pulpit than a

Physi-



Physitians per e; yet, both by reason this vice now so reigneth, and hath by other Physitians in the like case beene touched, therefore I will intreat thy patience, courteous reader, but for a short space, that I may give this beastly sinne a lash or two, and then I shall proceed. And as sinne is no upstart, nor of yesterdaies hatching; so this swinish sinne of drunkennesse in particular, hath beene no stranger in the world, both in antient and later times. Hence is it that wee have the drunkennesse of certaine nations recorded by prophane Writers: as of the *Thracians, Assyrians, Parthians Grecians*, and in the time of *Tacitus*, the *Germanes*, it seemeth, were taxed with this vice: even as at this day it is among them in as high esteeme as ever. It may be thus in brieft or generally refined. *Drunkennesse is an excessive and unseasonable powring downe of strong drinke*; and therefore it doth plainly appeare, that one may be a drunkard, although his braine were made of brasse; that it were insensible of any weaknesse, or other inconvenient whatsoever; and no apparant prejudice either to his sense or reason; whenas some weake braine may be deprived of the use of both with the third part of that which such a *Swil-hole* will easily swallow downe. And unto this have relation <sup>a</sup> many of those places out of holy Writ, and others hereafter to be alleged. But because there is most commonly with the excesse of the creature some indecent action or gesture adjoyned; and many times also after this gulletting downe of strong drinke, there insueth surfetting, or heavinesse, called *crapula*; therefore an antient Greeke Writer compareth all three. <sup>b</sup> *Drunkennesse* (saith he) *is the excessive use of wine, or other strong drinke. Rage or fury, in latin debacchatio, in greeke πᾶγωγία is that unseemely carriage from thence proceeding. The surfetting, or heavinesse called crapula, is the trouble and and loathsome nauseous effect following the same.* The genus, or generall word in this definition is *ebrius*; or *ebriosus*, concerning the difference whereof thou maiest see something in the <sup>c</sup> heathen *Cicero*, where it is apparent, that he maketh him a drunkard, that wittingly, and willingly often followeth this trade of drinking, and gulletting downe of strong drink, although they neither reele in the streets, nor will easily be overreached in a bargaine; which is the common plea of strongest drunkards. Now holy Scripture is every where full of invectives against this wicked sinne. The <sup>d</sup> Wise man in his golden Proverbs, hath many excellent precepts to this same purpose. *Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.* The <sup>e</sup> same Wise man hath these words also. *He that loveth Wine and oile shall not be rich. And <sup>f</sup> againe, Be not among wine bibbers, riotous eaters of flesh: for, the drunkard and the glutton shall be clothed with ragges, and a little after; who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath the rednesse of eyes? They that tarry long at the wine, they that goe to seeke mixt wine. Looke not thou upon the wine when it is red, when it giveth colour in the cup, when it moveth it selfe aright: at the last it biteth like a Serpent, and stingeth like an Adder: thine eyes shall behold strange women, and thine heart shall utter perverse things. Tea, thou shalt be as hee that lieth downe in the midst of the Sea, as he that lieth downe upon the top of a mast. They have stricken mee shalt thou say, and I was not sicke: they have beaten mee, and I felt it*

Drunkennes no new sinne.

Nations of old taxed with drunkennesse.

What drunkennesse is.

<sup>a</sup> *Isaiah 5. 22. 28. 7.*  
*Habac. 2. 13.*  
*Argos 6. 6.*  
*Prov. 31. 4, &c.*

<sup>b</sup> *Clemens. Alexand.*  
*Padag. lib. 2. cap. 2.*  
A large definition of drunkennesse.

<sup>c</sup> *Ebrius, & ebriosus a se invicem differunt ut amator & amans Ebriositas proprie est affectatio, cum quis bibens cito, sepe, & facile fit ebrius: Ebrietas vero est ebriosus status, cum scilicet quis actu est Ebrius: sic ira differt ab iracundia, invidia ab invidentia, Cicero 4. Topical. Quest.*  
<sup>d</sup> *Prov. 20. 1.*  
<sup>e</sup> *21. 17.*  
<sup>f</sup> *23. 21.*  
*Verse 29. 30. 31. 32. 33. 34. 35.*



Proverbs 31.4:

not, when shall I awake? I will seeke it yet once againe. And the same spirit of God in the same booke, by the mouth of a woman, forbiddeth Kings (who, if any, might seeme to challenge unto themselves a greater liberty) to be given to this vice. *It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for Princes strong drinke: lest they drinke and forget the law, and pervert the iudgement of any of the afflicted. Give strong drinke to him that is ready to perish, and wine to those that be of heavie hearts, &c.*

Ecclesiast. 31. 25.

Againe, another Wiseman giveth us good directions against this same sinne. *Shew not thy valiantnesse in wine: for wine hath destroyed many.*

Verse 29. 30.

And a little after; *wine drunke with excesse, maketh bitternesse of the minde, with brawling and quarrelling: drunkennesse increaseth the rage of a foole till hee offend, hee diminisheth strength, and maketh wounds.*

Stuck. antiquit. con-  
viv. libr. 3. cap 8.

A drunkard breaketh  
all the commande-  
ments.

A number of other places of holy Writ might be to the same purpose produced. And whereas mention is made of wine, wee are withall to comprehend under it all manner of strong drinke whatsoever. A late Writer proveth a drunkard to breake all the ten Commandements: For, first, saith hee, in stead of the true God, hee maketh a God of his guts: and againe, mancipating and making himselfe a slave to his idoll drinke, hee neglecteth, and often contemneth, yea, even mocketh at the pure worship and service of the Almighty God. And as for taking of Gods name in vaine, and tearing and rending his glorious attributes, by whom more frequent than by drunkards at their drunken meetings, and where are more bloody oaths belch'd out, than by these swil-bolls and tof-pots, upon their ale-house benches. As for the prophanation of the Sabbath, that drunkards are most commonly impious in this point, I thinke will not be denied; and as for the duties due to our neighbor, a drunken man maketh little difference betwixt superiour, inferiour, equall, as being injurious unto all. And not onely doe they deny their superiours, that reverence and respect due unto them; but even often mocke and deride them. And as for quarrells, murthers, uncleannesse, and adulteries, who so ready to perpetrate any such sinne as a drunkard? And their theft in this appeareth, in the first place of their sacrilegious robbing God of the time due to his worship and service; their wives and children and neere kindred, the poore and publike of that portion due unto them. Againe, who so prone to perjury, lying, slander, backbiting, and taking his neighbours good name from him? and are not their lustfull eyes now inflamed with the fire of strong drinke, set a lusting after strange flesh? And are not their eyes full of adulterie? &c.

Another Writer giveth us warning to avoid this sinne, for these seven ensuing reason: First, *for the damage and detriment it procureth to the soule,*

Ebrietatis vitium  
fugendum est, primo  
propter damnum, &  
periculum, quod affert  
ipsi anime, ipsam infa-  
ctuando, prodendo &  
spoliando. 2 Quia mul-  
ta peccata secum ducit.  
3 Quia famam aufert.  
4 Quia poenam prome-  
retur temporalem. 5  
Quia ad poenam ducit  
eternam. 6 Quia in  
rebus exterioribus de-  
pauperat. 7 Quia cor-  
pus damnificat, &c.

Dixit Diabolus cuidam quem sepe ad peccandum tentaverat; elige consentire uni ex tribus peccatis (nimirum ebrietati, adulterio & homicidio) & nunquam te tentabo; qui elegit potius inebriari. Et postea ad utrumq; adulterium, videlicet, & homicidium adiecit vinum: quia virum cum cuius uxore ebrius peccavit, supervenientem occidit. Quando vero de ebrietate reprehendantur, quidam eorum se excusant per societatem & amicorum instantiam. Sed in hoc defectum proprium potius ostendunt, quam se excusant, minus scientes in hoc facto se offendunt quam irrationabilia animalia, que ad nullius rogatum ultra potum necessarium sumunt. Vnde fertur quod quum quidam paterfamilias habuit quendam ceruam domesticum in domo sua, qui ad prandium cervisiam de scipis solebat bibere, & quadam vice tantum bibit, quod inebriatus erat, & saliens in curia inter ligna cras suum graviter lesit, nunquam postea cervisiam, nec aliquid præter aquam bibere voluit. Ex Iohan. Bromardi summa prædicantium, cap. 9. Nu. 2. pag. 229. de ebrietate. Ebrietas flagitiorum mater, culparum materia, radix criminum, vitiorum omnium origo, homines ad Dei imaginem fictos & formatos non modo bellis, atq; feris, sed immanissime furiosissimæq; illi bestie infernali, hoc est diabolo quam simillimos reddit, sicuti quotidiana experientia satis superq; testatur. August. lib. ad sacras virgin. cap. 1. ubi multa alia de hac re fusius explicantur. Epistol. libr. 12. Epist. 84. 1. de legibus Horat. ode 21. libr. 3. & libr. de arte poet.



by infatuation of the same, and by betraying and despoiling of all its glorious ornaments: Secondly, because this sinne seldome commeth alone, but accompanied with others: Thirdly, by reason it bereaveth one of his good name and reputation: Fourthly, because it deserveth a temporall punishment: Fifthly, because it lea-  
deth a man to eternall punishment: Sixthly, because it weakeneth and impoveri-  
sheth a man, even his personall estate: Seventhly, because it damnifieth the body  
by diseases, &c. The same Authour againe, The Divell said to a certaine per-  
son whom he had often tempted to sinne, Make now thy choice, I pray thee to yeeld  
to me, but in one of these three sinnes, (to wit, adultery, murther, or drunkennesse)  
and I will never tempt thee any more; who chose rather to be drunke. But after-  
wards the same partie to his drunkennesse, added both the two other sins: for, being  
drunke, he committed adultery with another mans wife, and withall killed the wo-  
mans husband, who, by hap came into the roome at the same time. Some, againe,  
(saith the same Authour) when they are reprov'd of their drunkennesse, ex-  
cuse themselves by reason of their companions, their solicitation, and importunity.  
But in this they rather bewray their owne want of understanding, than excuse  
themselves; and in this particular, shew themselves inferiour to the very brutes  
themselves, who by no meanes will be urged to drinke more than need requireth.  
And to make this good, it is reported, that a certaine house-keeper kept a tame Hart  
in his house, which would often drinke of their drinke, drawne for dinner or supper:  
but at a certaine time drunke so liberally, that he was drunke; and after, skip-  
ping in the court, among some logs of wood lying there, at length hurt his leg; who  
after that time would never drinke any other drinke but water. The holy Fa-  
ther, S<sup>t</sup> Austine, calleth it the mother of all mischiefe, the matter of all offences,  
the root and originall of vices, making men (at first mad after the Image of all-  
mightie God) not like unto brute beasts, but like that cruell and ravenous infer-  
nall Fiend himselfe, that is, the Divell; as wofull experience doth daily more than  
sufficiently witnesse. But heare what epithites the very heathen give this swi-  
nish sinne. Seneca calleth it the cause of all publike calamities: and  
the same Author compareth wine and strong drinke to a poison, *Opium*  
and *Hellebore*. Plato calleth it a torment; and so doth a heathen  
Poet: But let us a little consider what mischiefes befall both man  
in particular, and the common wealth in generall, by this loathsome  
sinne. In the first place then, it unmans a man; and of a reasonable  
man maketh him worse than an unreasonable beast, expelleth all ver-  
tue out of the mind, troubleth the understanding, overthroweth rea-  
son, destroyeth the memory, and inciteth man to many mischiefes.  
And whereas the brutes by helpe of their senses onely are able to a-  
void imminent dangers, these men oftentimes deprive themselves  
even of the use of their senses, making themselves by this meanes,  
as senselesse as blocks; and contrary to the common course of nature  
(alwaies carefull and sollicitous to preserve it selfe) either rush upon  
their owne ruine, or by their indiscreet carriage bring ruine upon them-  
selves. And of this I need not, I thinke, produce any instances, there  
be few, if any; that cannot instance in some particulars of his owne  
knowledge. And as for diseases of the body procured thereby, they  
are not a few: as namely, the *Apoplexy*, *Epilepsie*, or falling sicknesse;  
*Incubus* or *nightmare*, *Palsie*, *giddinesse*, *lethargy*, and the like soporife-  
rous diseases; besides sudden death, losse of memory and understand-

Mischiefes following  
upon drunkennes in  
the mind and under-  
standing.

Loathsome diseases  
procured to the body  
by meanes of drun-  
kennesse.



Dangers from without attending a drunken man; often preventing repentance, and so overthrowing the soule,

Drunkennesse overthroweth a mans temporall estate,

1 Timoth. 5. 8.

Propert. 4. lib. 2.

Lucetius

Juven. sat. 6.

ding, red and watery eyes, a cerny face, all beset with rubies and carbuncles, accompanied with a copper nose. Besides, it is often after attended with rottenesse and roughnesse of teeth, a stinking breath, a stutting and stammering tongue, rotten lungs, filthy and stinking, belching, vomitings, Fevers, inflammations, defluxions on the joints, procuring gouts of all sorts; Dropsies of all kindes, the stone, stranguery, with many more: yea to speake in a word, it may prove a meanes of most diseases which befall mankind. And besides all these, how many dangers from without attend a drunken man; which without one minute of an houres time to repent him of his former wicked course, often suddenly send him into another world? Moreover it is not to be omitted, that drunkennesse overthroweth also a mans temporall estate, lavishly and prodigally wasting that substance in a very short space, which had by honest industry and paines beene a long time a purchasing; by which meanes many times besides a crasy and rotten body, they pull at length poverty, not upon themselves alone, but upon their wives, children and posterity also; leaving likewise a many beggers behind them to be a burden to the common-wealth: besides, that in this is also transgressed the Apostles rule, if any man provide not for his owne, especially those of his owne house, he hath denied the faith, and is worse than an Infidell: Besides, they prove also in this pernicious plagues to a common-wealth by mis-spending and wasting so much graine in drinke, as might feed a number of poore people. Against this beastly sinne a many worthy writers both Christian and Heathen have much inveighed. And the heathen Poets have not failed to play their parts.

*Vino forma perit, vino corrumpitur aetas.*  
By wine is spoiled quite the beauty of the face,  
By wine our life corrupted is, it cutteth short our race.

And againe ° another describeth some effects following this vice

*Consequitur gravitas membrorum, praepe diuntur  
Crura vacillanti, tardescit lingua, madet mens:  
Nant oculi, clamor, singultus, jurgia gliscunt.*  
Hence follow the unwelddinesse, and weight of members weake,  
The shaking thighs are hindered, the tongue is slow to speake,  
The mind is moist, the eyes doe swimme, clamors and noise increase:  
Deepe sighes and sobs, chidings and brawles from such do never cease.

Heare yet ° another speake to the same purpose.

*Quum bibitur concha, quum jam vertigine tectum  
Ambulat, & geminis exurgit mensa lucernis.*  
When men are whittled with their cups, when now their giddy braine,  
Thinke that the house doth walke about, and judge one candle twaine.

It were no difficult matter for me, to produce a multitude of such invectives against this vice out of these and other Poets, but that I must husband my time. It is therefore worth the observing, how carefull many



many of the heathens were, not onely in shunning themselves this vice; but by wholesome lawes, suppressing the spreading of it abroad into the common-wealth. And no small commendation was it for that great and potent <sup>p</sup> Emperour *Augustus Caesar*, that during all the time of his warres, he never drunke above thrice at a meale. On the contrary, wee read of that <sup>q</sup> great Conqueror of the then knowne world, *Alexander* the great, unconquerable by all the *Persian* forces, was, notwithstanding, at length <sup>r</sup> overcome with their wine; which made him imbrue his hands in the blood of his dearest friends. And by divine punishment in the aprile of his age, by a draught from the hands of *Proteas*, ended his daies. The like it were easie for mee to instance in many others of high and eminent ranke: as likewise of a multitude of others of inferiour degree, if time would permit mee. *Eusebius*, *Plato*, *Aristotle* and *Galen*, greatly commend the lawes of the *Carthaginians*; whereby was forbidden any man during the warres, to drinke any thing but water. <sup>s</sup> Among the *Indians*, it was not lawfull at any time to be drunke. And among the *Persians* on that day onely when they sacrificed to the Sunne, it was lawfull for them to be drunke; and to dance after the *Persian* manner. I have already in the chapter of *Gluttony*, made mention of a *Scottish* King that made a law, that the drunkard should be put to death. Now as this swinish sinne is odious to all ages, sexes, and conditions; so it is more odious in some than in others. And therefore wine <sup>t</sup> was forbidden youth, untill certaine yeeres, and then permitted with moderation. And <sup>v</sup> women were forbidden wine among the *Masilians* and *Milesians*; and at this time is not usuall for women in *France*, to drinke wine before they be married, but water onely. <sup>x</sup> And among the *Romans* this same law against womens drinking of wine was in force. To this purpose it is very memorable which is recorded, that one *Ignatius Melentius* a *Roman*, killed his owne wife for being drunke: the which fact of his was so farre from being punished, that there was not so much as one to accuse him for the same; every one accounting her justly punished for exceeding the bounds of sobrietie. Now, as this sinne of drunkenesse is unseemely, and odious in all ages and degrees of the laity; so it is yet farre more odious in a Church man, <sup>y</sup> who as a light, ought by his life and conversation so shine before others, that men seeing his good workes, holy life, and good conversation, may glorifie our heavenly Father. This being well considered of the antient Fathers of the Church, was the occasion of so many canons and constitutions against this so loathsome sinne in the Clergie. And that this <sup>z</sup> same sinne reigned even among the Clergy of the *Iewes*, may by some places of Scripture appeare. God forbad *Aaron* and the other Priests under the paine of death, when they were to offer up sacrifice, to drinke either wine or strong drinke. The *Nazarites* were also all forbidden wine and strong drinke. The Apostle *Paul* reckoning up the qualities wherewith a Minister of the Word ought to be indued, among the rest, reckoneth up this, that hee must not be given to wine, nor strong drink. And wee see that holy <sup>a</sup> *Timothy* was so observant of sobriety, and so fearefull to fall into this sinne, that hee indangered his owne health, and needed by the Apostle to be put in minde to regard

<sup>p</sup> Sueton in eius vita;

<sup>q</sup> Q. Curtius.

<sup>r</sup> Alexander Magnus  
schypo Herculano vi-  
Aus est antea invictus.  
Seneca lib. 12. epist. 86

<sup>s</sup> Athen. lib. 10. cap. 11.

Wine forbiddē youth  
<sup>t</sup> Plato 2. de leg. Clem.  
Alexand. Padag. lib. 2.  
cap. 2. Gal. 5. de sanit.  
tuend.

<sup>v</sup> Leont. cap. 87. 88.  
Athen. lib. 10. cap. 13.  
Valer. Max. lib. 2. & 6.  
<sup>x</sup> Valer. Maxim. lib. 6.  
cap. 3.

Drunkennes unseem-  
ly in a Churchman  
<sup>y</sup> Math. 5. 16.

<sup>z</sup> Isaiah 28. 7.

<sup>a</sup> 1 Tim. 3. 3.  
Tit. 2. 9.



e Concil. Agathens.  
can. distinct. 35. Item ex  
concil. Nannetensi. di-  
stinct. 44. &c.  
f Sozom. lib. 3. cap. 36  
Socrat lib. 5. cap. 18.  
Tripart. hist. lib. 6. cap.  
29. Sic in can. decret.  
distinct. 35. Item can.  
Apost. 42: Citante  
Stuck. antiquit. con-  
viv. lib. 3. cap. 9.  
g Lib. advers. Joviniani.  
h Volater. lib. 13. cap.  
4. Alexander ab A-  
lex. lib. 6. cap. 2.  
i De antiquit. Judaic. &  
libro peculiari de eorum  
vita. Citante Stuckio.  
ibid.

l Luke 4. 25.

m Carc.

n Petrus Raven. gra-  
viter sanè vereq. hac de  
re ita dissest. Ebrietas,  
inquit, in laico crimen  
est, in sacerdote sacrile-  
gium, quo alter animā  
suam praefocat, alter se  
prophat, & spiritum  
sanctitatis extinguit. E-  
brietas enim mater est  
litium, furoris generi-  
x petulantiae magistra.  
Huic qui obnoxius est,  
homo non est, hac qui  
laborat non modo pec-  
catum facit, sed ipse est  
peccatum. Hec enim est  
rabies voluntatis, invi-  
ratus hostis, perniciēs  
honestatis, & pudoris  
injuria. Vbi enim reg-  
nat ebrietas, ratio exu-  
lat, intellectus obtundi-  
tur, consilia deviant, &  
iudicia subvertuntur.  
j Idem Stuck. ibid.  
k Matth. 23. 23.  
l Luke 11. 42.  
m Ezek. 3. 17.

it a little more. It was a care worthy of commendation, those anti-  
ent Fathers had in former times, in constituting so<sup>e</sup> many worthy Ca-  
nons in their counsels against this odious sinne. And hence came it  
to passe, that as well in<sup>e</sup> all the Churches of the East, as also in  
Greece it selfe, it was forbidden Clergy-men to enter into Tavernes  
or victualling-houses, except in traivailing. And that even  
the heathen Priests, at least many of them, did either wholly, or at  
least some daies before their sacrifices abstaine from strong drinke,  
may by antients histories appeare. The *Egyptian* priests abstained all  
their life long from wine and flesh, as witnesseth<sup>e</sup> S. *Ierome*. And con-  
cerning<sup>h</sup> other Priests, by many other places it may appeare. And  
concerning the *Esseans*, it is by<sup>i</sup> *Iosephus* recorded, that they abstained  
altogether from wine. Since then the holy fathers in former times  
were so vigilant and carefull to prevent this loathsome sin of drunken-  
nesse in the Clergy, as appeareth by the former canons and constitu-  
tions, what care and circumspection ought there now to be had ther-  
of in this our age, when as the light of the Gospell is not now set un-  
der a bushell; but with its bright beames shineth over all this our  
Gospen. I hope the reverend Fathers of the Church in a laudable imi-  
tation of antiquity, will narrowly looke into this so enormous and  
swinish a sinne. If the watchman bee overtaken with strong drinke,  
what shall become of his charge he is set over? If the minister bee a  
drunkard, how shall he reprove this sinne in his Parishioners? Or if  
hee doe, may they not reply, *Medice cura teipsum*. <sup>l</sup> *Physitian heale*  
*thy selfe*.

o *Turpe est doctori cum culpa redarguit apsum.*

It was a worthy saying of a<sup>m</sup> learned man that *Drunkenesse in a Lay*  
*man was a great and hainous sinne, but in a Clergy-man a sacriledge; where-*  
*by the one suffocats and kills his soule, the other (the Clergy-man) quite*  
*extinguish the holy Spirit*. It were therefore to bee wished<sup>l</sup>, that  
as *David* would have no liar to dwell in his house; so a drunkard should  
not have the charge of soules in Gods house. Too much moisture  
will extinguish a light; wherefore, if this cannot be amended, I wish  
such might bee removed, and better burning lights set up in their  
roomes. And if any shall thinke this too sharpe a censure, I answer,  
that sometimes for lesser matters, some have been as sharply censured.  
And whereas men are often so Eagle-eyed, that they can espy a bro-  
ken pane in a glasse window, or a stone broken up in the Church pave-  
ment; I wish there might be the like vigilancie and circumspection  
in presenting & punishing of drunkards, especially the Minister, if such  
a parish; I speake not here against the keeping of Gods house in that  
orderly decencie becomming the same; but I would not have<sup>g</sup> *mint*  
*and cumint* tithed, and weightier matters of the Law neglected. It is a true say-  
ing *Vivimus exemplis, non regulis*. People are are apter to imitate the  
life and conversation of their minister (especially in any sinne where-  
unto all *Adams* sinfull off-spring are prone enough by nature) than his  
doctrine. And I wish these two golden sentences were deeply en-  
graven in all Clergy mens breasts. <sup>n</sup> *Sonne of man, I have set thee a watch-*



man, &c. And that of the new Testament: ° *If the blinde lead the blind, they shall both fall into the ditch.* Clergy-men often complaine that they are not in that esteeme and account, as the eminency of their calling requireth: and I confesse it to be too true: but withall I advertise them, that many times this proceedeth from themselves; and besides, they are often the cause that many honest ministers have the same aspersions, howbeit undeservedly, cast upon them. But because I purpose not to uncover my parents nakednesse, I leave this point, which I have onely touched occasionally and by the way. Since then drunkennesse is so loathsome and detestable a sinne, so hurtfull both to the soule and body; leaving both liable to Gods curse; so hatefull to God and man, and by which all Gods commandements are broken; it being so great an enemy also to the common-wealth, and so great an enemy to the health of the body, is it not fit that such offenders should be condignely punished? And if many yeeres agoe,<sup>p</sup> some *Germane* writers did even then acknowledge some judgements, which had then befallen that Nation, and others then threatned (which nevertheless were but flea-bitings to that hath since befallen them) was, by reason of this beastly and swinish sinne of drunkennesse, what may we say now? But this I leave to them, whom it most concerneth to handle such a subject. I confesse indeed, we have good and wholesome lawes enacted against drunkennesse, and I praise God for it: and withall my wish is, there were no neglect in the execution. I could likewise wish, that the superfluous number of Ale-houses, the very nurseries and upholders of this swinish sinne did not so much exceed. It seemeth, that howsoever drunkennesse is no new-upstart, yet in antient times people were not come to that height of brazen-faced impudency to bee drunke in the day time; but as it is a worke of darkenesse, so was it the custome to be most used in the night-season, as may by the Apostles speech appeare: ¶ *They that are drunke are drunke in the night.* But now people are come to that height of impudency, and have so steeled their fore-heads against all shame, that they dare even in the sight of the Sun; yea, in the open view of the world; yea, even before God, and all his heavenly host of Angels, reele drunk up and downe the streets. It was againe wont to be a proverbial speech, *Drunke like a begger*: but now many of the Gentry (alas the more is the pitty!) doe assume this as a prerogative to grace their gentility. And what a pitty is it now, to see Gentle-men of faire estates, of antient houses, descended of noble parentage and pedigree, so farre to wrong themselves, as in Tavernes and Tap-houses to become a companion to any base varlet, swill-bowle, tosse-pot and pot-companion? If their noble predecessors, of martiall courage and invincible valour, men famous in their generations, among whom many spared not their blood for the defence of their cuntry, and to purchase peace to the publicke; should now behold these their degenerate successors, with their busie heads, long love-locks, flisht sutes, Italianised, Frenchised, Espaniolised, and what not: and besides, should yet see their excesse in gluttony and drunkennesse, chambring and wantonnesse, in taverns, ale-houses, play-houses and whoore-houses, and neglecting that anti-

° Math. 15. 14.

¶ Idem Stück, *ibid.*  
& nuper Claud.  
Deod. Panth. Hyge-  
ast. lib. 2. cap. 17.

¶ 1 Thess. 5. 7.

Drunkenesse doth  
much derogate from  
the dignity of genti-  
lity.

ent



Such as are betruſted  
with matters of ju-  
ſtice ought to be free  
from this fault,

1 Cor. 10. 24.  
Philip. 2. 21.

Laudable conſtitu-  
tion of the Towne of  
Northampton.

ent hoſpitality and good houſe-keeping which heretofore hath been ſo common in this kingdome, I leave to the judicious reader to judge what they would ſay to ſuch a ſight. But if I ſhould proceed, in this point, I ſhould loſe my ſelfe, and too much enlarge this diſcourſe. Onely this counſell, I ſhall be bold to give to ſome that are moſt exorbitant, that whereas they are often ſo punctual in their points of precedency, and ſuch other things, as they ſuppoſe, concerns their credit, that they wil ſome- times, rather than come ſhort an inch of their owne due, take an ell of another mans right: yet by ſuch carriage make themſelves baſe and contemptible in the face of their cuntry; howſoever, ſome of their flattering claw-backe paraſites, and ſome others for ſome ſiniſter reſpects, may with cap and knee, ſeeme to honour and worſhip their worthleſſe greatneſſe. Howſoever, my wiſh is, that ſuch as are betruſted with matters of juſtice, and have the overſight of Alehouſes, may be free from this fault, or elſe what reformation can wee looke for at their hands? As for his Maſteſtie, he hath alwaies expreſſed himſelfe and his good affection for the ſuppreſſing of this and ſuch other enormities: it remaineth therefore, that ſuch as he hath therewith betruſted this buſineſſe, be careful. Now, in many great cities & corporations of this Kingdome there is often too much neglect even in this ſame particular; and that often by reaſon of a meere relation unto and dependance one upon another, every mans private ſo overſwaying him (quite contray to the 8 Apoſtles golden rule, *Seeke not every man his owne, but ſeeke yee one anothers good*) that it is a hard matter to have juſtice executed as it ought. And in ſuch ſocieties there is a certaine triumvirat combination betwixt the Maſter, and the Baker, and Brewer (Innes and Alehouſes eſpecially I meane) having neere relation one to another, and indeede a mutuall dependencie one upon another. Some tradesmen againe, for feare of loſing ſome cuſtome, are contented to ſit ſtill, and keeping the formality of the place, and what credit may thereby unto themſelves accrue, goe on ſtill the old pack-horſe pace, leſt they ſhould be thought too ſtirring and pragmaticall. And by the way, I cannot but highly commend one laudable conſtitution of late yeeres made by this corporation: *That no Victualler, or Innekeeper ſhould be elected Governor or Major of this corporation*; which hath alſo beene above theſe twenty yeeres by-paſt inviolably obſerved. But my ſpeech is not here againſt the lawfull uſe of theſe ſo neceſſary places for the reliefe and comfort of travellers; my ſpeech is onely directed againſt blinde and unneceſſary Ale-houſes, which might well be ſpared; and others made to keepe the ſtatutes made to that end and purpoſe. I therefore earneſtly exhort all thoſe with whom God hath betruſted authority, and the ſword of Juſtice; that as they would avoid, and turn away Gods heavy judgements from themſelves, & from the whole land; and as they will give a good account of their ſtewardſhip at that laſt and dreadfull day, they would be careful to draw the ſword of juſtice againſt both theſe active and paſſive offenders; the Drunkard, I meane, and the diſorderly Ale-houſe. And whereas by a laudable late law; there is a pecuniary mulct inflicted upon the Drunkard, I pray you robbe not the poore, but let the offender be puniſhed, and the poore



poore have his due. And as concerning Gods heavie Judgements inflicted upon great Princes, whole kingdomes and common-wealthes and many private persons, by reason of this same, it were easie for me to compile a whole volume. But this I can say of mine owne knowledge, that for the space of about twenty yeeres at least, since my first comming into this place, I have observed few of those who kept such triplinghouses, and died since that time I mentioned, ever attaine to the period of old age; and died for the most part of *dropsies, consumptions, palsies*, or the like diseases. My purpose is not here to enter upon a large discourse against drunkenesse, the multiplicity of dehortatory arguments against it, being so various, so many, and handled by so many, both prophane and divine Writers; what I have said, is but by the way, being an abuse of that good creature, wherof I have at great length set downe the right use, and therefore shortly and briefly have touched upon it, and how hurtfull it is to the body (that being most prevalent with most men) with a little touch of some other hurts. As for that forced kinde of drinking by measure (commonly called drinking of health) I thinke it a Satanicall invention, to rob men both of health and heaven. The multitude of strong unanswerable arguments, both against this, and all maner of drunkenesse; as also the authorities, both divine and humane, Christian & heathen, lawes and constitutions, both civill and ecclesiasticall, as they are many; so are they learnedly, and at great length set downe by a learned religious Gentleman, whose booke I wish those who desire to be satisfied in this particular to peruse, and there, no question, they may receive full satisfaction. Now, since by some it hath beene prescribed to be drunke to drive away an ague, and some have deemed it good physicke to be drunke once a moneth, it may be demanded, whether this practise be allowable? I answer, it may as well be demanded, whether wee may not sinne, that some future good may thereon ensue, and I doubt not, but all sound Divines will answer with a negative voice. And besides, there is no benefit can this way be proved, but we may farre safelier, both for soule and body, effect it by other meanes. But this assertion is so absurd, that it needeth no further confutation.

*Mr. Prim. in his booke  
called, Healths Sickenesse,*



The first part of this history is a description of the city of London, and the second part is a description of the county of Middlesex. The third part is a description of the county of Surrey, and the fourth part is a description of the county of Kent. The fifth part is a description of the county of Essex, and the sixth part is a description of the county of Hertfordshire. The seventh part is a description of the county of Bedfordshire, and the eighth part is a description of the county of Buckinghamshire. The ninth part is a description of the county of Gloucestershire, and the tenth part is a description of the county of Wiltshire. The eleventh part is a description of the county of Dorset, and the twelfth part is a description of the county of Devon. The thirteenth part is a description of the county of Cornwall, and the fourteenth part is a description of the county of Somerset. The fifteenth part is a description of the county of Bath, and the sixteenth part is a description of the county of Oxford. The seventeenth part is a description of the county of Warwick, and the eighteenth part is a description of the county of Leicestershire. The nineteenth part is a description of the county of Lincoln, and the twentieth part is a description of the county of Northampton. The twenty-first part is a description of the county of Northumberland, and the twenty-second part is a description of the county of Durham. The twenty-third part is a description of the county of Yorkshire, and the twenty-fourth part is a description of the county of Lancashire. The twenty-fifth part is a description of the county of Cheshire, and the twenty-sixth part is a description of the county of Derby. The twenty-seventh part is a description of the county of Stafford, and the twenty-eighth part is a description of the county of Shropshire. The twenty-ninth part is a description of the county of Hereford, and the thirtieth part is a description of the county of Worcester. The thirty-first part is a description of the county of Gloucester, and the thirty-second part is a description of the county of Oxford. The thirty-third part is a description of the county of Warwick, and the thirty-fourth part is a description of the county of Leicestershire. The thirty-fifth part is a description of the county of Lincoln, and the thirty-sixth part is a description of the county of Northampton. The thirty-seventh part is a description of the county of Northumberland, and the thirty-eighth part is a description of the county of Durham. The thirty-ninth part is a description of the county of Yorkshire, and the fortieth part is a description of the county of Lancashire. The forty-first part is a description of the county of Cheshire, and the forty-second part is a description of the county of Derby. The forty-third part is a description of the county of Stafford, and the forty-fourth part is a description of the county of Shropshire. The forty-fifth part is a description of the county of Hereford, and the forty-sixth part is a description of the county of Worcester. The forty-seventh part is a description of the county of Gloucester, and the forty-eighth part is a description of the county of Oxford. The forty-ninth part is a description of the county of Warwick, and the fiftieth part is a description of the county of Leicestershire.





# The Diet of the Diseased.

## THE SECOND BOOKE.

### THE ARGUMENT.



*I*N the second Booke wee descend to the handling of the Diet of the Diseased, and in what mannerall the premisses are to be used by the sicke: and first of the aire fit for sicke and diseased persons, and in ex-  
cesse how to bee corrected: where also something concerning fire, and what fewell is the best: and

something also concerning the situation of the house, where the sicke lieth, the chamber and bed, the sicke apparell on his body and bed; next we proceed to some generall directions and rules of the diet of the diseased; concerning abstinence, a thinne and spare, a liberall or full, and a meane diet betwixt both. Afterwards we proceed to the particular preparation of the diet of the diseased; and first of that afforded by vegetables, bread especially; and what is the best, with some preparations therof for the use of the sick. Then followeth flesh of several sorts, the various and divers preparations, together with divers liquid substances thereof prepared; as broths, coolices, conserves, gellies, &c. And next concerning fish, fowle and egges; and whether fish may bee, and what best used by the sicke, and with what cautions. After is discussed the drinke of the diseased, both naturall and artificiall, alimentall & Physicall. Of water, whether and how it may be safely used of the sicke. Of severall sorts of Physicall drinckes; as aqua vitæ, usquebath, and divers sorts of strong waters; together with their right use and abuse: as also of divers drinckes made of honey, oximel, hydromel, mulsum or mulsa, divers drinckes made of barley, ptisin, creame of barley, &c. Of milk, whey, butter, cheese, and severall sorts of possets usefull for the sick; and something also concerning the use of emulsions, or almond mikes. And lastly, of the severall sorts of exercise usefull in sicknes and in health.



## CHAP. I.

*Of the diet of the diseased in generall something, the utility and profit thereof. Of the aire in particular, and how to bee corrected in times of sicknesse, and what ferrell is the best.*



Diet of the diseased  
hath beene hitherto  
much neglected.

<sup>a</sup> Hippocrates first be-  
ganne this subject.

<sup>b</sup> Brudus Lusitanus  
scripsit de victu febrim  
cit. lib. 3.

Strictnesse of the  
Locrians in the diet  
of the diseased.

<sup>c</sup> Curtius.

Among the *Aegypti-  
ans*.

<sup>d</sup> Lib. de theriaca ad  
Pisonem.

<sup>e</sup> Metb. med. lib. 21.

Hath hath been hithero handled, hath beene chiefly in regard of that which now hereafter ensueth; to wit, the Diet of the Diseased, which is the principall end I at the first aimed at. And I cannot sufficiently wonder, this being a worke so profitable, so necessary and usefull for all sorts of people, that it hath beene hitherto so long neglected. And so much the more am I hereat amazed, in that so many both antient and late writers have so copiously handled the diet of healthfull people: yea, even here among our our selves, some such tractats have beene published in our vulgar tongue. Among the antients this part of Physicke hath scarce by any of set purpose been touched, but scatteringly here and there some few things have been said concerning this subject. <sup>a</sup> Hippocrates is the first we read of, that ever set upon this businesse, and wrote something concerning the diet of acute diseases against the *Guidian* Physicians of his time, above 2000. yeeres agoe, and which differed not a little from the diet used in our daies. And besides, his witing is so short and succinct after his *Laconicke* manner, that they are not obvious to every vulgar understanding. Since his time I know not any that hath published any tractat concerning this subject, excepting onely one <sup>b</sup> Brudus a *Portugall* by nation, who hath written but slenderly of the diet to bee used in fevers. And yet we read the ancients were so carefull in the observation of diet, that among the *Locrians*, it was death without the Physicians prescription to drinke a draught of wine. <sup>c</sup> Alexander the great commanded to put to death his Physician *Glaucias* for allowing his favorite *Hephastion* to drinke too much: or as some will have it, that seeing him drinke wine abundantly, he did not inhibite or hinder him. Among the *Aegyptians* it was strictly commanded they should fast till the fourth day. Since therefore, this part of Physicke concerning the diet of the diseased is so much neglected, what marveile, if diseases prove so fierce and furious? And there is no remedie so effectuall (saith <sup>d</sup> Galen) which can produce the expected effect, if either not furthered by a due and convenient diet, or at least not hindered by disorder. And therefore it is the opinion of the <sup>e</sup> same Author in another place, that people of inferior ranke, and smaller meanes, are often easilier and sooner cured than many of greater eminency and ability: and that by reason



reason of their willingnesse to be ordered by the Physitians prescripti-  
on; whereas the richer sort often oppose them, desiring commonly to  
be cured with slight and triviall medicines, not able to expell so strong  
an enemy. And sometimes this is againe occasioned (saith <sup>f</sup> he) by  
the assentation and indulgence of the Physitian, who will give them  
drinke as much as they desire, let them drinke wine when they de-  
mand it, and suffer them to doe whatsoever they list: and finally, in  
every thing carry themselves in a slavish maner towards their patients,  
quite contrary to that which becommeth such as are descended of *Æ-*  
*sculapius*, who ought to command his patients, as a Generall of an army  
commandeth his souldiers, or a King his subjects. It is moreover to  
be observed, that among the antients, the office of the Physitian was  
divided into three parts, and by consequence there were three sorts of  
Physitians. The first were such as assisted the sick, observing all their  
actions, and seeing them observe the diet, and other things prescribed  
by the chiefe Physitians, called *Architectonici*, (answerable to our rati-  
onall Physitians) when they came at their accustomed houres to visit  
them. The third sort were called *Pepædeumeni*, who taught this art  
in the schooles, and brought up others in the same profession: to which  
are answerable the Doctors of the chaire in our Vniversities. Now,  
such as assisted the sicke, by reason they sate by their bedfides, were  
called *Clinici*; and from thence this part of physicke handling the diet  
of the diseased, was also called *Clinica*. The two later sorts of Physiti-  
ans, wee have here in our countries; but with the first sort wee are not  
acquainted. And in truth this is a great defect, and the prejudice there-  
by redounding to the publike not small, for as much as this charge is  
most commonly committed to ignorant women, with us called nurses,  
a people for the most part so wilfull, and wise in their owne eyes, and  
so selfe-conceited, that in stead of furthering the Physitian in his  
course, by keeping the patient strictly to his prescription, they are of-  
ten the readiest to overthrow whatsoever they ordaine, unlesse it please  
them very well. And many other women also (the judicious, discrete  
and better bred, I alwaies except) who take chiefly this charge upon  
them, are much of the same stamp. And this was the reason why that  
famous <sup>h</sup> *Celsus* wished an able and understanding Physitian never to  
be farre from his patient. Of this same diet of the diseased, my pur-  
pose is with the aid of the almighty to discourse. Now, howsoever the  
matter of this diet be the same with that of healthfull people; yet the  
manner of preparation, use, and other circumstances doe not a little  
differ, as hereafter shall more plainly appeare. And first, I will begin  
with the aire:

As then the aire is that element without the which, in health the life  
man of cannot subsist, and a sweet, pure, temperate aire a great meanes  
to preserve health: so is the aire, endued with the same laudable quali-  
ties a great means to further the recovery of health already lost. In sick-  
nesse therefore, it is a matter of no small consequence how the aire is or-  
dered. Now, as it will not of any be denied, but that the best aire is to be  
made choice of, so againe, all are not able to change their owne naturall  
aire; some for want of ability, and some in regard of the nature of the

f 1 Meth.

The office of the phy-  
sitian among the an-  
tients divided into  
three parts, and con-  
sequently there were  
3 sorts of physicians;  
1 *Clinici*.  
2 *Architectonici*.  
3 *Pepædeumeni*.  
Aristot 3. *polit.*

The care of assisting  
the sicke most com-  
monly committed to  
women

<sup>h</sup> Ex his intelligi potest  
ab uno medico multos  
non posse curari, eumq;  
(si artifex est) idoneum  
esse qui non multum ab  
egro recedit. Et iterum  
paulo post, ille assideat  
necesse est, qui quod so-  
lum opus est visurus est;  
quādo minus imbecillia  
futurus sit nisi cibum  
acciperit, Cels. libr. 2.  
cap. 4.



The aire considered  
in a double respect.

In chronicall diseases  
the aire is to be ex-  
changed for a better  
if it may be, but sel-  
dome in acute.

§ 6 Epidem.

§ 5 Meth med.

Custome with us to  
send the sick into an-  
other aire.

Qualities of the aire  
whither one is to re-  
tire himsele.

Inconvenience in bu-  
rying of dead bodies  
in the Church-yard.

disease. In acute diseases (*Fevers* I meane, and such diseases as have *Fevers* for their continuall attendants; as *Pleuresies*, *Squinnancies*, &c.) it is not safe to transport the sicke: In chronicall, and diseases of longer continuance; as *dropsies*, *consumptions*, &c. thou maiest be bolder. The aire then is in a double respect to be considered, either as the common ambient, or as it is included within some particular roomes. The aire, as the common ambient, which is of a laudable qualitie, neither too cold and piercing, nor too hot and foggy, if it be possible, and thy disease will permit, is to be made choice of. Now, the properties of the best and most laudable aire, together with nature & properties of severall sorts of winds, have beene heretofore at great length related. True is it indeed, that acute diseases seldome suffer the patient to remove his habitation, after he is once ceized with the same; for the which cause, we must use art to alter and correct the quality of the aire contrary to the disease, as wee shall shew anon. In chronicall and long lingering and continuing diseases, such as are *dropsies*, *consumptions*, *quartanes*, and the like, one may easily exchange the place of his abode for a better. And that this was also the practise of the antient Physitians doth by that of *Hippocrates* plainly appeare, who wisheth the sicke in long continuing diseases, to retire themselves into another aire. And *Galen* himsele, sent such as were sicke of *consumptions*, by meanes of ulcerate lungs, to a place not farre from *Rome*, called *Tabia*, being a pretty high place, where was a pure dry aire, the which is even at this time also much frequented by such diseased people. And for this same cause in *Plinies* time, many, upon the same occasion sailed into *Egypt*. The like custome in these our countries wee likewise observe, to send the sicke either into a better aire, or else into his owne native soile. Now, the aire whither they are to retire, ought to be a pure, sweet, and fresh aire, not infected with any noisome and evill smells, nor yet neer any fennes, and standing pooles. But before I proceed, I must needs give an aduertisement to the reader, concerning the place for burying of the dead, on the which, if I insist a little, I must needs crave pardon, the matter being of some consequence for the health of mankind. I say then, that the inveterate custome of burying the dead in Church-yards, but especially in Churches, proveth often very pernicious and hurtfull to the health of the living. And this inconvenience in populous cities and townes, (especially in the noble City of *London*) may not seldome be observed: and that in such places principally, where the Church and Church-yard are so little, that often times new graves are digged for new guests, before the old inhabitants be quite metamorphosed into their mother mold; the which how inconvenient it is, especially where the corps must stand unburied untill the sermon be finished, let the unpartiall reader judge. Sure I am this great Church of *All-saints*, in this towne, was already this last Sommer so fraught full of dead corps, that it was a hard matter to finde a place to digge a new grave: and yet since that time, how many have there beene buried there, are a many witnesses. And so good Church-men would many be after their death, who in their life time cared but little for comming at the Church assemblies; that if they be of any ranke or means, they must needs



needs lye in the chancell at the least; and then after a Popish superstitious conceit, many it may be, thinke they shall be the wel-comer to heaven. But they will finde I warrant them, that they reckoned without their host. And that this is not mine owne private opinion, it may appeare that it was accounted a matter of policy, not to bury within cities and townes; as may by a \* learned late Writer, who proves that the dead should be buried without cities and townes, and not in Churches; where are frequent assemblies and great concourse of people, which he there proveth by divers arguments and reasons. 1. This is proved, saith he, by the continuall custome of Gods owne people, who buried their dead not within townes and temples, but in the fields, as by the Patriarchs may appeare. And this is yet made more manifest by that place of S. Luk. 7. where mention is made of the son of the widow of *Nahum*, who being dead, was carried out of the towne to be buried: upon which place, all the learned interpreters doe observe, that, not among the Jewes onely; but even among the Gentiles also, it was the custome to bury their dead without their cities and townes. 2 Reason is taken from charity towards our neighbour, against which is this custome of burying the dead in townes and temples, the health of the living by this meanes being hurt, and that by meanes of vapors and exhalations arising from these dead carkasses; and the which must needes exhale and rise up in greater abundance, by how much more the place is close, and warmed by the multitude of people. And that such vapors and exhalations (especially if they proceed from bodies dead of the Plague) are venomous and contagious, our Physitians doe witnesse. And besides, this earth being thus embrued with those venomous vapors, when it is moved, and cast up to bury new bodies, must needes send out evill and venomous vapors to the living. The 3. reason is taken from the originall of this custome, which was evill, and at first introduced by the Monks, Franciscan Friers especially, and that for their owne profit and gaine. And whereas God himselfe affirmed to the people of the Jewes, that the very touching of a dead corps made them uncleane, and that the place where it was laid, was thereby polluted: yet, those holy begging brothers hold that the sepulchers are the cleaner and purer, the nearer they lye unto the high Altar, howsoever their churches have before beene consecrated with their holy water. 4. The civill law it selfe condemneth this custome; and to this purpose are there cited the words of a learned writer: that to prevent the stinking and noisome smell proceeding from dead bodies, by our ancestors sepulchers were divised, not for the dead, but for the good of the living: for by reason of this noisome smell where dead bodies are buried, therefore the Emperour *Adrian* inflicted a mulct or fine of forty crownes to bee taken of such, as should bury any dead body within a city or towne, the place likewise to be confiscate, and the body likewise to be from thence removed; the magistrate permitting to be likewise punished. And the law of the 12. tables commanded likewise dead bodies to bee buried without the cities and townes. And some haue beene of that opinion, that no buriall place was to bee compared

with

Against policy to bury in Churches.

\* Curet etiam ut loca sepulchrorum & monumentorum sint extra frequentem cœtum hominum, eo nempe loco, quo vis non possint nocere.

Expositio.

Nempe id vult canon, loca sepulchrorum debere esse extra urbes; imo & extra templa, in quibus homines frequentes conveniunt, id quod probatur ex perpetua consuetudine populi Dei qui mortuos suos sepeliunt, non in urbibus & templis, sed in campis; sicut videre est in historia Patriarcharum, qui omnes in campis sepeliri voluerunt, & impium manifeste testatur Evangelista Lucas, cap. 7. Ubi narrat filium viduę habitantem in urbe. *Nahum*, cum mortuus esset, deportatum fuisse extra urbem ad sepulturam. Ad quem locum vidi quę annotet aucti interpretes, qui id omnes uno ore proficiunt, non tantum iudeorum, sed etiam gentium morem fuisse, ut mortuos suos efferrent extra urbes. Vide etiam R. martyr loco commun. cl. 2. loco de sepult. 2 Ratio auctur ex charitate proximi, ut plene aduocatur iste mos sepeliendi in campis. *Mariorum in urbibus* & tempus, dum nempe valet in eis vita vivorum nocetur, per balneum qui ex cadaveribus mortuorum in urbibus & tempus tanto copiosiores exhalant, quanto locus est conclusus, & ob hominum frequentiam tepidior; quos qui acinpalitus, presertim ex eorum cadaveribus, qui pestem eliciunt, vapores, & venenosos ac contagiosos medicis testantur: inter quas Levin. Lem. 2. De morali dat cap. 1. Et non dicam hoc loco de



arena seu sabulo & terra, in qua cadavera mortuorum plura conputruerunt, & que in templis solent pluribus annis retineri; quam nempe ea tota imbuta sit materia, non tantum foetida, sed etiam venenata quasi quam materiam exhalare ad vivos necesse est, quando monumentis apertis sabulum istud movetur & effoatur. 3 Ratio est a causa efficiente, & origine istius consuetudinis sepeliendorum mortuorum in templis; quam originem pessimam esse, vel id testimonium est, quod nempe Monachi, & praesertim Franciscani, ac praesertim mendicantes ex istis sepulchris mortuorum que in templis sunt, non nisi luctum & quæstum quaesiverint turpissimum: & quidem ita quaesiverint, ut non expenderint templa sua que aqua benedicta illi consecrati pollui ac contaminari, cum Deus ipse diserte in Levit. dicat, cum qui tangit immundum cadaver immundum esse, & locum quoque istum polui in quo cadavera sepeliuntur. At illi discuti scilicet, Monachi; tanto mundiora & puriora sepulchra esse aiunt, quanto sunt summo alteri viciniora. Accedit, & aliud argumentum ex testimonio

juris civilis, de quo jure placet annotare verba: Francisci Ripæ extracta de peste, cap. 4. ante citato, ubi inquit, ad removendum foetorem ex cadaveribus proventientem a maioribus nostris inventa sunt sepulchra non defunctorum causa, sed viventium gratia instituta: Nam quia sepulchra ut plurimum foetent, statuit D. Adrianus poenam 40. aureorum in eos qui in civitate sepulchrum faciunt. locumque publicari iussit, & corpus inde transferri, eadem Magistratibus patientibus imminente. 3. S. Divus Adrianus F. de sepulchrorum violatoribus Huc accedit & lex 12. tabularum, que iussit humani corpora extra urbem in insuetudine reipubl. tit. 10. inter alia hæc etiam addit verba: Nullum genus sepulturæ magis laudandum puto, quam humationes sub dio, ubi flores & herbe nascuntur; tam id in sepulchris vetustissimis inscrip. um sit. Sparge rosas lecter, vel candida lilia pone Item Manibus date lilia plenis, Item purpureos spargam flores. Et addit Patricius Pulchrius est & optabilius Germinanti terræ reddi hoc corpus, cum ex tali terra factum sit, & ut æquum est, ut filius in gremium matris revertatur. Denique etiam accedit hodierna consuetudo laudatissimarum rerum publicarum, Argentine nsis Noribegen sis, Lipsen sis, in quibus vel rara, vel nulla etiam mortuorum cadavera in templis urbanis humantur. De Spartanis miror, quod permiserint mortuos in urbe sepeliri: de quorum consuetudine, vide Eraium libr. 3. pag. 110. Interim tamen vetuerunt ne monumenta in templis fierent, sed

Ante annos circiter 400. hæc execrabilis consuetudo cepit, cum ante hæc tempora, etiam Martyrum cadavera extra urbes sepulta fuisse constet. Franciscani enim & Dominicani cum viderent numerum fraterculorum augeri, nec tantos sumptus ipsi suppetere, hanc emungendæ pecuniæ artem invenerunt, ut homines in cucullis Monachorum, & prope altare sepeliri debere imperitis persuaderent, ita ut recte quis dicat, Nullam autem acquirendæ pecuniæ esse probatiorē quam mortuorum,

with that of the open fields, whereas grasse and flowers grow in great abundance. And 5. This is the laudable custome of some commonwealths: as of Strasbourg, Nuremberge and Leipzig, whereas either very seldome, or never bury they any dead bodies in their Churches. Besides, this same point concerning the buriall of the dead, among other things was thought a matter worth the reformation: and therefore at this day they have ordinarily other convenient places deputed for the buriall of their dead. And if we will yet more narrowly looke into this businesse, considering this is Gods house, the which, wee ought at least to keepe as cleane and sweet as those of our owne ordinary abode; I thinke, we shall find it but a matter of equity. And I will yet appeale to any, whether they would have their owne houses, especially their parlours or roomes, where they are most frequently to be made places of burying the dead. And the Papists would yet make a man wonder more, who were so carefull and curious in contenting the outward senses, that not onely would they please the eyes of the spectators with curious pictures and images, and by melodious musicke of organs and other instruments of musicke besides vocall, give so good content to the eare: that notwithstanding, they were so carelesse of this other sense of smelling, that they would not spare to bury the dead even under the high Altar it selfe. But I thinke they may reply, there was another smell which did more affect them, to wit, that which did so much affect that *Roman Emperour, Vespasian*, the smell of gaine. And this pleasant smell was that which first forged purgatory, indulgences, consecrating of *Agnus Dei*, Episcopall palles, and innumerable other things, sent to Princes and great persons, and sold at a high rate: and this same bred first this burying in Churches, in *S. Francis* his habit; yea, even hard by the high Altar; the which was little above 400 yeers agoe brought into the Church, whenas this begging brother-hood began to increase to a greater number than their almes and ordinary allowance would well maintaine. But on this particular I will not dwell any longer, but wish that things might be so carried, as injury might be done to none: and withall, that a publike good might be alwaies preferred before any private or personall respects: neither were it a hard matter for mee to answer whatsoever could be objected against this so

laudable



laudable a custome of burying the dead in some place set apart for this purpose in some out-part of Townes and Cities, or rather without the same. Howsoever I have discharged my dutie as a Physitian, giving warning of the inconveniences from hence arising, and prescribing a sweet and wholesome aire, especially for the sicke. But of this, thus much shall suffice. Now, when there is any fault, either by excesse or defect in the aire, wee may safely correct the same. In the Sommer time, when the aire is too hot, wee are to use all meanes to coole and refresh it; by strowing our roomes with cooling greene herbs: as lettices, vineleaves, violet leaves, fallow and the like, by sticking the roome with greene boughes, and letting in some aire by opening the windowes, if any, that looke towards the North. There may also great pales full of cold water be set in severall corners of the house, and sometimes water powred out of one vessell into another. If the aire againe be too cold, as in Winter, then the best way is to warme the roome with a good fire. And because fire is so necessary and usefull, wee must have a speciall regard, especially being for the use of the sicke, of what fewell it is made. In the first place then, it must be made of drie wood, and not of greene smoakie sticks, very offensive both in sicknesse and in health. The fire of coles is not so good for the use of the sicke, especially such as are digged out of the bowells of the earth. And those wee commonly call char-coale, if either new kindled, or yet be in a narrow roome, are very hurtfull for any sicke, yea, will offend a healthfull person. And it is reported that *Iovinian* the Emperour travelling towards Rome in the Winter-season, by the way was lodged in a roome newly whited with lime, in the which, to aire the roome, was made a great fire of char-coale; and the next morning this Emperour was found dead in his bed, being stifled by the venomous vapours of these coales and lime. I remember, that living in Paris, 1608. A young Gentleman of Poictou in France, my chamber-fellow set a great pan of char-coale within his studie in the Winter time, shutting both doore and window; & within a little space came running out of his study halfe stifled, whenas being in mine own study within the same chamber, I marvelling, and much amazed, came to him, asking him the cause of this sudden fright; who scarce able to speake, related the truth of the matter, and how that being almost suffocated with the venomous and suffocating vapours of these coales, hee was scarce able to open his study doore. Sweet wood, without all controversie, is best fewell; as Rosemary, Juniper, Bai-tree, if they were as frequent with us as in the south parts of France, and many other Countries. With us our ordinary wood of Ash, Elme, oake, fallow and beech are good fewell for the chamber of the diseased. But the poplar, the elder, and all sorts of thornes are farre inferiour to the former, by reason they trouble the head more, as witnesseth <sup>a</sup> *Ranzovius*: and what if we adde to these the walnut tree, which hath beene ever reputed an enemy to that principall part? Besides, there is a fewell in the northerne parts of this Iland, called heath or ling, whereof there is great use made, as well for ordinary uses of baking, brewing and drying malt, as for burning in the chambers sometimes, both of sicke and healthfull persons: the which in my opinion is exceeding good, especially for the sicke, without any offence or hurt to any part of the body, being very good in

Correctio of the aire.

Meanes to coole the  
aire in Sommer.Warming of the cold  
aire in Winter.The fewell whereof  
the fire is made.  
Sea.coale and pit-  
coale are naught.  
Charcoale kindled in  
a close roome danger-  
ous.  
History.

Another.

Sweet wood is the  
best.Good fewell with us.  
Worse fewell.<sup>a</sup> *De conservanda va-*  
*letud. cap. 7.*Heath or ling whole;  
some fewell.



Correction of stinking water.

Hot and sweet woods when and by whom to be used.

all manner of defluxions, and diseases from thence proceeding, and good to corroborat the sinews and nervous parts. If the aire of thy chamber be infested with noisome smells, if otherwise unavoidable; then art thou to correct the same with sweet smells: as of vineger, roses and rose water, sanders, &c; in hot diseases: and in cold diseases, with juniper, and many hot aromaticall smells. It is also to be observed, that such hot woods are best for the sickes chamber in cold, and not in hot acute diseases, unlesse the roome be large and spacious. If there be no other meanes to correct the aire, we are, if it be possible, to exchange it for a better, as hath been said already. But it is now time to come to the habitation of the sicke.

## CH À P. II.

*Of the particular Aire wherein the sicke liveth, to wit, his habitation, and the best situation thereof: As also, whether a countrie-aire, or that of townes or cities be best; where something concerning the situation of the towne of Northampton.*

Consideration of the particular aire about the sicke.



Best situation of the sickes habitation.

The next best situation.  
The worst.

He ambient aire wee considered in a double respect, one generall, of the which already in the former Chapter; now in the next place wee come to consider of it in a particular relation to the sicke, considered in the habitation, or place where the sicke dwelleth. And since it is seldome so safe to remove the Diseased, there is therefore no small care to be had in the choice, of the place wherein anyone is to live. The healthfulness of the house is by the situation and structure thereof esteemed. That house is by many esteemed the best, which is situate somewhat high, and on a dry firme ground, sandy rather than any other: the house it selfe being of an indifferent and competent height, and looking towards the south principally; from Sommers heat well shaded, yet not deprived of cooling winds, and in Summer receiving the benefit of the Sun-beames in abundance: the which ought also to bee accommodated with divers roomes, differing in bignesse and situation, where the sicke may so lace himselfe according to times and seasons. It is also here to bee understood that there bee no fennes, marshes, or any such noisome and stinking places neare to the sickes habitation. Now next to this situation is that which is towards the Sun-rising: but worst of al towards Sun-setting, in Sommer especially: for in such places the morning light is more unpleasant, in which time, notwithstanding, the sicke should finde most solace. And the morning Sunne doth purge and rectifie the ambient aire, provided it be not admitted within the house, untill it hath first a little cleansed the aire, and dissipated and driven away the thicke



thicke vaporous night exhalations, in moist times especially. And it were to bee wished also there were some pleasant springs, or some little cleere brooke, or swift running little river not farre from this habitation. Many great houses are now a daies so built both in cities and townes, and in the countrie that there may be choice of roomes, which way one will. Low roomes, especially vaults, or caves under the earth are the fittest for *Fevers*, spitting of blood, and faintnesse of heart; by reason of the coolenesse of the aire, which better upholdeth and mainteineth strength than higher roomes. Great and spacious roomes are fitter for fat and full bodies, by reason they draw ever in fresh aire, which discusseth and resolveth collected humors. In narrow roomes the aire is suffocate and stifled up. And therefore we read that that great and memorable plague of the *Athenians* in the time of *Thucydides*, did first of all set upon the poore mens cottages. And common experience doth even so farre testifie unto us, that in any Epidemicall, contagious, or pestilentiall diseases, the meaner sort which live in little close roomes, are sooner and in greater number, than those who live in more spacious houses therewith surprized; as I my selfe could instance. And I beleeve, many are able to say something to this purpose, the alleies, and other close places of the city of *London*, at this last great and memorable plague. But in cold frosty weather, I confesse, especially where is no feare of any such infection, a close roome is not to bee refused; provided it bee not made too hot, and too many people be not suffered to be in it at once. And by the way, with *Ranzovius*, I cannot but reject the use of the aire of stoves or hot-houses, as they are ordinarily used throughout all the *Germane* countries, which are ordinarily made so hot, that in the coldest frost of Winter one is not able to sit in them without sweating, as I have often, howbeit fore against my will, experimentally tried. And by this meanes the Pores of the body are so relaxed and dilated, that they easily receive the impression of the first occurrent cold aire. Now to this discourse of the aire & habitation belongeth also to say something of the light, wherewith the patient is often not a little affected. If the sick be weake, then the light often offendeth, and is therefore to bee kept darke; especially if the eies be weake. If the sicke love the light, let him enjoy it; if no apparent danger be thereby procured: if both be troublesome, keepe a meane betwixt both. Where the sicke is not offended with the light, if the time and place concur, especially in Winter; the beames of the glorious Planet *Phæbus* will not a little correct the ambient, and comfort the patients weake spirits. The colour of the walls come also here within our consideration; which if whited with lime or chaulke, are likewise offensive; but especially if the roome be of it selfe full of light. Hangings also of severall colours doe much trouble the eye-sight of the sicke, especially if they be mad. To this place may we also reduce that which writeth *Hippocrates*. \* That it is not sufficient for the Physitian to play his part; but the sicke and the assistants, tending upon the sicke: and besides, all outward things must be accordingly accommodated. Such as are about the sicke ought to bee gentle and couteous, not peevish and froward, observing the sickes

Low roomes in what diseases best.

Great and spacious roomes.

Narrow and close rooms in contagious and pestilentiall diseases are not good.

Close roomes when best.

Stoves and hot-houses not wholesome.  
\* *Locopræus citato.*

Of Light, and how it maybe used about the sicke.

*§ Alium enim lux, alium tenebræ magis turbant, reperiunturq; nullum discrimen deprehendi, vel hoc, vel illo modo possit. Optimum itaq; est utrumq; experiri, & habere eum qui tenebras horret in incæ, eum qui lucem in tenebris. At ubi nullum tale discrimen est, æger si vires habet, loco lucido; si non habet, obscuro continendus est. Cels. lib. 3. cap. 18. & Hippoc. lib. de medico.*

The Colour of the walles.

Hangings of the roome.

\* Δεῖ δὲ ἐμὸν εἶναι παρέχειν τὰ δέοντα ποιεῖν, ἀλλὰ καὶ τὰ νόσον, καὶ τὰς παθήκοντας, καὶ τὰ ἐξωθεν  
*Aph. I. lib. 1.*



Lib. de anima cap. 9.

Lib. 28. cap. 3.

In question Romanis.

Lib. 29. cap. 1.

Country-aire in generall, and for the most part to bee preferred.

Great diversitie in country-aire.

Diversitie in the aire of severall townes and cities.

Good and wholsom aire of the towne of Northampton.

humor and disposition, and in reasonable and lawfull things ready to fulfill his just desires; to cheere up and cherish the sicke, and to give them good words; but especially carefully and diligently to observe the Physitians prescriptions. The Physitians (saith <sup>p</sup> Aristotle) cannot alwaies cure the sicke, because it is in the hand of another man, that he cure according to art, and not in the power of art it selfe. Besides, in the roome where the sicke lieth there should be heard no noise, nor ought the sicke be troubled with much talking; and therefore much company is to be avoided; especially in hot diseases and the like seasons, and narrow roomes; which are thereby over-heated. And <sup>q</sup> Plinie writeth, that it hath been observed, that wounds have beene the worse by much trampling and stirring with peoples feet. But concerning the aire, there remaineth yet a question to be discussed, whether the aire of townes and cities, or that of the countrey be better?

Now this hath been an antient question among Physitians; and it seemeth it was by the antients decided on the countries side, in that the Temple of *Æsculapius* was built without the city of *Rome*; intimating thereby the prerogative of the country-aire above that of cities and townes, as witnesseth <sup>r</sup> Plutarch: and not for the gain of Physitians, as <sup>s</sup> Pliny prateth. It is true indeed that in the generall, and for the most part the countrey-aire is more open and free, than that of cities and townes, which oftentimes by reason of multitudes of people, nearenesse of buildings, narrownesse of streets (especially if they be not kept sweet and cleane) must needs bee farre inferior to the other. And yet are there herein divers particular cautions and limitations to be observed. Some country-aire is farre inferior to that of many townes: witnesse the hundreth in *Essex*, and the fennes in *Lincolneshire*; by which it plainly appeareth, there is great diversity in the qualities of the country-aire. There is againe some country-aire in its qualities simply considered, especially for the naturall inhabitants healthfull; and yet for some constitutions very dangerous: as many places of the North parts of this kingdome and Iland, where the aire is very sharpe and penetrant, and therefore might easily offend thinne and weake constitutions, and consequently procure distillations, from whence arise many dangerous diseases. There is againe a great difference to be found in divers cities and townes: for some are very great and populous; as *Paris* and *London*, &c: and therefore in such cities, the aire must needs be grosser and thicker, and not so sweet and wholsome as that of the countrey: and therefore in such populous places, it is good for the patient, if it be possible, especially in chronicall, or diseases of long continuance, to remove into a sweet country-aire. Again, some townes are so well situated, and so free from the aforenamed annoyances, enjoying so free an aire, that they oftenequall, if not exceed sometimes a country-aire: for as I have already said, some country-aire may be too sharpe and piercing, whereas a city or towne well situate in a temperate aire, and freed from these former inconvenients, may prove farre fitter for indisposed persons. Of such divers may be found within this noble Iland, amongst whom, in this respect, few exceed this antient towne and corporation of *Northampton*. This towne



towne hath for its soile whereon it is seated, a ground gravelly for the most part, and under this digging a little is to be found a good firme tough clay, producing good store of good stone, fit for buildings. It is situate in a fruitfull country, on the side of a hill, looking towards the South Sunne (the best situation as wee have already proved) the streets faire and spacious; and by the care and industrie of good governours, kept sweet and cleane; the buildings faire and beautifull, and adorned with such a market place, as few corporations in this kingdome exceed it; yea, very few that come neare or equall it. It is not my purpose to discourse of that old strong castle, together with the first founder, and the famous Churches and religious houses have been in and about this towne. And as the aire is good and wholesome, so is that other element of water, neither within nor without the walls wanting. Within are divers wholesome wells and springs: and without the walls, besides many wholesome and pleasant springs, that famous River of *Nine* (so called from the nine springs, from which it hath its first originall) which runneth all along the South side, and the West directly under the Castle walls, and with many serpentine windings and turnings, thorow a pleasant meadow ground above 30 miles in length, and conveighing its silver streames by the ancient city and sea of *Peterborough*, at length marrieth it selfe with the great Ocean, being every where furnished with many good and wholesome fish: such as be, Perches, great Jacks, Pickrells, Roches, Genions, little inferior to smelts; Chubs, silver-eeles, and divers others. And as for sweet and pleasant walkes of pastures and meadows, it is almost every where with them environed. And all beyond the towne for many miles North-ward, it is a dainty light gravelly ground, yet very profitable and commodious both for corne and cattell. My purpose is not here to set downe a particuler and exact geographick description of this antient corporation; but onely by the way and occasionally discoursing of the aire, tooke occasion to acquaint the reader with a touch of the commodious and healthfull situation of the same. But this famous corporation hath now for a long time lyen lingring under the burden of wasting and consuming sicknesse, which hath eaten up, and consumed the bowels, not of this onely, but of many other famous cities and corporations of this flourishing kingdome: my meaning is decay of trading, the which to supply, as a feeling member of the publikes wants, I wish, it were as well in my power, as to bemoane and bewaile the same. It is not unknowne to many of the inhabitants, what great trading by meanes of clothing hath been here in former times; as the ruines of some great buildings, imploied to that purpose, doe yet evidently witnesse. And I know nothing to the contrary, why this might not as well now bee followed, as it was in former times. This countrie is furnished with as good wooll as any other, and affordeth this commodity to some of those countries where clothing is in greatest request. The water is likewise very good for dying, and no other conveniency, that I know, wanting, except good will, and an earnest desire to promote a publike businesse. And in so high esteeme hath this towne been had in former times, that besides Parliaments

Situation of this Towne.

It is well watered.

River of *Nine*, and good wholesome fishes breeding therein.

Pastures and meadows about the towne.

Decay of trading with this, common to many other corporations of this kingdome.

Excellent wooll of Northamptonshire.

Good water for dying.

This towne commodious for entertainment for great meetings.



Clothing wold make  
this corporation flourish.

Master John Denbigh,  
one of the Aldermen  
of Northampton hath  
begun to set up clothing.

The river of Nine  
made navigable wold  
prove beneficial both  
for towne and countie.

here kept, and other solemne meetings, it was once accounted one of the fittest places for founding an Vniversity: and now for these many yeeres hath beene accounted the fittest and most convenient place for publike meetings, as well of assise and sessions, as of any other importance: and that in regard of that entertainment and content which all things in even scales well weighed, may be better had in it than in any other towne in the whole Countie. And besides, this corporation yeeldeth as much to his Majesties exchequer, I thinke, as any other of that bignesse and trading. Neither yet hath this Towne come short of any in expression of dutifull and loyall affection to their Princes, according to the possibility of their powers. My wish therefore is, that a mother in *Israel* may not decay, but some regard may be had to the re-establishing of the former flourishing estate of this antient corporation. And this by no meanes, in my opinion, might sooner be effected, than by setting up this antient trade of clothing againe: for this purpose it were a worthy worke, and deserving great commendation, if such as have had their first being in this place, God having now made them his Stewards of a great substance, would helpe to uphold their aged, and weake decaying mother. And this were a pious worke (at least in a large acceptation) and a part of that honour the childe oweth to an aged, and decayed parent. Remember that the very heathen held this tenent, that men were not only borne for themselves, but that their common countie claimed some interest in them. To incourage others in the prosecution of so laudable a worke, one Alderman of this same corporation, hath now of late broken the yce, and againe, like a good Patriot, minding the publike good (whereof now most are unmindfull) hath at his owne cost and charges, begunne to set a foot this laudable trade of clothing: the which, if well followed, and seconded by others, and neighbours in the country would further to set forward so laudable an enterprize; it would in a short time, prove no small benefit both to the towne and countie; and by this meanes, many poore might well be set a worke, who now are forced either to begge their bread, or else labour hard at knitting stockings, which will not furnish them with browne bread to fill their hungry bellies, especially in these hard pinching times: besides, some other inconveniences on which I cannot spend time. I adde onely this, let us follow and imitate the laudable industry of the *Dutch*, in providing for their poore, and setting them a work. They suffer no straggling beggers among them; and why may wee not as well? Another thing there is, which would much further and advance this businesse, and prove beneficiall, not to this corporation alone, but to other market townes also: to wit, *Owndel*, *Thrapstone*, and *Waldenborrow*, together with the whole adjacent counrry, and other neighboring shires: and this is by making the river of *Nine* navigable from *Peterborrow* to *Northampton*. Now, let every one seriously consider the need, and they shall find more than enough; if it were but even in regard of the scarcity and decay of fewell in this Westerne part of the shire, besides many other benefits would from thence arise: as preserving the high-waies (now chargeable to the countie in regard of much carriage by cart) keeping the



the meddowes from so frequent overflowing; and that by meanes of scowring the chanell, and raising the banks: besides the importation of corne, and other commodities in time of dearth; and againe, exportation of the same commoditie of corne in time of greater plentie and cheapnesse; besides many other benefits whereon I may not now dwell. As for any objections to the contrary, they may easily be answered, and the worke knowne to be faiseable, having been long since surveied, and the charges cast up, and an act ready drawne to be put up in parchment divers yeeres agoe; and this same Alderman lately mentioned (as hee hath ever manifested himselfe a good Patriot, in furthering any publike good) at that time followed the same businesse. I hope, when time and opportunity shall serve, good Patriots will not be unmindfull of promoting and furthering the publike good; and those whom it more neerely concerneth, even this same in particular. And although, I shall perhaps, by some be censured for this digression; yet, because I thought it not impertinent, I must needs crave the curteous reader pardon, and so I now proceed to the prosecution of the businesse I have begunne.

## CHAP. III.

*Of the clothing and covering of the sicke, as also concerning shifting of the diseased, and of the error of the vulgar practising the contrary: Something concerning the bed wherein the sicke lieth, and whether the sicke ought to have his haire cut.*



Now, because among other uses of clothes, one is to keepe and defend us from the injuries of the ambient aire; therefore after our discourse of aire, I thinke it materiall to say something of the clothing and covering of the sicke. Now, our meaning is of such clothes as cover the sickes bed, and lie upon him: and the sicke are either covered with many & thicke heavy clothes to defend them from the injury of the cold aire, or else with thinne covers, for feare, lest they be by multitude of clothes oppressed, and internall heat increased. <sup>a</sup> *Hippocrates* in cholericke diseases, covereth the sicke with thinne and soft clothes. And *Asclepiades* the Physitian, saith <sup>b</sup> *Pliny*, did abrogate this troublesome custome of covering the sicke with so many clothes. In that great and fearefull sweating sicknesse it was observed, that most died by reason they were covered with so many clothes: for, their opinion was, saith <sup>c</sup> a learned Writer, that the disease was to be helped by sweating, which by all meanes they laboured to further. In the beginnings of the paroxysmes, or fits of fevers, we ought to cover the sicke with many clothes, that the sicke may

<sup>a</sup> *Lib. de intern. affect.*

<sup>b</sup> *Lib. 25. cap. 3.*

<sup>c</sup> *Cornel Gethma, lib. 2. cosmo crit.*

When to cover the sicke,



More clothes to be  
used in the night  
than in the day.  
<sup>d</sup> Galen comment. in  
eap. partic. 6. in epid. e-  
videnter vigilans cali-  
dior exterius, &c.

Best form of beds for  
the sicke to lie in.

Bed he lieth on, and  
whether feather beds  
be best.

Wooll-beds and mat-  
trices.

Beds of straw and  
chaffe.

Bed filled with water.  
With wind.

Hanging beds.

Erroneous custome  
of too much covering  
the head.

may quickly grow warme, and the cold be driven away: and for this purpose, the parts which are cold are to be rubbed with warme clothes. After they beginne to be warme, the clothes are to be taken off, and toward the declining of the heat to be laid on againe, the better to provoke sweat. Moreover, it is to be observed, that more clothes be used in the night-time than in the day, and that by reason the <sup>d</sup> night aire is colder than that of the day. But if it should so fall out that the sicke could not sleepe with a multitude of clothes, then were it good to wait while they be asleepe, and then to cover them. Now, the bed wherein the sicke lieth, is not to be neglected: as for the forme of the bed, a high headed bed, such as is now in greatest request, and we commonly call *French* beds, (especially in Sommer-time, and in hot acute diseases) are the best for the use of the sicke, and afford him most aire: and withall, I would have the ascent, or going up to it low and easie. In Sommer and hot weather, in hot acute diseases, the curtaines would be thinne, in Winter, and colder weather thicker. As for the bed he lieth on, downe beds are the hottest of all others, and next to them ordinary feather beds; yet both doe much heat the sicke, especially in Sommer, and hot acute diseases. And therefore I can in no wise approve of the preposterous *German* custome, to cover them with one feather bed, and lay another under them. Wooll-beds and mattrices are cooler, and fitter than the former, if the sicke would be perswaded to indure a little hardship for a future benefit. But straw and chaffe, especially of oats, are coolest of all other, and fittest for sicke folke, if people would prise more their health than their ease. In *Babylon* (saith a late Writer) great men used in Sommer to lie upon beds of leather, filled with cold water, which I would not advise our new fashion-mongers to imitate. And they say in *Italy* they use even at this day to lie upon leather-beds filled with wind, as we doe here our foot-balls, and the *French* their ballownes. Our low field beds and canopy beds, are not so good in the former cases as high beds. The best of all others are accounted such as hang by cords, whereby this benefit may be reaped, that the sicke may be rocked asleepe; as is the custome of the *Brasilians*, to have their beds hung betwixt two trees, for feare of venomous vermine.

Now, from the covering of the bed, to the covering of the sickes body in bed, and immediatly touching the same, and first wee will beginne with the head-peece, his cap I meane. It is an inveterate and radicated custome, in all diseases, to cover the head with thicke caps or other clothes; esteeming all manner of defluxions and diseases to proceed from the head, and as it would seeme by their practice, to proceed of a cold cause: whereas by this meanes they rather increase, for the most part this paine, if any there be already; the head like a ventose, or cupping glasse, attracting vapours from the neather parts. *Avicen* warneth us, that too much covering of the head weakneth it. And yet it is thought by many that the head can never be sufficiently covered. I confesse, in this case it is hard to set down and determine all the particular circumstances; as of the time of the yeer, the sex, the nature of the disease, the age and constitution of the diseased, according to which circum-



circumstances, the Physitian is forced to accommodate his particular prescription of clothes. And heere I must needs give warning to younger people, that they would not so much in their health oppress themselves with such a multitude of cloths, who keep themselves so warme in their younger yeeres, that they become farre infirmer afterwards when they come to age, and apter to receive harme by the least blast of cold wind. There is a great difference to bee had both in our clothing and diet, according to the severall seasons of the yeere. The apparell in Sommer and warme weather, ought to be thinner than in Winter; and among these, the hotter constitutions ought to goe thinlier clothed than others. And as on their body, so on their bed the clothes ought to be thinner. But few, if any, observe the difference to bee observed of the beds they lye on; it being for an uncontrolled custome received, both for young and old, hot and cold complexions, to lye both Sommer and Winter on the softest feather-beds they can. And yet for hot constitutions, especially the younger sorts, and such as have hot livers and kidnies, and molested with the stone in the kidnies, especially in the Sommer time, this custome cannot but be hurtfull. And as for this covering of the head, as it is indifferently used, alike in Sommer and Winter, of young and old, and all complexions whatsoever, I hold it a very pernicious custome, especially in the younger sort, and very prejudiciall to their health. It is a great fault in many parents, that they are too carefull in the nice and choice tender educating of their infants, who in their tender yeeres might be easily accustomed to goe thinner in their apparell; and custome would afterwards make this easy. And this wee may see apparently in many of our Gentle-women, who both young and old, both Sommer and Winter, go with naked breasts, wrists and necks; and yet never complaine; in this verifying the old proverb to be true, *Pride is never painfull*. And yet those parts are, according to Physitians prescriptions, most carefully to be kept warme. And yet all this notwithstanding, as also all our best Divines preaching to the contrary, and oppugning this pride by their pens, we see, how carefull many are to accustome and inure their children with this kind of pride; when as for the most part (alas more is the pittie!) there is but small regard had of their vertuous education in the feare of God. *But I leave this Puritanisme.*

Another point in the clothes and covering of the sicke to be considered, is the quality, that they be cleane and sweet. *Hippocrates* would have the Physitian to bee neatly and decently apparelled, and perfumed with sweet odours, that by this meanes, he might bee the more acceptable and pleasing to his patients. How much more then ought the sicke himselfe to be neat and cleane in his apparell? And it is no small contentment to the sicke, when hee seeth himselfe neat and cleanelly in his clothing. Againe, it much discourageth and dejecteth the sicke, when he is suffered to lye stinking like a hogge in the mire, in dirty and foule clothes. And *Galen* adviseth us, that young children, who after much crying, could neither by the teat, by rocking nor singing be quieted; by changing of their foule and stin-

Aa

king

Difference of clothes according to the seasons.

Downe and feather beds hurtfull for hot livers, kidnies, and the stone.

Parents much to bee blamed for the too nice and tender education of their children.

Qualitie of the clothes about the sicke, that they bee sweet and cleane.  
*Lib. de medico.*  
The sicke ought to be often shifted.

*Lib. I. de sanit. tuenda*



Objections of the vulgar.

Answer.

Three concoctions in the body of man, with their severall excrements.

Inconveniences and harmes by not shifting the sicke.

\* Laurent. Ioubert. des erreurs populaires partie 2 cap 5.

king clothes, and exchanging them with cleaner; were presently stilled. But, me thinkes, I heare some of our wise women, at least in their owne conceits, with open mouth cry out against me, by reason, I wish, the sicke should be often shifted, objecting in the first place, that by this meanes the sicke may catch cold; and next that it weakeneth the sicke to bee thus shifted. To the first I answered, it is but a foolish feare, the vulgar often fearing where there is no cause: but howsoever, if it be in cold weather, it may by meanes of the fire easily be prevented; and if in warme weather, their feare is frivolous. As for the other feare, which I have heard some women object, of weakening the sicke, it is very absurd, and as frivolous as the former: And so farre is it from weakening the sicke, that on the contrary, it is rather a meanes to further and increase strength. And to make this more plainly appeare, we are to take notice that in the body of man, there are three severall concoctions: the first, in the stomacke or maw, called chylication; having for excrement, the fecall ordure, or ordinary egestions. The second, in the liver, and veines, called sanguification; and hath for excrement, the urine. The third, is called nutrition, and is performed in the whole body; and hath for excrements, certaine fuliginous vapors, which by insensible transpiration breath out by the pores of the body; and the sweat, which is apparent to the eye. Now in time of sicknesse, especially in all sorts of *Fevers*, these excrements doe most abound, and make foule the linnen they lye in, and that they weare next their skinne; for the which cause, sicke folkes should have their linnen often shifted, especially when they sweat much. Besides, if they bee not shifted, this danger yet insueth, that if the sweat continue about the body, it will bee drawne in againe by the same way it went forth; and then judge whether thou likest that better, or sweet cleane linnen. For this must be well considered, that the arteries of the body have a double motion, one whereby they expell these excrements already named; and the other whereby they draw in the ambient aire to refresh the blood. Now whatsoever aire is next unto them, be it good or bad, sweet or stinking, they draw it in. And therefore, if thou let this dung-hill lye about thee, undoubtedly the arteries will draw in these noisome excrements, which will suffocate naturall heat, and by consequent, prolong thy disease. And a learned *French* Physitian who doth much inveigh against this nastinesse (that so also it may appeare, this is not mine owne private opinion) to prove this truth bringeth in an instance: *Let any person come newly out of a hot bath, where there is great store of dust newly raised, he shall presently feele a pricking over his whole flesh; which is nothing else but this small dust drawne in by the arteries.* The case then thus standing, all filth and corruption ought to be cleansed from the skin, and all the pores and passages thereof kept open and cleane, by removing whatsoever might let or hinder the same. And for this end and purpose, the *Romans* and *Greeks* in antient times had so frequent use of their frictions and hot bathes. Let this then be a warning to all those who attend the sicke, that they have a speciall care of shifting and keeping them cleane and sweet, as hath beene said already, and let the contrary erroneous custome



stome be hence forward for ever buried in the dust. One thing yet remaineth concerning warming of the sickes bed, whether it be to bee used? I answered, in weake and aged people especially, and the Winter time in others also, there is no doubt to bee made of altering the cold aire of the bed with a warming-pan: but in young people, in hot acute diseases, and the Sommer time, when all tendeth to heat, I see no necessity, yea rather hurt than any good; unlesse some cold constitutions, or decrepit old age doe plead for a continuance of this custome, and then I shall not bee against it. But whether this be so convenient for such as live in health, may with better reason be demanded? I answered, that for young people I wish, they were not so daintily brought up, and accustomed to this warming of their beds, which maketh them afterwards the more unfit to undergoe any hardship. But for the antienter sort, tender women, and such as have heretofore accustomed themselves thereunto, I am not against the airing of their bed in cold Winter weather, that so going to bed, they may still finde the bed-clothes somewhat warme about them at their first downe-lying. To this place also belongeth to say something concerning the haire of the head, and whether in sicknesse it ought to bee cut, or no? My purpose is not here to insist upon the generation, utility, and proper use, and the material cause, & differences of haire with many other things; this onely know, that haire is but an excrement, and properly no part of the body, in the esteeme of all our Physitians; and yet appointed for a speciall use to cover and adorne that part wherunto it is appropriated. In women, it hath beene alwaies a comely ornament and cover of the head. And to men, (saith the Apostle) doth not even nature teach you that it is a shame for a man to weare long haire. But I come to the question, whether in the Diseased, it bee safe to cut the haire of the head or no? Long and thicke haire keepeth in fuliginous excrements of the head, and suffereth them not so well to breath out of the pores; from whence rheumes are ingendred, the originall almost of all diseases. Hence was it that the *Egyptians* painted *Esculapius* bald; thereby signifying thus much, that the haire was to be cut short; yea, if it were even shaven, it were better for a mans health than to weare long haire. It is therefore best in all diseases of the head, especially in long continuing defluxions of sharpe rheumes, to shave the head, according to the opinion of antient and late Physitians. In a word, it is better both in sicknesse and in health to have the haire rather short than long; howbeit the too often cutting of the haire is not so good, and the often shaving of the beard and face is evill, and not to be used. I enter not here upon particulars, in what diseases the haire is chiefly to be cut, yea even shaven; whereof something may perhaps more largely be spoken in any another place. But this which hath already been said, may easilie convince the more than mad effeminate custome of our effeminate age, wherein men are not now contented with that portion of haire, which their Maker in his wisdom thought fit for them; but besides, must have their head covered with a great bushie perwig, both to the great dishonour of Almighty God, and with no small prejudice to their health, as by the premisses

Whether the bed bee  
to be warmed.

Answer.

Whether it be fit for  
healthfull people.

Answer.

Whether in sicknes  
the haire is to be cut.

Answer.

Effeminate custome  
of our age.

Disguising of the  
head with perwigs.



<sup>h</sup> I Cor. 11. 15.

<sup>i</sup> François Grandin,  
Cure de l'eglise col-  
legiale de monsieur S.  
Jean Baptiste augers  
en liure de destruction  
de l'orgueil mondain,  
&c.

<sup>k</sup> M. Prin. of Love-  
locks.

<sup>l</sup> Plica pro pilorum af-  
fectu, nil aliud est quam  
agglutination vel in-  
viscacio quedam pilorum  
ex humido, viscido, len-  
to ac glutinoso nunc pri-  
mum per universam se-  
re Poloniam grassante.  
Imo vero per quasdam  
Germaniæ partes di-  
vagatur. Expertum est  
quintales fasciculos im-  
plicatorum perexalte  
inter se crinium dera-  
serint, eos oculis capi,  
aut defluxibus ad alias

partes corporis gravissime torqueri. Maximam partem feminas invadit. Eos etiam qui porriginem capitis, quam vulgus lineam vo-  
cat, medicamentis repercutientibus represserunt. Præterea feminas quæ mensuris temporibus non satis purgantur. Quis non  
novum, mirabile, & horridum putet, capillos ex propria naturâ planos, demissos ac simplices, sponte sua, sub cælo admodum frigi-  
do incrassari, paulo post erigi, involvi, atq; indissolubiliter conjungi, varias recipere figuras, quandoq; maximi cuiusdam anguis,  
aliquando plurium & minorum serpentum, undiq; vermes, spurcitiem, fetoremq; redolere: quodq; omnium maximum est, & a seculo  
inauditum, ac per punctos, vel transfixos sanguinem effundere. Hercules Saxonia præceos sue lib. 10. cap. 1. Horridum quoddam,  
impexum, adeoq; intricatum capitis atq; barbæ capillitium, apud nostros haud infrequens, cæterum veteribus cuiuscunq; ætatis medi-  
cis incognitum observare licet: Quo affecti prælongas capillarum tricas & cincinnos mirifice intricatos, digitis sepe crassitie, ex re-  
squo capitis & barbæ capillitio, ad humeros, pectus, & aliquando ad umbilicum usq; demissos, propendere videas, aspectu plane mon-  
strifico, & Gorgoneam caput præferente. Quos illi magna religione incultos, nec ferro præscindere, nec pectine explicare sustinent.  
Persuasi omnino, gravissima capitis morborum fomenta, velut Apoplexiæ, Paralyseos, Maniæ, & comprimis Cephalalgia perti-  
naces, consimiliunq; materiam ysdem alendis absumi. Qua sine superstitione, sine multa hominum observatione ducti, quidvis  
potius, quam eorundem culturam, aut perfectionem, velut prorsus insaniam & lethalem admittunt. Factisq; de experimento & hi-  
storia periculis, sententiam suam mordicus timentur. Ioana, Georg, Schenckius, Schenck. E., Hagenones, medicus observat.  
medic lib. 1. observ. De Tricu Lacuborum.

may easily appeare. I deny not, but some of them have scalded their  
haire in the fire of the Barber-surgeons purgatory, and therefore have  
the more need to cover that deformitie: but let others take warning  
by their harmes. But as for women, they being commonly of a colder  
constitution than men, and their heads weaker, their haire is not com-  
moly so hurtfull for them: besides, that<sup>h</sup> their haire was given them for  
a cover and ornament. But as for their curles, false & sophisticate haire,  
either not content with that colour which God gave them, or else be-  
cause they would not seeme to yeeld to old age; as I do not much mer-  
vaile at such tricks in a stewes strumpet, or a comon curtisan: so I think,  
they no waies beseeme a sober, modest and grave Gentle-woman, e-  
specially in the state of wedlocke, and now attained to some com-  
petent number of yeeres. I wish both sexes to call to mind that saying  
of a French writer, speaking against the pride of women, painted faces,  
and many other particulars, almost 80. yeeres agoe. <sup>i</sup> That when as  
they shall stand before the Tribunaall of the great G O D of Heaven at that  
last and dreadfull day, it is to be feared that the Judge of all the world will say  
unto them, get you out my presence into everlasting damnation: for I doe not  
acknowledge this colour, haire, &c; to be of my making. But as concerning  
the abuse of this excrement of haire both in men and women, directly  
crossing the Apostles rule, men wearing side and long haire, and some  
wearing it longer on one side than the other, by them now called a  
love-locke: women againe, quite contrary to womanly decency and  
modesty (that I say nothing of Gods command) cutting and clip-  
ping their haire, and the great injury they heerein offer to Almight-  
ty God, it being daily by our learned Divines preached against, and  
a<sup>k</sup> learned religious Gentleman having lately of purpose written a  
tractate concerning this same subject in both sexes, where at great  
length he proves both the unseemeliness and unlawfulness of this  
custome, I will not insist upon it. I will onely tell you of a <sup>l</sup> mon-  
strous and strange disease in the haire, heard of but of late yeeres, and  
not recorded by any antient author that ever we read of. And this is  
nothing else but an agglutination, or inviscation of the haire of the  
head and beard, by which meanes it acquireth sometimes the forme  
of some great adder, or snake; and sometimes of lesse serpents: and  
these horrid and hideous serpent-like locks doe often occupy the whole  
superficies of the head and beard; infomuch, that who so beholds this

strange



strange serpent-like sight, may the easilier be induced to beleeve that monstrous *Gergonean* head, the Poets attribute to *Medusa*. And as the author affirmeth, may it not seeme a strange thing, that plaine and smooth haire in so cold a climat (meaning *Poland* and a part of *Germany*) should so curle and balter, and contract such hideous and strange shapes: besides, that they should bee of so loathsome and putrid a smell. And which hath never yet been heard of, that these baltered locks being prick't with a pin, should presently yeeld blood. And it hath been observed, that such as have cut off these locks, have either suddenly become blind, or else a great defluxion of humors hath fallne downe upon some other parts of the body. This disease hath of late yeeres runne thorow a great part of *Poland*; and entered also into some parts of *Germany*. If God should send it here over among us to punish this prodigious pride in the use of this same excrement, were it not just with God, to punish us in the same part wee offend in? This Author affirmeth, it is most frequent in women: but another affirmeth, it as often frequenteth men, and that they let both these prodigious locks of haire and beard hang downe over their shoulders, and many times downe to their breast and navill, a strange and prodigious thing to behold.

### CHAP. III.

*Of abstinency, either from some, or all sorts of food, for a short, or a longer time; and of severall sorts of abstinence.*



After the aire, and such other things thereon depending, I now proceed to the Diet of the Diseased. But before wee come to discourse of the particular sorts of Diet, wee must permit some generall rules and directions concerning the Diet of the Diseased. Now all manner of Diet is of a threefold nature, a thinne spare diet, a liberall or full, or a meane betwixt both. A thinne or spare diet we call, either a totall abstinence from all food for a certaine time; or else a very sparing use of one or more sorts. Now of all other Diets this is the most sparing, when the sicke for certiane daies takes no sustenance at all. And this abstinence among some of the antients, the *Greekes* especially, was often very rigid and strict; insomuch that many times the patient was suffered to take no kind of sustenance for the space of three, foure, five or six daies. But because we are now fallne upon this point of abstinence, it will not, I hope, be unwelcome to the reader to make a particular enumeration of all the sorts of fasts whatsoever. Now then as repletion and glut-



Abstinence fourefold  
Naturall.  
In health.  
In sicknesse.

▪ *Nausea a navibus & navigatione, quod navigantibus preest in mari nau'ea oboriri solet.*  
Voluntary abstinence fourefold.

Physicall.

Politically or civill abstinence.  
1 Sam. 14. 25.

Our Lent fast a politically, not religious nor superstitious fast.  
5. Q. Elizab. 5.

Religious fast and is either morall or ceremoniall.

Morall, ordinary or extraordinary.  
Ordinary.

Extraordinary.

Extraordinary religious: publicke or private.

gluttony is the cause of manifold mischiefs in the body of man; so this abstinence seemeth to make amends for that which is don amisse. Now this abstinence is of divers sorts, and may be reduced to these foure; naturall, voluntary, miraculous, and violent or forced. Naturall I call, when as nature in her full strength and vigour, and health; or yet foiled with some sicknesse, abhorreth the use of some certaine kindes of food, and therefore abstaineth from the use of the same. Another abstinence againe is in diseases, when as the appetite is either quite lost, or else smal or slender, loathing food for the most part: which refusing and loathing is called by the *Greekes*, *αυδυσία* and *ἀσμία*, and by the *Latines*, *nausea & fastidium cibi*. Voluntary abstinence I call that, which is by mature advice and deliberation willingly and freely undertaken: and this, according to the severall ends and scopes it propounds to it selfe, is also of divers sorts. For either it is physicall, politicall and civill, religious or superstitious. Physicall abstinence I call that, whereby people whether sicke or in health, either for preserving and maintaining this healthfull estate, or else for recovering of the same being now lost, by the appointment and prescription of the Physitian, doe either abstaine from all manner of food, or else from some certaine kindes, contrary to their health and constitution: and this either for a certaine and determinate time, or for ever; and which is therefore called Diet. Politically or civill abstinence is that, whereby people upon certaine occasions, as profit or others, for a certaine time, abstaine either from all, or some certaine particular kindes of food, being then it may be, imploied about som earnest busines; as when *Saul* followed hard after the *Philistines*, he discharged any to eat till the evening. And of this nature is our *Lent fast* or abstinence in this Iland both in *England* and *Scotland*, according to the expresse words of the statute (howsoever some a little to symbolize with our neighbour-*Romanists* would faine have it a little to smell of religion) and was no doubt upon very good grounds and considerations enjoined to be observed. The third sort of voluntary abstinence, is called religious, and had its originall from God himselfe; which is againe either morall or ceremoniall. Morall againe is either ordinary and daily, or else extraordinary, and ordained but for a certaine time. Ordinary and daily abstinence is nothing else but temperance and sobriety, which as it hath been in no small request even among the heathens; and that not for their healths sake alone, but that they might thereby also the better wait upon their contemplations and philosophicall studies: how much more then doth it become us Christians? Religious extraordinary abstinence at any time undertaken, is that which wee commonly call a fast; and being not onely a bare abstinence from food for a time, but from all other delights also; that thereby we may the better be fitted, to pray either for the removall of judgements present, or keeping off judgements imminent, and like to overwhelme us. And this was very frequent among the people of the *Jewes*, and was either publicke or private. Would to God we were made more acquainted with this noble ordinance of Almighty God, when as both in regard of our owne selves, and our distressed neighbours abroad, our need hath been



so great. Ceremoniall abstinence is when we abstaine from certaine kindes of meats, and that for religions sake: the which kind of abstinence was by God himselfe strictly enjoined the *Jewes*, and lasted till the comming of the *Messias*,<sup>d</sup> which tooke away that partition wall; as may by divers places of the new Testament appeare. There was lastly, & is yet, a certaine superstitious kind of abstinence, whereby som people, without any warrant of the word, abstained from certaine kindes of meat: and such were both some heathens, and some hereticks also, and bastard christians. Among the heathens, *Pythagoras* of *Samus*, who lived during the *Babylonian* captivity, abstained from all manner of flesh, and that for feare lest some mens soules might bee conveied into such beasts as he might eat of, as witnesseth <sup>e</sup> *S. August.* and <sup>f</sup> *S. Ierom.* tells us that the antient *Egyptian Priests*, after they were once initiated into that superstitious worship, abstained from wine and flesh ever after. The *Babylonians* also lived onely upon fish, and the *Persian Magi* lived onely upon meale and herbs. <sup>g</sup> *Plutarch* also reported that the priests of *Heliopolis* abstained from all manner of diet that might increase lust and wantonnesse, and never wine to come within their temples. And it is <sup>h</sup> reported, that the antient inhabitants of this Iland abstained from the hare, the hen, and the goose. And others againe abstained from certaine vegetables, fruits, flowres, &c. Some abstained from all manner of flesh. The <sup>i</sup> *Esseans* among the *Jewes* eat neither flesh, nor yet drinke wine; nay eate not of any creature that ever had in it any blood. In the time of the primitive Church, especially a little after, many heresies sprang up, amongst whom, som forbad the eating of flesh; and some both that and wine. <sup>k</sup> The *Eu-  
cratite* who came out of the schoole of one *Tatianus* abstained from all flesh; withall so strictly abstained from all wine, that they would not so much as use it in the holy Sacrament, but in stead thereof used water. The *Ebionites* also condemned altogether the use of flesh. The <sup>l</sup> *Marcionites* were so farre from eating of flesh, and placed holinesse in the eating of fish. And the <sup>m</sup> same father affirmeth, that the *Montanists* lived on bread, salt and pulse, and dranke onely water: they abstained at certaine times from flesh and wine. The *Maniches*, of one *Manes* a *Persian* hereticke so called, about the yeere of our Lord 247. among many other and detestable errors, brought in this also of abstaining from certaine meats; as all manner of flesh, egges, milke, and all things made of the same: the reasons see in <sup>n</sup> *S. Augustine.* They forbad also the use of wine, were it never so new, and yet permitted the use of grapes. The same hereticks forbad also the use of marriage. It is also to be observed, <sup>o</sup> that all this abstinence was onely forbidden their elect ones, and such as they tearmed perfect and initiated into their sacred mysteries: but to their hearers, who were but novices and beginners such meats were permitted. <sup>p</sup> The same heresie was againe about the yeere of our Lord 300. by one *Priscillianus* in *France* and *Spaine* renewed, from whom it received also a new name. And this same heresie, as by many fathers it was spoken against, so was it by many <sup>q</sup> counsels condemned, <sup>r</sup> Among the *Russians* or *Muscovites*, the *Metropolitans*, the *Arch-bishops* and *Bishops* alwaies ab-  
staine

Ceremoniall abstinence.

<sup>a</sup> Matth. 15. 11.

Acts 10. 34.

Coloss. 2. 14.

1 Timoth. 4. 8. &c.

Superstitious abstinence or fast,

<sup>b</sup> Lib. 7. de civit. Dei cap. 2. & lib. 18. cap. 25. Plutarch. 8. sympos. probl. 7.

<sup>c</sup> Lib. 2. advers. Jovin.

<sup>d</sup> Lib. bello de Jfide & Osyride.

<sup>e</sup> Caesar. comm. de bello Gall. lib. 5.

<sup>f</sup> Joseph. de bello Jud. lib. 2. cap. 7. Philo. lib. peculiari de eorum vita.

<sup>g</sup> Epiphanius tom. 2. lib. 1.

<sup>h</sup> Tertul. in catalog. heres.

<sup>i</sup> Idem lib. de jeunio adversus Psychos, & lib. de cultu seminar.

<sup>j</sup> Lib. 6. contra Faust. cap. 6. & lib. 3. cap. 5. & lib. de heres.

<sup>k</sup> Idem contra Faust. lib. 30. cap. 5.

<sup>l</sup> Bernard. sermon. 66 in Cantica.

<sup>m</sup> Synod. ancyrana circa annum Domin. 318. can. 14. Total. 1 can. 21 Braccaren. prima celebrata in Hispania anno 690. can. 14. & 32. Gangren. can. 24 damnata fuit.

<sup>n</sup> Sigilmund. Baro in comment. rerum Muscovit.



Voluntary, miracu-  
lous abstinence.

Involuntary or for-  
ced abstinence.

True abstinence, and  
the excellency of the  
same.

Abstinence from cer-  
taine kinds of meates  
by Scripture condem-  
ned.  
1 Tim. 4. 1, 2, 3.

Popish abstinence or  
fast, as they use it a  
meere mocking of  
God.

Popish fasting, Diet  
as nourishing as ours  
and iuciceth as much  
to lust as ours, if not  
more.  
Wine nourisheth &  
cherisheth more sud-  
denly and speedily  
than any flesh.

staine from flesh : and yet when they invite any lay-men, or other priests to their table, they set flesh before them : and yet may neither an *Abbot* nor *Prior* eat any. Besides, the *Russians* never eat of any thing killed by the hand of a woman, esteeming it altogether uncleane : and therefore in the absence of all mankind out of the house, if they have any pullaine or other creature to kill, the women stand in the house-doore, holding a knife in their hands, intreating any that passeth by to performe this kindnesse for them. Now besides these afore-mentioned severall sorts of abstinence, there is yet another voluntary abstinence, which is miraculous ; as that of *Christ*, *Moses* and *Elias*, which is beyond the reach of any ordinary person ; although we read of many strange stories of such as fasted not onely many daies, weekes and moneths ; but even many yeeres also, as hath been declared already. The last kind of abstinence is involuntary, when as any one is forced against his will to fast, and is divers waies procured, whereon I will not now insist. The excellency then of a right abstinence may evidently appeare, which is not properly an abstinence from any one particular kind of food, either totall or for a time : but a sober and moderate use of all the creatures at all times, especially in sicknesse ; as it is sometimes necessary for a time to abstaine from all, and sometimes from some sorts of food. In health, moderation and temperance are never out of season, and totall abstinence at sometimes required ; and that both for preventing infirmities, and sometimes a religious abstinence is to be observed, as hath been said already. As for religious abstinence from certaine kinds of meats, not I, but the <sup>c</sup> holy oracle it selfe, which cannot erre, doth plainely evince to be a doctrine of devils. And here by the way, if there were no other marke, it may easily appeare, that the Church of *Rome* is an apostaticall and hereticall church and jum-peth just with the Hereticks of antient times, whom the Fathers of the Church have confuted. They would beare the world in hand, they abstaine from flesh in *Lent* and some other daies. A great matter indeed, when they are fed with the best fish they can come by, dressed with the most curious sauces, and afterwards well washt downe with the best wine or other strong drinke. Besides the variety of banqueting stuffe, march-panes, and varieties of other junkets, all which notwithstanding, this must needs be accounted a strict abstinence and fast, especially, if these things come but in the name of a drinking. Now would I willingly aske one of their wisest prophets, whether a peice of powdered beefe, or other meat, such as wee ordinarily use ; or a dish or two of dainty fish well dressed, it may be with wine sauce, and divers good spices, and afterwards made to swimme in the belly with good wine, be more inciting to lust ? It is well knowne that wine yeeldeth a more speedy nourishment, and is farre sooner distributed through the body, & a little quantity thereof more cheereth and cherisheth the drooping spirits, and with lesse oppression, and withal inciteth more to lust, than a great quantity of flesh ; which must lye a long time heavy in an ordinary stomacke before it bee concocted, and thorow the body distributed, and then by assimilation and agglutination converted into aliment. And this is the judgement of all our both antient and later learned



learned Physitians : yea doth not even ordinary experience instruct us in this truth ? And yet here is no small quarrell, because we will not assent to their Pharisaicall superstition, and will not in every thing jumpe with them in their erroneous judgement. And I pray you, is not this a meere mockage; that a little before Lent, especially on Shrovetuesday, (by the *French* called *Mardy-gras*; or fat tuesday; and by some here in former times gut-tide) they let the reines loose to all manner of lasciviousnesse, and all excesse of riot; pampering their bellies with the best cheere, the most exquisite wines and strong drink is to be had; assuming to themselves liberty of doing what they list; addicting themselves to dancing, dicing, drabbing, and all manner of other insolencies : insomuch that one would thinke all the divells in hell, and all these foule fiends were then set at full libertie; in this equalling, if not exceeding, the heathenish *Bacchanalia*. And which is yet more, their *Romish* god the *Pope*, must that day depart the citie of *Rome*, and then all manner of insolencies and outrages (greater than which, if as great, were scarce ever by any heathens committed) of all sorts, without any controll there committed. And in this is verified the saying of that *Florentine Secretary* to bee true; that if the court of the *Pope* with his *Cardinals* were translated from *Rome*, and placed among the *Switzers* (a people in those times most ingenuous; and freest from all manner of exoticke vices) they would in a short space become the most wicked, factious people in the whole world : in so great credit was then this court of *Rome*, even in the esteeme of those who made profession of the same religion. But these, and a thousand more of their pranks are better knowne to the Christian world than I can relate them. My purpose is onely here to let the world know, how senselesse and absurd is this superstitious kind of abstinence from flesh onely, whereof like proud *Pharisees*, they make so great an ostentation, and would put out the eyes of the world, that they should see nothing in the cleere Sun-shine. And yet what is all this but a renewing of the antient heresies lately mentioned ? and renewing heathenish superstition ? Nay it doth plainly and evidently appeare, that the antient hereticks and heathens did farre surpasse in this point, many of our *Romanists*. If they would, as they pretend, subdue the lust of the flesh, why doe they not then abstaine from wine, in that point farre surpassing any flesh, as hath been proved ? And why doe not their Priests and clergie-men abstaine from wine, and forbid it the people, at least in Lent and on fasting daies ? I have already instanced in the like abstinence both in heathen and heretickes. If *Sir Iean* and his generation will reply, that they must serve at the altar, and therefore must both drinke for themselves and the people, who by their *Canons*, are debarred from the cup : I cannot deny, but as in many other things, so herein likewise, their clergy have been too hard for the laity : yet good *Sir Iean*, if you have purchased such a privilege above the people, mee thinkes, you might the better abstaine from wine at other times, especially those of your strictest abstinence; and might likewise abstaine from many flatuous meats, as many sorts of bulbous roots, which all our Physitians doe hold to be *irritamenta & incitamenta lib.*

Bb

dinn.

Great gluttony and disorders among the *Komarists* at Shrovetide.

Insolency in *Rome* it selfe; equalling or exceeding the heathenish *Bacchanalia*.

\* And although *Italy* be the country of all Christendome nearest to the *Romane* church, yet is it most certaine that in it there is of all others least religion and piety to be found, and that by reason this holy court doth nothing else but sow dissention, and breed all manner of disorders. And if any make a doubt of it, and that he may assure himselfe that all this mischief proceedeth from the church of *Rome*, let him but transport for a certaine time the *Papall* chair into the country of the *Switzers*, an honest and peaceable people, and in a short time thou shouldst see them as bad as any of their neighbours. *Machiavell* in his booke of the Prince, part. 1. maxime 4. intituled. That the church of *Rome* is the cause of all the calamities that have befallen *Italy*.



*dinis.* The *Abissine Priests* and religious persons so strictly observe their Lent fast, that it is reported of them, that they eat nothing but roots, and drinke water during that time; yea, and stand often up to the chinne in cold water: and the Laity, during that time onely eate bread and drinke water. If our supercilious *Pharisaicall Romanists* would imitate this rigid austerity, the Clergy I meane, it would coole their courages, yet withall purchase them a great deale of more praise and reputation, than many of them have hitherto attained unto. I am not ignorant, that some of the simpler sort of their religious orders are more rigid and austere in their manner of living than many others: but this I confidently avouch, that for the most part, their Clergy, especially the greater sort, are as licentious and luxurious, as any sort of people this day living under the face of heaven, upon which point I will not here digresse. Now to conclude this point of abstinence, we are so farre from rejecting, and far lesse from finding fault with it, that we wish it in farre greater request than hitherto it hath been: I meane, not onely that ordinary and customary abstinence, or sobrietie in meat and drinke, and other delights; but even that other sort of fast also, which we have wished might bee more in practice. But I hate and abhorre these counterfit and hypocriticall, heathenish and hereticall-like fasts of our *Pharisaicall Romanists*, with their many idle repetitions of their many *mumpsimus* upon their beads, making a shew of prayer, where there is nothing but a little lip-labour, without any true religion, or any true devotion indeed. But having said more than I doubt I shall be thanked for, I leave this point, and proceed.

## CHAP. V.

*Of Aliment or Diet of the Diseased in generall: whether a thinne and spare Diet, or a full or liberall be better?*



From the Elements wee are now comming to the aliments, or nourishment and food fit for the sicke. Now as by the moderate and timely use of aliments the diseased reapeth no small benefit; so againe by the immoderate and unseasonable use of the same, the diseased is much indammaged and indangered. And for this cause no small care ought to be had of the Diet of the Diseased. We made mention of three sorts of Diet, of the

*a Comment. in lib. Hip.  
de victu acut.  
Three sorts of Diet;*

which we have *Galen* for our warrant: a thinne or slender, a full and liberall, and a meane or middle diet betwixt both. Now these two extremes have a great latitude and extension. In the first place, a thin and spare diet is either simply thinne and sparing, more sparing, and most



most sparing of all. So againe, the like by way of opposition is to be understood of a full and liberall diet. Now an absolute thinne and spare diet, called *victus tenuissimus*, is nothing else but an absolute abstinence from all manner of food whatsoever: or at most, permitting onely the use of a drinke made of water and hony, called by the antient *Greekes*, *melicratum*. And this manner of abstinence did the antients use in most acute diseases, which were terminated on the fourth day. And when they did a little exceed this first so thinne and slender diet, or abstinence, they did then allow the sicke some barley-water, ptisan or creame of ptisan at most. This was usuall among the *Greekes*, which strict and rigid kind of diet the *Arabians* were not able to undergoe. And it may bee the *Greekes*, either because they were thicker skinned, or else surprized with sharper sickenneses, did more easily endure this kind of diet. It may be also the *Arabians* fared better than the *Greekes*, and were not therefore able to endure this kinde of diet. And in this wee adhere more to the *Arabians* than to the *Greekes*. And therefore, if Physitians should now imitate the *Hippocraticall* course of dieting, they should be utterly shent. *Galen* was not so rigid and strict in his diet: for he often suffereth the sicke to use some sustenance in acute diseases, and often findeth fault with certaine Physitians called *diatritarij*, who pined their patients with abstinence, in the beginning of their disease made them fast untill the fourth day, and after againe exhibited something on the sixt, and againe on the eight; and so consequently after the first foure dayes, they fed them but every other day. And <sup>b</sup> this manner of cure is by *Celsus Aurelius* called a circular cure. To this manner of cure was quite contrary that manner of diet, which used that antient Physitian *Petronius*, who abridged his patients of no kind of diet, but filled them with wine and flesh. And this is that we call a full or liberall diet, according to the extensions and latitude therof. To this manner of diet ours approacheth nearest: and it is the common opinion of our people, of our vulgar women especially, that unlesse the sicke be crammed with all manner of food, he is quite starved. And this commeth often to passe by importunitie of those about them, and sometimes by meanes of the Physitian, saith <sup>c</sup> *Galen*; who to give satisfaction to the sicke, and assistants, oftentimes giveth way to such a diet. Followeth now in the next place a question to be discussed, whether a thinne or slender, or a full and liberall diet be the better? Now as almost all diseases have their originall and beginning from gluttony, and abundance of humors; so would it seeme the cure thereof required principally abstinence and hunger: For by this meanes the body is dried up, and superfluous humors exhausted. And it is reported, that the *Emperour Aurelian* in his sicknesse used no other Physicke. <sup>e</sup> *Hippocrates* seemeth in some places to allow of a full diet in all diseases; and <sup>f</sup> againe in other places to stand for a thinne and slender diet, finding fault with the *Guidian* Physitians, who in the beginning of the disease, permitted the use of a more liberall diet. <sup>g</sup> *Galen* often preferreth a slender diet before a full and liberall: and that by reason a full and plentiful diet breedeth innumerable dangers in the body, which a thinne and slender diet doth

Absolute thinne and spare diet.

Thin and slender diet

Hippocraticall Diet too rigid and strict for our climat.

<sup>b</sup> *Mercur. variar. lect. lib. 6.*  
A full and liberall diet

<sup>c</sup> *Comment. ad partic. 1 lib. 1. de vict. acut.*  
Whether a thinne & slender, or a full and liberall diet be better?

<sup>d</sup> *Flavius Vopiscus in eius vita.*

<sup>e</sup> *Aph. 4. & 5 lib. 1.*

<sup>f</sup> *Lib. de victu acut.*

<sup>g</sup> *Comment. in eundem lib. & alibi.*



Answer to the former question.

ἡ σωτηρία αἰσθάνεται διὰ  
κρῆν καὶ τὸ νοσήσαντα ἐν  
ἐξαρμύσει τῇ διαίτῃ  
πρὸς τὴν ἀκμὴν τὴν ὑ-  
σὴ καὶ πότερον ἐκείνος  
ἐπαυδήσῃ πρότερον, καὶ  
ἐκ ἐξαρμύσεως τῇ διαίτῃ  
ἢ ἡ ὑσὴ πρὸς τὴν ἀκμὴν  
ἐπαυδήσῃ καὶ ἀμβλυνεῖται.  
παι. ἀρ. 9. lib. 1.

doth not, the which, if to the body troublesome, may easily by addition be amended. This question cannot absolutely be determined, by reason both are alike, and equally necessary, all circumstances well & seriously considered, but especially having a due regard to the strength of the patient, together with the nature of the disease. <sup>h</sup> We must conjecture, saith *Hippocrates*, whether the sicke be like to hold out with such a diet or no, or whether the disease will not first give over, before there need any alteration in the diet. But with us wee need never be afraid that there be any fault committed in the defect; wee are most commonly inclined to be faultie rather in the excesse. And howsoever, I confesse indeed, our bodies are not able to beare that antient strict and rigid *Grecian* thinne and spare diet, yet I wish there were a more moderate course taken for moderating the diet of our diseased. But riot and excesse haue so seized upon us in our health, that it is a hard matter to regulate our desires according to reason, when wee are diseased. Now, wee proceede to other circumstances according to this subject.

## CHAP. VI.

*Certaine Rules and Lawes from whence the Diet of the diseased is desumed.*



Rules or Lawes from whence the diet of the diseased is desumed, reduced to two principall heads.  
In the diseased, what things to be observ'd.

1 Rule, or iudication from the strength.

**I**n the structure and building of houses, we must lay a good foundation, before ever we beginne to build: so no lesse carefull ought wee to be in this case, where the Diet of the diseased is to be handled, to lay a good and firme foundation, whereon our building may stand the firmer; wee are therefore in the first place to take notice of certaine rules or lawes (call them as you list) which in the ordering of the diet of the diseased are carefully to be considered: and they are all reduced to these two principall heads, being all desumed or fetcht from the party diseased, or from the disease. In the party diseased, or the sick himselfe, we are to consider, the strength, the temperature, the disposition or quality of the body, the age, custome, particular, or individuall disposition or propertie of each person (expressed by this word *idiosyncrasia*) the time of the yeere, and the region where one liveth. Now, the first and principall rule, law or iudication, is taken from the strength of the sicke person; which by a due and convenient diet, answerable to requisite necessity must be sustained, to the end the diseased may the better be inabled to overcome the contumacy of the disease: for here nature must play the physician in curing of the disease, both food and physicke receiving their power and efficacie from our naturall heat, and from divine benediction

on



on principally, which we ever would have to be understood. This one thing is alwaies, faith <sup>a</sup> *Celsus*, to be observed, that the Physitian present, diligently observe the strength of his patient, and so long as it holdeth out, to cure him by abstinence: but if feebleness be feared, let food then supply what is wanting. In the next place, the temperature of the body is to be considered: for this, wee may easily observe, that cholerick complexions are not long able to indure long abstinence, although in perfect health; and if they be at any time ceized with any diseases proceeding from choler, they are by a thinne and slender diet much offended. In the third place, wee are carefully to consider of the frame and structure of the body, called *Habitus*; for such as are of a thinne and slender constitution of body, are more by a thinne and slender diet offended, than others of a thicker. Wee are not also to neglect the age, for old people are best able to indure abstinence; and next unto them, those of a consisting or middle age: but children, and little infants, are with fasting most offended. By old age, I here vnderstand Greene old age, as it is called, *cruda viridisq; senectus*, and not decrepit old age, which by reason of the languishing and decaying of the innate naturall heate, as the oile of a lampe, unlesse it be frequently by good and comfortable food, and good drinke refreshed, will quickly faint under the burden. And this must be done frequently, and often, not *confertim*, or abundantly at once; lest this small fire be by too much fewell suddenly suffocated and oppressed. And since custome often carrieth so great a stroke, that wee see, even poisons by long continued custome converted into food; it is not slightly in ordering the diet of the diseased to be past over. And experience it selfe doth even teach us, that things wherewith we were formerly accustomed, doe lesse offend us. The prerogative of custome <sup>b</sup> *Galen* well describeth by the example of *Arius* the *Peripateticke*, who being much molested with a great weaknesse of stomacke, that he durst neither indure the cold aire, nor once so much as taste a drop of cold water; falling into a *fever*, and forced to drinke cold water, died suddenly. And therefore if any were in their health accustomed to eat twice or thrice aday, not onely are we to yeeld to this custome in their sicknesse; but even to permit unto them their accustomed houres, unlesse some sudden accident (as the fit in a *fever* or the like) doe hinder us. Now, besides the premises, every one almost hath some certaine peculiar property, or condition, called *idiosyncrasia*, whereunto belongeth often some peculiarity in appetite, and other things, and to the which sometimes wee are forced to give way: and wee finde often, by common experience, that when the stomacke is whetted on, and eagerly longeth after some particular food, howsoever, it may be in it selfe not so fit, having injoyed it, greedily imbraceth, and with great facility concocteth the same: and this <sup>c</sup> *Hippocrates* in his aphorismes, did very well expresse. But herein I would not that any one should, at randome, let loose the reines of his appetite, but carefully, and with good counsell regulate and moderate his desires. We are in the next place to consider the time of the yeere, howsoever, many may, perhaps, thinke it to small purpose. But as in health this is to be observed, there must then be like correspondency in

<sup>a</sup> *Unum illud & semper, & ubiq; servandum est, ut aegri vires subinde assidens medicus inspicat, & quamdiu supererunt, abstinentia pugnet: si imbecillitatem veteri coeperit, cibo subveniat, Cels. lib. 3. cap. 4.*

<sup>2</sup> The temperature of the body.

<sup>3</sup> The structure of the body, *Habitus*.

<sup>4</sup> The age. Who best indureth abstinence.

<sup>5</sup> Custome.

<sup>b</sup> *Lib.*

<sup>6</sup> *Idiosyncrasia*, or an individuall property and condition.

<sup>c</sup> Το σμικρὸν χεῖρον πότε καὶ σιτίον ἢ δριον δὲ τῶν βελόνων μέν, αἰν-  
δεστέραν δὲ μάλλον αἰ-  
ρεσίον. Hippoc. Aph.  
38. lib. 2.

<sup>7</sup> The season of the yeere.



2 Aph. 18. libr. 2.

8 The region where.  
in one liveth.

9 The calling, or  
course of life.

Rules, or indication  
desumed from the  
disease it selfe.

All diseases, either a-  
cute or chronicall.

The Diet to be ac-  
commodated accord-  
ing to the continu-  
ance of the diseased.

the time of sicknesse. And certaine it is, that in Winter, the internall heat of the stomacke, and inward parts, is farre intenser, and greater than in Sommer, and the concoction easilier performed; and therefore no question is to be made, but that the quantity of aliment must needs be answerable, and in greater abundance than in Sommer, when as by the heat of the ambient aire the internall is extracted, the pores of the body rarefied and dilated, and sweat with fuliginous excrements more copiously expelled. And therefore a lesser quantity of food, of a laudable quality and easie of digestion; as also a more liberall allowance of drinke is then to be permitted. And this was the opinion of <sup>d</sup> Hippocrates, and so hath beene held by all our Physitians, that in Winter wee are to feed most liberally, in Sommer very sparingly, and in the Spring and Autumne, to keepe a meane, betwixt both the former, whatsoever any say to the contrary. The region wherein any one liveth, is likewise not to be neglected: for in cold countries, where people feed more plentifully, there the sicke is to be allotted a more liberall allowance, than in hot countries: as *Spaine*, *Egypt*, and the like. And mee thinks, that besides all the premisses, the calling, or course of life one leadeth is worth the consideration: for the which cause, schollers, and others accustomed to a sedentarie life in their health; as then their diet ought to be more sparing and easier of concoction than for other people: so falling sicke, the like caution must be observed. And here women come also to be considered, who, for the most part use lesse exercise than men, and have the pores of their bodie lesse perspirable, and often a colder complexion: and this is chiefly of the better sort, who live in ease and idlenesse, influence and abundance of all things, to be understood. In the next place wee come to rules of diet desumed from the disease it selfe, which was the second head wee here proposed to handle. And these rules must be understood by dividing them into their proper ranks, and must be illustrated by accommodating them to *fevers*; few diseases without a *fever* ceizing on the body of man; and therefore in this discourse wee have of them a speciall regard, though other diseases also shall not be neglected. All diseases then are either acute and of a shorter continuance, and for this cause called acute; or else chronicall, or of longer continuance. Acute and short diseases, require a slender and sparing diet, and the shorter and sharper the disease be, the more sparing should be the diet. Againe, in chronicall and long continuing diseases, the diet must be allowed more liberall; lest in a long journie nature being toiled and tired out, before shee be at her journies end, faint and succumb under the burthen of the disease. Now, of chronicall diseases, some are of a longer continuance than others; and therefore as to them that continue long, wee allow liberall allowance, so to the longer wee still allow the more liberall allowance: and on the contray, since among short and sharpe diseases, some are shorter and sharper than others; as the acute and sharpe requireth a sparing, so the sharper a more sparing, and the sharpest of all, the most sparing diet of all; which approacheth neere to that strict diet of *Hippocrates*: having all this while a principall regard to the strength of the patient, and other circumstances already nominated. Now, be-  
sides



fides, the difference of the nature of the disease, no lesse carefull and circumspect ought wee to be in the observing the times of the disease, both generall and particular. The generall time, I call the whole course and continuance of the disease: the particular, the paroxysmes, or exacerbations of the same, and in *fevers* commonly, called fits. Now in both these times, as well generall as particular, wee are diligently to observe the beginning, the increase, the heighth, and the declining: many in the beginning of the disease, if they foresee the disease, like to be of long continuance, doe use to feed the sicke liberally. But according to <sup>c</sup> *Celsus*, in the beginning of the disease, the sicke should suffer hunger and thirst: for if corrupt humours abound, the best food is but by them corrupted. *Foule bodies* (saith <sup>e</sup> *Hippocrates*) *the more thou feedest, the more thou hurtest*. Wherefore in the beginning, if strength permit, wee are by degrees to withdraw their food, untill the heighth of the disease, in the which, if it be an acute disease, they are more sparingly to be fed. In diseases therefore, that very speedily come to their heighth, a very thinne and slender diet is to be used. But where it maketh not so great hast to the heighth, then are wee in the very time of the heighth, as also a little before, to withdraw some part of their diet, and before permit to them more liberall allowance, that the sicke may the better hold out. But there being so many severall circumstances herein to be observed, and the severall and individuall constitutions being so various, it is very hard to set downe any certaine rule concerning this particular. In diseases which give no intermission; as continuall *fevers*, beware of feeding the sicke in the exacerbation or worst time, but wait for some remission, when the sicke findeth some alteration. In intermitting *fevers*; as *tertians*, *quartanes*, &c. except their fit should prove very long, and their strength feeble, feed them not in their fit, but wait for the remission or declining of it: or else prevent the fit certaine houres, lest it surprize the sicke with a full stomacke, and so prolong it. But if it should come to passe, that the sicke were not able to attend this appointed time, then were it better to take something in the beginning, or increasing of the fit, and no waies towards the heighth of it: and yet if strength should faile, it were better to yeeld to an inconvenience, than to a mischiefe. And there <sup>s</sup> *Galen* diligently observing the strength of his patients, fed some of them in the beginning, some in the vigor and very heighth of the fit, which occasioned some to mocke and deride him. But with us, women, many times, must have their will, although it cost the patient his life; and what they apprehend to be right, the Physitian may often spend his breath, but doe little good. I wish people therefore to be wise, when they see especially it lieth them upon their lives; and if they will learne wit of no body else, let them learne some of *Satan*: <sup>h</sup> *Skinne for skinne, and all that a man hath will he give for his life*.

Diet to be administered according to the times of the disease.  
The time general and particular.

<sup>c</sup> *Eib. 2. cap 16.*

<sup>e</sup> *Aph. 9. lib. 2.*

Diet in acute diseases how to be dispensed,

In continuall *fevers*.

In intermitting *fevers*.

<sup>s</sup> *10. Meth. & sequenti de diata egrorum ag.*

<sup>h</sup> *Iob 20.*



## CHAP. VII.

*What things in prescribing Diet for the diseased are to be observed.*



Of the three severall sorts of Diet fit for the diseased; to wit, a sparing, slender, or thinne, a liberall or full, and a meane diet betwixt both, wee have already discoursed. Each of these diets is so called in relation to the aliments which nourish sparingly, liberally, or in a meane maner. Now, in each of these aliments, we are to consider the substance, quantity, quality, the fit time for feeding the sicke, the order, and the preparation, or manner of

preparing the same. The substance of food is either solid or liquid, of easie or hard digestion, yeelding to the body good or bad nourishment. That aliment which is appropriated for the sick, ought to be easie of digestion, of a good and laudable juice, and nourish much in a small quantity; and liquid or solid, according to the nature and variety of the disease. <sup>a</sup> Hippocrates used to feed the sicke of fevers with suppings. And <sup>b</sup> Aristotle, wisheth us to feed the sicke in fevers, with suppings at the beginning, especially, by reason of their lightnesse, and facility of concoction and distribution. The quantity or measure of the Diet of the diseased, must be ordered according to the sense and feeling of the sicke, and nature of the disease, as <sup>c</sup> Hippocrates well expresseth it. Now, it is not unknowne, that whole and sicke folkes are not with alike quantity of food to be fed. And this by the practice in Hippocrates appeareth, where <sup>d</sup> Cratolaus being sicke <sup>e</sup> contenteth himselfe with the one halfe of his former allowance. To the quantity wee may also referre the number of repast, which must be measured according to custome, which is consonant to <sup>f</sup> Hippocraticall prescription. And this according to many severall circumstances, is also variable. The next is the quality, which we are not to neglect, nor slightly to be past over. Healthfull and sound people ought to use a diet like unto their owne temper and constitution: but the sicke are to use a diet contrary to their disease. A hot distemper requireth a cooling diet, and rest from motion. Neither are wee in the diet of the diseased, onely to consider the first qualities; as hot and cold, moisture and drinesse, but even the second qualities also; as opening and astringent, &c. If the humours be tough, then have they need of opening diet; as all manner of obstructions: defluxions need astringent and strengthening diet. As for the time of feeding the sicke, as witnesse <sup>g</sup> Galen, it is very hard to define, and that in regard of the diversity of fevers, requiring divers times for diet. In diseases, wee may consider a double time of feeding the sicke, one of election, another of coaction, or necessity. That of election I call, when as the disease gives the sicke some truce, and leaveth

Properties of nourishment fit for the use of the sicke.

<sup>a</sup> Lib. de victu acut. & alibi passim.

<sup>b</sup> Probl. 32. sect. 1.

<sup>c</sup> Lib. de veteri medicina.

<sup>d</sup> 7 Epid.

<sup>e</sup> Dimidiata chænice contentus erat.

Lib. de victu acut.

<sup>f</sup> Hippoc. aph. 16. lib. 2. & 6. Epid.

<sup>g</sup> Lib. ad Tbrasib. de dietis, cap. 57

A double time of feeding the sicke; of election and necessity.



leaveth the sicke sometime free for food. That of necessitie and coaction, when as for preserving strength, we are forced at uncertaine times to feed the sicke. Now, for feeding the sicke, the day-time is alwaies the best, as witnesseth <sup>h</sup> *Celsus*, and many other Physitians. <sup>i</sup> *Ioubert*, a French Physitian, much inveigheth against that perverse and preposterous custome of feeding the sicke in the night time, and giveth this reason for his assertion: *The day is ordained for our nourishment, as the night for rest and sleepe; now, by sleepe the noisome and noxious humour, cause of the disease, is concocted, the naturall heat now by reason of sleepe being recalled into the center: now, if by nourishment in the night time, thou make a distraction of naturall heat to helpe concoction, it must needes have the smaller force to subdue the disease, and from hence arise many crudities, the cause of much evill in the body.* But if, perhaps, the sicke cannot sleep, and have bin sparingly dieted in the day time; then may wee give the sicke some supping, as a little broth, almond, milke, or the like: but in no case let the sicke ever be wakened out of his sleepe to take any food; it being farre better to let the sicke take his rest, than unseasonably to waken him for food: for <sup>k</sup> watching suffereth not the disease to come to maturity, making all sustenance harder to digest. It may then be asked what time of the day is fittest to feed the sicke? and in what time of the day may the diseased feed freeliest? If it may be with conveniency, the morning is the best time, or towards noone, and worst towards night. It hath been already proved, that in healthfull people a larger supper is allowed: but in the sicke it is not so, as hath been already proved. Besides, experience it selfe telleth us, that toward night, and in the night time, diseases most commonly afflict most: what reason then is there to oppresse the body with a double burthen? And this is principally to be observed in all defluxions and diseases of the head, yea, even in health it selfe, much more then in sicknesse to be observed. The order of diet in the diseased is then chiefly to be observed, when there is variety of dishes; which, whether fit for the sicke or no, would be considered. A single diet is alwaies most profitable, agreeing best with health, and in sicknesse is easiely concocted. The multiplying of many severall lusts, <sup>l</sup> saith *Pliny*, is pernicious, and a multitude of sauces is yet farre worse. And yet some would have the sicke use variety of dishes, especially in a weake and queazie stomacke, that by tasting a little of every dish, his weake stomacke might the better be whetted on. But if it be possible, and strength subsist, the sicke is not to be incited to such variety, for feare lest he eat more than hee can well overcome. But in the diet of the diseased, the preparation is not of smallest moment: as whether it be better roasted, boiled or baked, the which is, according to divers circumstances, varied; as wee shall heare more hereafter. Sometimes also sauces are not unseasonable for the sicke; and for this cause some Physitians have written tractats concerning this subject: and to speake the truth, they are the fittest for the sicke, to excite and stir up their weake and languishing stomacke, which often by all our art, wee can scarce indure to take so much sustenance, as will support their weake strength for a few daies. Now, as there is a preparation required in the diet, so is there also in the diseased, who is to wash his mouth

C c

with

<sup>h</sup> Lib. 3 cap. 6.  
<sup>i</sup> Des erreurs populaires, part. 2 cap. 8.

Preposterous custom  
of feeding the sicke  
in the night.

<sup>k</sup> Hippoc; lib. de vitæ  
acut.

What time of the day  
fittest for feeding the  
sicke, and when hee  
may feed freeliest;  
at dinner or supper.

The order of the  
sickes diet.  
Whether variety may  
be allowed to the sick

<sup>l</sup> *Cibus homini simplex:  
acervatio saporum pe-  
stifera, & condimenta  
perniciosa, libr. 12.  
cap. 54.*

Preparation of the  
diet varieth much.



Preparation in the  
sicke in himsele re-  
quired.

The sicke should sit  
up to eat.

with faire water, or water and vineger, with a little wine, or other fit and convenient liquor. And is principally in *Fevers*, where the mouth is often so furred, principally to be observed, to wash away that slime, and other stuffe that sticketh to the tongue and palat of the mouth, and giveth a bad rellish to all that is eaten. Besides, as *Avicenne* saith, the sicke, if it be possible, should sit up in his bed to take his food, and so for a while after continue: for by this meanes concoction is farre better, than any otherwise performed. Now to the particular Diet of the Diseased.

## CHAP. VIJ.

*Of fit Diet for the Diseased, and that of severall sorts, and first of that which vegetables affordus, as bread, herbes and fruits.*



Best bread for the  
use of the sicke.

¶ Meth. med.

Two sorts of bread.  
Simple bread.  
Prepared bread.  
Crummes.  
Crust.

¶ *Merc. variar. lect. l. 6*

He matter of Diet for the Diseased, as wee have already said of the Diet of healthfull people, is either taken from vegetables, or plants and fruits: or else from living creatures and their parts: as from beasts, fowle and fish. Among plants or vegetables, corne, and among corne, wheat, whereof the best and wholesomest bread for the use of man is made, challengeth by right the first place.

That bread then is best for the use of the sick which is made of the best wheat, not fusty, mildewd, or of any other evill quality; and withall made of new ground meale, which is better than long kept. This bread would be a little salted, and moderately leavened: for so it becommeth more pleasant to the taste, lighter and easier of digestion, and lesse stopping. In our countries here we have a custome to adde barme to our bread, which other countries, as *France, Italie and Spaine, &c.* use not; and therefore I give warning, that this be sparingly used in the sickes bread, very bitter barme especially; which maketh both the bread unpleasanter, and hotter in acute diseases, and hot bodies. As for salted bread, *Galen* himsele doth not reject it, even in *Fevers*; and besides, even in the cure of a dry stomack alloweth the use of it. Bread for the sickes use is to be used new, and not old; especially not above two or three daies at the most. New bread is two manner of waies used, either simply as it is of it selfe, or else artificially prepared. Simple bread I call such as it is baked, when it is so administred to the sicke. Bread is againe prepared after the baking, and that divers wayes. Now whether the one or the other be used, the crummes are the best, the crust being of an evill quality. Ordinary simple bread was used either hot, or after it was cooled. A late writer sheweth that the antients used hot bread. And *Hippocrates* used hot bread in the cure of that kind of Dropisie which



which wee call *anasarca* or *leucophlegmatia*, which nevertheless elsewhere hee alloweth not of. Hot bread filleth suddenly; is hard of digestion, and drieth much; and this later reason might move him to exhibit it in that kinde of *Dropsie*. But cold bread was ever most in request, and is also the best, especially if not too old, as hath beene already proved. As for the preparation of bread, the antients used either to wash it in faire water, or else to mingle it with flesh broth. <sup>d</sup> *Pliny* affirmeth that wheat-bread being washed either in cold or warme water, is a very light food for the sicke. Now they used to wash their bread two manner of waies: either they soaked and steeped their bread in warme water, which they often shifted untill such time as it had quite lost all the taste of leaven and salt: or else they grated and punned it small, and so steeped it in faire water, and strained it through a cleane linnen cloth; by this meanes making a separation of the solid from the subtilest parts, which subtile thinne part they afterwards boiled untill it grew thicke. This washed bread both *Hippocrates* and *Galen* used to coole in all kindes of *Fevers*. Wee use rather to wash it in rose-water, adding some sugar and currants. Neither was it the custome onely to steepe bread in water, but in wine also; where they were free from any *Fever*. Wee use rather to toste bread at the fire, and so steepe it in wine, And that sometimes also they mingled bread with fresh broth is apparent out of the same *Hippocrates*. There are also divers artificiall preparations of bread which may be usefull in some diseases: as biscuits prepared with divers ingredients; as yolkes of egges, annise and fennell and coriander seeds, with a litle sugar, and may be usefull for weake stomakes, and rheumatik persons. But because few of our Gentle-women are ignorant of the preparation of these and the like, I shall not need to insist upon their preparation. Besides these, there are divers sorts of march-panes made, partly for superfluity and adorning great feasts, and great mens tables; and partly also sometimes for physicall uses: as in *hæticke Fevers*, and some pectorall diseases, which here to particularize, is neither the particular place, nor my purpose. But before I finish this point concerning bread, I must advertise all diseased people, that since unleavened bread, as pycrusts, many sorts of cakes and the like, are not so fit even for the use of healthfull people; how much more then are they unfit for the sicke? Such bread is alwaies very hard to be concocted, and apt to ingender obstructions and the stone.

Now in the Diet of the Diseased there is no small use made of herbs, whereof we have spoken already. Herbes minister but small nourishment, and serve rather to alter than to nourish the body. And therefore they are of good use to coole, to open obstructions, and keepe the body soluble: of the which both juleps, apozemes, and divers decoctions are made, according as the nature of the disease requireth. We use them likewise in the sickes broths, according as we see occasion. Now that herbs nourish but little, *Galen* himselfe avoucheth, affirming, that men cannot live upon herbes, although beasts are therewith nourished. And *Hippocrates* affirmeth, that those who use this kind of food much, live a shorter while than others. And *Galen*

c *Lib. de dieta acut.*

Cold bread best, and not too stale.

Preparation of bread for the sicke.

d *Eib. 22. cap. 25.*  
How the Antients washed their bread.

Our manner.

Bread soaked in wine.

In flesh broth.

e *Lib. de affection.*

Biscuits and the like.

March-panes.

Unleavened bread unwholesome.

Herbs usefull in the Diet of the diseased.

a *Lib. de facult. natur.*  
b *Comment. ad eam partic. lib. 6. Epidem. imbecilliora cibaria breviorum vitam habent.*



Lib. de sanit. tuand.

Those who live on  
herbes and fruits live  
not longer than such  
as live on flesh.

Whether fruits may  
be admitted into the  
Diet of the Diseased.  
Answer.

What fruits best.

d Lib. 12.

e Lib. de abusu med.

How the antients ro-  
sted their fruits.

f Lib. 2. *καρα τωρεας*  
& initio lib. *ευπορισω*

g Epist. 83.

Preserving of fruits.

Sparingly to be used  
in Fevers.

upon that place expoundeth the word *imbecillis cibis*, or a feeble food; to bee such as yeeld little or small nourishment to the body: such are herbes, and many sorts of fruits growing upon trees: and such, saith *Hippocrates*, are both of a short continuance, and make them short lived who use them: by reason such food maketh but short stay within the body. Out of this place then is confuted the opinion of *Cardan*, affirming, that such as lived on fruits and herbes were longer lived than those who lived on flesh, which hee would prove by the antient fathers, and by *Eremites* living in deserts onely upon such food. But this may easily be answered, that it was our forefathers frugality, free from all manner of excesse and riot, and not the quality of their food which prolonged their lives. Besides, their lives were for other necessary and usefull ends then prolonged, as we have heretofore touched. As for *Hermes*, and others who live long by the use of such diet, I doubt not but with the moderate use of flesh, and keeping a moderation in all other things, they might have lived longer, and in as good health of body, whatsoever *Cardan* say to the contrary.

Now it may againe be demanded, whether fruits may be admitted into the Diet of the Diseased? I answer, it would seeme that by reason of their waterish juice they should bee excluded: yet no doubt they may safely be used, at least some sorts; as apples for melancholy, capers for the spleene, pomegranats for hot and cholerick stomacks, the quinces in fluxes of the bellie; in costivenesse, prunes and cherries; raisins and currants for the liver: and so of divers others according to severall occasions. *Trallian* tells us that the *Egyptian* Physicians fed their sicke of *Fevers* with cucumbers and melons; and that by reason they cooled much and nourished little. But *Cardan* altogether disalloweth of any such diet. And it were farre more tolerable to use the distilled water of such fruits. I doubt not, but fruits may sometimes be exhibited to the sicke, provided they be first rosted, that by such meanes, the moist watery juice may either be corrected or dissipated. Now the antients had another fashion of roasting their fruits than we have, as may by the same late alledged Author appeare; who speaking of the use of peaches in a tertian, saith, that being hung up, they are to bee rosted by the onely heat of the fire. *Galen* in two or three places explaneth this manner. They tooke (saith he) a high pot, which they filled full of water, & within the pot above the water they set in a grate, on the which they layed their fruit, and so rosted them at this vapor. And *St. Jerome* writeth, that cookes were wont after this manner to rost their pheasants, which made them farre daintier to the taste. Our age hath in use to preserve divers sorts of fruits in the Autumne, and so to keep them both for necessity and delight. But I wish they bee sparingly used of the sicke, especially in *Fevers* and hot cholericke constitutions; by reason that sugar wherewith they are preserved, is quickly in such turned into choler; besides, that the too frequent use of such things quickly cloggeth and overthroweth a weake stomacke, whereof we are to have alwaies a principall regard.



## CHAP. IX.

*Of Flesh, and what sorts of flesh are fittest for the sicke, and how to be exhibited.*



Although wee have already spoken sufficiently both of the nature and nourishment that severall sorts of Flesh afford the body of man; yet will wee now say something more of this subject, as it hath relation to the sicke. That flesh was a strong nourishment, *Pythagoras* was not ignorant, saith *Pliny*, who changed the wrestlers diet from pulse to flesh; their fat and gluttonous substance, having neere affinity with mans radicall moisture: and there-

fore, as well in sicknesse as in health, it yeeldeth strength and vigour to the party, that useth it. But all sorts of flesh are not promiscuously and indifferently to be used of the sicke: for, among foure-footed beasts, some for goodnesse and wholesomnesse, are farre before others to be preferred. And here for the use of the sicke, are principally recommended Weather mutton and Veale. Among fowle, young pullets, Hennes, Cocks and Capons, Pigeons, Partridges, Pheasants, thrush and some others: and all these kindes of flesh are common to all diseases; and besides, there are yet some certain sorts of flesh proper to some particular diseases. Such flesh is in a double manner administered unto the sicke; either in substance, boiled or roasted; or else their juice drawne out by decoction, called broth; or else expressed and strained; called commonly colices or gelees: or, lastly, distilled; and so called distilled restorative water of Capon, or any other flesh. Besides these aforementioned, *Hippocrates* accustomed to feed his sicke with other sorts of flesh; as with the flesh of Hares, Hogges, Horses, Asses and Whelpes, which with us are now altogether out of request. But a question may be here asked, whether flesh be in diseases a fit and convenient food. And it hath beene by some *Arabian* Physitians called into question, who forbid flesh in all sorts of fevers; and that by reason it is easily, by the distempered heat of the fever, putrefied and corrupted. And by the same authority was it denied in the inflammation and consumption of the lungs. And in the Ile of *Crete*, it was not permitted to feed the sicke with flesh. <sup>h</sup> *Hippocrates* himselfe, in fractures of the skull, forbiddeth flesh, untill the tenth day. But there he must be understood of solid flesh, by reason hee forbiddeth any mastication or chewing. But to forbid broths, colices or gelees, and the like, I see no reason: and therefore with the same *Hippocrates*, and the generall current of all our best Physitians, wee allow of the use of flesh for the sicke. Ewes flesh is often used by *Hippocrates*, and commended by *Galen*: but wee to better purpose, use Weather mutton, to them altogether unknowne; and the which we have from the *Arabian* Physitians, who first

Flesh fittest for strong nourishment.  
What foure-footed beasts are best for the use of the sicke.

What fowle.

Antient Physitians dieted their sick with flesh, uncouth to us.

Whether flesh may be used of the sicke.

<sup>h</sup> Lib. de carn.

Answer.

Ewes flesh used by the antients.



Flesh of gelded creatures, better than of others.

Veale seldome used in antient times.

<sup>1</sup> Lib. de ratione viſſus.

<sup>2</sup> Lib. 4. collect.

<sup>3</sup> Lib. 1. ad Glaucen.

<sup>m</sup> Lib. de dieta acut.  
<sup>o</sup> Gal. in comment.

Hogges flesh, as also pigges to bee eaten without the skin.

Of fowle, and what nourishment they afford.

<sup>o</sup> 3. de alim. facult.

<sup>2</sup> 2 de dieta.

Among all fowle, pullaine most familiar for the use of the sicke.

Capons unknown to the Antients.

Pullets best for the sicke.

<sup>1</sup> Lib. 1. ad Glauc.

used it. And in this flesh, it is also to be observed, that it is colder in quality than either Ewes or Rammes flesh: and it is to be observed, that the flesh of gelded beasts is both sweeter and cooler than of the ungelded. As for Veale, the antient Greeke Physitians seldome used it, and wee read not of it above once in <sup>i</sup> Hippocrates. And for this are wee also beholden to the Arabian Physitians, and <sup>k</sup> Averroes in particular, who averreth, that it may safely be used in all diseases. <sup>1</sup> Another antient Physitian, would not have the sicke to meddle with it, although in health he holdeth it to be a singular good nourishment. And some thinke it too moist, and that it was therefore in the Easterne countries quite forbidden. But it is now without any doubt by all our Physitians admitted into the Diet of the Diseased. Hogges flesh was both by Galen and Hippocrates, had in high esteeme for the sickes use, howbeit it be now altogether banished from the Diet of the Diseased. And wee read, that <sup>m</sup> Galen gave to the sicke in a tertian, Hogges braines and feet: as also gives Hogges feet boiled in ptisan for a restorative diet. How would this relish our dainty palats? And that <sup>n</sup> Hippocrates himselfe did use it, may also appeare, by that hee warneth us to eat it without the skinne: and Galen in his commentary, taketh it for granted, that Hogges flesh and Pigges ought to be eaten without the skinne, quite contrary to our custome, who hold that the daintiest of all the rest: but I warne weake stomackes to looke to themselves. Young sucking Rabbits are for the sicke, with us, in no small request, yet let them not be too young. Now, as concerning fowle, <sup>o</sup> Galen affirmeth, that if compared with fourefooted beasts, their nourishment, as it is farre lesse, so is it farre easier of digestion; especially the wings of such fowles as are in perpetuall motion, and affoord the body a wholesome and subtile nourishment. All manner of wilde fowle, saith <sup>p</sup> Hippocrates, are of a drier substance than foure-footed beasts: and whatsoever creatures yeeld no spittle at the mouth, are of a drier substance than others. And the wilde fowle are drier than the tame of the same kinde. And therefore the flesh of the stocke-dove is drier than that of our ordinary Pigeon: among all manner of fowle, our Hennes, Cocks and Capons for the sickes use beare away the bell. Neither was it without a mysterie that the Cocke was consecrated to *Esculapius*. As for the Goose, Duck, and other water fowle, they are seldome allowed the sicke, especially in acute diseases. And it is to be observed, that in antient times the comparison was betwixt the flesh of the Cocke and the Henne, which of their flesh was the best, some preferring that the Cocke: as for Capons, which wee acknowledge both in sicknesse and in health to be better than both the former, they were to the antients unknowne. Above all sorts of pullaine, pullets, or pretty bigge Chickens are accounted the best for the sickes use, especially if they be of a white colour: for such are not so hot as the others, and therefore fittest for fevers and hot diseases. The antients used especially the stones and wings of pullaine, as may by <sup>1</sup> Galen appeare; and this must be understood of young pullets, and not of old Cocks. Now, as for old



old cocks, they were of old chiefly used to purge the belly, being for that end and purpose stuffed with divers ingredients; which is even usefull with us at this day also. As concerning Capons, a question may here be moved, whether they ingender not the gout: and that this question seeme not strange, it hath beene by some of later times, called into question: and howsoever it hath beene held both of Cocks and Hens also, yet principally and chiefly of Capons; and that principally if they be old: the reason whereof is pretended, that these creatures are obnoxious to this disease, witnessed by certaine knots growing sometimes on old Capons legges. But in my opinion, this is but a needlesse and frivolous feare, it being a thing most certaine, that in a good and strong stomacke, they will be converted into a good and laudable nourishment. As for those who feed every day daintily upon that or any other delicate food, using little or no bodily exercise, nor keeping a good moderation in their diet, be they young or old they shall find they shall either ingender the gout, or as bad, if not a worse disease. So that I cannot adhere to their opinion, who hold any specificall podagricall qualitie in this kind of fowle more than in any other food. The young pullets of Turkies may be ranked among our pullaine, and may likewise bee safely used of the sicke. As for Pheasants, I forbid them to no body that can come by them. As concerning pigeons, it may be demanded whether they bee safe for the use of the sicke? The *Arabian* physitians, by reason of their heat, utterly rejected pigeons from the use of the sicke, which we understand of the elder. As for young pigeons, they are nothing so hot, especially well blooded under the wing. And therefore, all the controversie betwixt the *Arabian* and *Greeke* Physitians concerning the temperature of pigeons may easily, by distinguishing the ages, be composed. Old pigeons are hot and dry, and the young rather temperate, participating of some heat. <sup>1</sup> Wild pigeons by reason of their driness accounted better (especially in moist diseases) and their young ones hatched in the Spring, better than those in Autumne. Others hold that ordinary pigeons hatched towards Harvest, when come beginneth to ripen, are best, and feed fattest. There are some which hold an opinion that pigeons are good against the plague, and that such as eate of them often in such seasons, free themselves from pestiferous and contagious diseases. And for this cause, if the plague at any time had been in *Persia*, *Plinius secundus* the Physitian was wont to make pigeons his chiefe food. It is moreover to be observed, that pigeons never bee roasted with their heads: for it hath been observed, that such as have often eaten them thus, have by degrees false blind: and it is moreover held, that thus they ingender the leprosie. <sup>2</sup> *Rhasis* also relateth a history of a certaine *Casipha* (as he calleth him) who having thrice in one day eaten of pigeons roasted with their heads, the same day died suddenly. As concerning Partridges, <sup>3</sup> *Galen* writeth, that the flesh of young Partridges is of a laudable nourishment; but the elder of a more solid substance, and harder of digestion, which neverthelesse being two or three daies hung up, becommeth tenderer. Now concerning this flesh betwixt the *Greeke* and *Arabian* Physitians, there is no lesse

Old Cocks how used of old.

Whether Capons ingender the Gout.

<sup>1</sup> Vide Crat. consil. medicin. consil. 229. 235, &c. Answer.

Turkies.

Pheasants.

Pigeons whether safe to be used of the sick.

Temperature of pigeons.

<sup>1</sup> Arist. de hist. avium. lib. 5. cap. 7.

Pigeons good against the plague.

Pigeons to be roasted without their heads.

<sup>2</sup> Lib. 1.

History.

<sup>3</sup> Lib. de enchym.



Thrushes,

\* Plutarchi in vita  
Pompeij.  
Larkes.

lesse controversie than was about the former, and by distinguishing the ages, may as easily be composed. As for *Thrushes* they are by *Galen* accounted among good and laudable nourishment, as ingendring neither too thicke nor too thinne humors: and it seemeth, it was accustomed to be prescribed to sicke persons, by the antient *Romane* Physicians: as may appeare by the prescription of them to *Pompey* in his sicknesse, \* who would rather venture his life, than be beholden to *Lacullus* for them. The larke is of very good nourishment, and easy of digestion, and good in moist diseases, especially commended against the wind-colicke. It is somewhat dry, and therefore not so fit in *Fevers*; and if used, they are best boiled, by this meanes becoming moister. The Larke with the tuft on the head is the best. And it is to be observed that in *Fevers*, wilde fowle, by reason of the drinesse, is not neere so good as the tame.

## CHAP. X.

Of Egges, and their use, whether they may safely be allowed the sicke?  
Of divers liquid substances made of flesh; as broth, colice, gelee, restorative distillations, &c.



a Lib. 29. cap 3.

Egges whether good  
for sicke folke?

b Alois. Mundella e-  
pist. 29.  
Latinus Henricus in  
quest. medicinal.

c Lib. 1. ad Glanc.

d 18. method.

e Li. de rat. vi. in acutis

Ext to fowle, for the affinitie, wee are to say something of Egges, as being their proper birth and off-spring, as I may call them; and will withall subjoine next after them, for the affinitie, some liquid substances made of them. This then is a light, liquid and laudable nourishment for the sicke. There is no food (saith <sup>a</sup> *Pliny*) that nourisheth more in sicknesse, and burdeneth lesse the stomacke, supplying the place both of meat and drinke. And yet is this food by some called in question, whether it may be allowed the sicke or no? and that for a double reason, both in regard of the plentiful nourishment it yeeldeth in *Fevers*, and by reason also of a supposed exorbitant heat in this aliment more than in another. And this hath beene not a feare among the vulgar onely, but even some learned <sup>b</sup> Physicians have held the same opinion. And if at any time, say they, the antients did allow of egges in *Fevers*, it was never in the beginning, but in the declining of the disease; unlesse it were in extreme weakenesse, which overturneth and altereth all order in Diet. <sup>c</sup> *Galen* in tertian *Fevers* alloweth both the yolkes of egges, and rocky fishes; but withall giveth us warning, that this diet was onely for the daintier and nicer sort: but that in others it were better according to the Hippocraticall rule, to use the juice of ptisan untill the crise. And againe in <sup>d</sup> another place, in a *Fever* with swoounding he alloweth of egges before the fourth day, and afterwards flesh. And <sup>e</sup> *Hippocrates*

pocrates



*perates* where there is no *Fever* permitteth the use of rere-rosted egges, which in a *Fever*, it is like hee would not have permitted. But it might be proved, that sometimes in the inflammation of the liver and of the lungs, where there is alwaies a *Fever* conjoined, he permitted the use of egges. But what talke we of antient times, when as people lived more frugally, and used not so liberall and plentifull a diet as now adaies, and we were never now able without danger of life to sustaine so strict a diet, as did the diseased in those daies? And therefore in our daies to give the sick egges to eate, yea even in acute diseases, we see no danger at all. As for the feare of heat in egges it is very frivolous, they being very temperate, allaying the acrimony and sharpenesse of humors, and withall moisten much. The yolke of an egge applied to any part grieved with paine, easeth the same: and according to the cōmon consent of Physitians such things as ease paines, called properly *anodyna*, are of a temperate facultie. Besides, the white of an egge cooleth, as daily experience teacheth us. And although the white of the egge be cooler, yet is it withall harder of digestion than the yolke: and therefore *Galen* in the aforementioned place in a tertian admitteth of the yolke onely. And a late writer condemneth much the vulgar erroneous opinion of the heat of eggs, affirming withall that the Italian Physitians doe ordinarily exhibite them to their patients, even of hot constitution of body, and the like diseases, and that even in the heat of Sommer. As for the feare of nourishing too much, we esteem that to be a singular prerogative in egges above many other meats, that they nourish much in a small quantity; as being that which we cheifly aime at in great weakenesses, and which we may easily regulate according to our pleasure, exhibiting a quantity answerable to present necessity. My meaning all this while is of hens egges, as being of all others the most temperate, and most appropriate for the sickes use. Such egges also are esteemed best, which are laid of a hen troden with a cocke: for others nourish lesse, are of lesser quantitie, and moisten lesse, if wee will beleieve *Aristotle*. In egges also the preparation or dressing is of no small consequence. They are commonly either boiled in water with the shell, or rosted likewise with the shell, or boiled a little in seething water or other liquor without the shells, called potched egges; or fried in a frying-pan with butter, and sometimes with an addition of herbes or others things. Of all these preparations the boiled in water without the shell, or potched are best and fittest for the sick, & potched in vinegar or verjuice, as some use to doe, they coole, and withall corroborate a hot and weake stomacke. The next in goodnesse are accounted those are boiled with the shell in water, by reason they are all alike and equally boiled. Egges rosted in the imbers or otherwise are therefore held inferior to the former, because they are not so equally rosted: howbeit if care be had in the roasting, I hold them nothing inferior to the other, if not better. But for the use of the sicke a speciall care must be had, that they be not hard. Egges fried are worse than any of the former, and therefore altogether to be forbidden the sicke. Sometimes they have mingled with them divers sorts of herbes, tansey especially, (whereof this composition taketh the name) and ereame;

Dd

which

Egges permitted by Hippocrates.

Egges may safely be used even in *Fever*, or any acute disease. *f. Dioscor. lib. 2, cap. 43.*

The white of the egge cooleth.

To nourish much in a small quantity is a singular good property.

Hens egges best.

Of a hen troden with a cocke are best.

Preparation of egges.

Boiled without the shell, called potched egges.

Boiled with the shell.

Rosted egges.

Fried egges.

Tansey.



## Markes of good Eggs.

*a Regula presbyteri ju-  
bet hoc pro lege teneri,  
ut bona sint ova, candi-  
da longa nova.*

Of the iuice of flesh  
of severall sorts.

*P'ον πληρωσαι πο-  
τε η σιτις.  
Hippoc. Aph. 11, lib. 2.*

*b Lib. de aliment.*

*c Lib. de affection.*

In the preparacion of  
these liquid substan-  
ces made of flesh, care  
must be had of the  
cleanlinesse of the  
persons, and the like  
care of the vessells  
they are made in.

Earthen and iron ves-  
sells best, brasle the  
worst.

which howsoever used, are no waies to be allowed sicke folkes, being heavy of digestion even for the healthfull, especially for weake stomacks. Of Egges also are made caudells, which being made of drinke that is not too strong may without any danger be allowed the sicke; of the making whereof there is hardly a woman in the countrie, I thinke, that is ignorant. But that we may discern the good from the bad, it is materiall for us to know some certaine markes which may make this appeare. The Priests, it seemeth, in former times, as they ever loved their belly well, so set they us downe three marks whereby we may discern the best: that an Egge be new laid, long in figure, and white in colour, according to the <sup>f</sup> old proverbiall verse. But to know the new laid from old, stale and addle, wee must yet finde out some more markes. New laid Egges are commonly full, and the stale empty towards the broder end, which is also the cause that stale and addle Egges swim in the water, when as the new laid fall to the bottome. Besides, new laid Egges, betwixt thee and the light looke brighter and clearer than the stale and addle ones, which looke more darkly and obscurely. Another signe is, that when it is opened, an old and stale Eg, the yolke especially disperfeth it selfe, whereas the new and fresh laid clingeth close together. I have the longer insisted upon Egges, by reason it is so usefull an aliment for the sicke, and the vulgar is so possessed with a needlesse feare of a supposed excessive heat in this food, and therefore thought good to remove all such rubs.

Having heretofore sufficiently spoken of solid flesh, as also of egges, I come now to speake of some liquid substances made of flesh, and fit for the use of the sicke. The juice of flesh nourisheth more speedily and easily than the solid substance it selfe. It is farre easier, saith <sup>a</sup> Hippocrates, to be refreshed with drinke, than with solid food: which is not onely to be understood of drinke, but of liquid and supping meats also. Whosoever have need of a sudden and speedy refection, <sup>b</sup> saith the same Author, humid or moist diet, is the best to repaire strength. And whosoever have yet need of a speedier way, it may be effected by smels. The antient Physitians therefore, taught by experience, that oftentimes the sicke was not able to concoct solid food, found out this way of suppings. The <sup>c</sup> same Authours counsell is againe in another point carefully to be observed: that such as are able to digest and concoct solid food, to such, suppings are to be denied: for they exclude the use of other food: but to such as cannot make use of anyo ther, to such, suppings are to be allowed. Moreover, in the preparation of these liquid substances, there must be an especiall care had of cleanlinesse, both in the persons that prepare them, and in the vessells wherein they are prepared. The persons must be neat and cleanly, skilfull in such preparations, and carefull in skimming off skum and fat, offensive to a weake stomacke. The vessells wherein they are made must be cleane and free from all filth, evill smell or taste. The matter of such vessells are best of earth, yron, or silver: but brasle is the worst of all other, and what is made therein is likeliest to offend a weake stomake, especially if it stand any space in it, as experience daily teacheth us. Some brasle, I confesse, is better than other, and yet the best bad enough.

Of



Of all these liquid substances, that which we commonly call broth, is most ordinary, and made after various and divers waies, according to the nature of the disease, and party diseased, and the patients palate. Some is made with herbs, some without; some with plummets (as they call them) raisins of the Sunne, or currants, or dried prunes, and some without any. The variety therefore of broths being infinite, it were a tedious taske to enter upon this subject. But one sort of broth was wont to be made by the antients of an old Cocke to purge the belly, being for that end stuffed with many such ingredients fit for that purpose, which is even usuall with us at this day also. I will instance in one fit to be used in pectorall diseases. Take an old Cocke, and after a long combat with another Cocke, kill him, pull him, and cleanse him of all his intralls; then fill his belly with barlie prepared as it ought, raisins of the Sunne stoned, violet leaves, maidens haire, a little hysop and peny-riall, with a little salt: boile him till the flesh come from the bone, then bruise him well, and squeeze out all his moisture, and of this broth take a good draught. There are yet many sorts of broth used for severall ends and purposes; some to coole, some to strengthen and cherish nature, &c. Amongst restorative broths, there is one in frequent use, especially in *consumptions* and great weakneses, made with the outlandish root, fetcht us from beyond sea, called from the soile, *China-root*. The proportion of this root to the liquour is not alwaies the same in every sicke person. The *China-root* must be heavy, and not worm-eaten, and being thinne sliced, must stand about twelve houres by a soft fire, not boiling at all, but simpering by it; and afterward provide a good bigge young red Cocke-chicken well dressed and cleansed from his intralls, bruise him and put him to thy *China*, adding ingredients, as the nature of the disease and other circumstances shall permit: as in pectorall diseases, such as wee nominated already, more or lesse, as occasion shall require, which cannot be determined: and in other cases, the ingredients may be altered accordingly. It must boile till little above the fourth part remaine, and it looke red in colour, being still well skimmed as it boileth, and towards the later end adde to your broth the bottome of a manchet, and two or three chives of mace: and when all is sufficiently boiled, bruise your chicken in a stone mortar, and squeeze out the juice, and adde to your broth; whereof, being sweetned with sugar, the diseased may take a little draught an houre or two before dinner, supper, or both, if need be. In my opinion the quantity of *China* would not be under an ounce, and seldome exceed two. Howsoever, in time of need it is safest to be directed by learned counsel, which may direct the right preparation and use according to severall circumstances. Againe, sometimes meat is first well roasted, and afterwards pressed out in a presse or otherwise, and seasoned with sugar, or made a little tart with a little juice of a lemmon, or otherwise appropriated to the patients palat, as particular occasions shall require: which they call in latin *expressum*, or a juice squeezed out of flesh. And this is best given by it selfe without any other broth or liquor: and this is better for cold constitutions than for hot, and consequently for the like diseases. Now, when the flesh is let boile untill all the substance of the

Broth made after divers manners.

Broth made of an old Cocke in pectorall diseases.

China broth in consumptions and great weakneses.

It may also be made with Veale, or other meate, howbeit in weake and sicke people, a chicken is commonly best lik'd of.

Expression of the juice of roasted meat, called *expressum*.



Colice called *consumptum*.

Gelee.

Gelee of harts horn.

Restorative distillations of capon or other flesh.

d Lib. de mercur. cap. 9.

e Rondlet. lib. de fabric. cap. de sauso.

meat be boiled away in the broth, and then strained thorow a clean linnen cloth, it is called in latine *consumptum*, and in the English a colice, and may likewise be seasoned and salted according to the liking of the sicke. This colice is either taken of it selfe, or else mingled with other broth. Another liquid substance there is yet extracted out of flesh, which we commonly call a gelee, which is made of a capon or a big cocke-chicken, and a couple of calves feet, and so let boile untill it fall to pieces, and being sufficiently boiled, the skum and fat being carefully taken off, it must bee well strained thorow a cleane linnen cloth, and the juice so strained is to bee sweetned with a little sugar, and seasoned with a little cinamon, and so set on the fire againe to boile a wame or two, adding thereto, if thou wilt, two whites of egges the better to clarifie it. After all is done, straine it through an Hippocras bagge, which being cold will turne to a gelee, and may bee coloured with a little saffron or red sanders, and with a graine or two of muske or amber-greze, if the patient please, this may also acquire a pleasant smell. This gelee may also bee used either by it selfe, or else mingled with broth. If there be a *Fever*, it is best to boile it in faire spring-water: if there be neither *Fever*, nor yet feare of any, then the one halfe, or yet lesse, may be of white wine, which will make it both pleasant to the palat, and very comfortable to refresh weake nature. Our Gentlewomen have in frequent use a gelee made of harts horne, which I hold very good; especially in pestelentiall and contagious diseases, or in *pox* and *measels* is very soveraine. Those of ability may adde to it a little of *confectio alchermes* or *de hyacintho*, and then it will bee very soveraine. And if thou wilt have this or any other gelee tart, thou maiest adde a little juice of Lemmon or the like to it. Besides all these, there is yet in use for sicke folkes, a forme of restorative distillation made of a capon, or other restorative flesh with an addition of cordiall ingredients for that purpose. Some find fault with this distillation, because of the impression of fire left in it, and may bee distastfull to the sicke. But this may easily by a glasse still in *balneo marie* be prevented. But the truth is, that by this meanes the phlegmaticke and watry part is onely extracted, which hath but very small nourishing power in it: since that, which nourisheth (as witnesseth <sup>a</sup> *Galen*) ought to bee of a tough, thicke and glutinous substance, to the end it may bee the more firme and permanent. These kinde of distillations are very frequent in *France* and some other countries; insomuch that they are to bee found ready distilled in many Apothecaries shops; which a learned <sup>e</sup> *French* Physitian findeth fault withall, as being fusty, and of no value at all; if they be kept but a litle while. With us these are not so in request; yet to speake mine opinion also, since they retaine both some taste and smell of the meat they are distilled of, (if carefully done) although their nourishment be but very small, yet see I not, why in great weaknesses, and a loathing of all food, these may not sometimes bee admitted, especially, since thereby no damage or detriment whatsoever redoundeth to the stomacke, or other part, it passing so speedily thorow



thorow the body. There are also some restoratives made of flesh bruised and minced, made up in solid formes, and may be used in chronicall diseases, but are not for *Fevers*, nor other acute diseases. But at this present, I will dwell no longer on this, nor this subject of flesh, but will say something concerning fish.

## CHAP. XI.

*Of Fish, and whether they may be allowed the sicke.*



Now, because sicke persons are not all and alwaies to be fed with one and the same food, and some in their sicknesse loath flesh; it may then be demanded, whether Fish may not be permitted sicke folke, although they be not so nourishing, & are also indowed with another manner of juice? and therefore whereas flesh is forbidden in Lent, yet Fish are permitted. It may by many places both of <sup>a</sup> *Hippocrates* & *Galen* evidently appeare, that the an-

tient Physitians fed their patients more with fish than flesh. Besides, when as the sicke loathed their hony water and ptisan, *Galen* allowed them rockie fish boiled in water, prepared with leekes, dill salt, and a little oile <sup>b</sup> *Cardan*, in the Diet of the Diseased, preferreth fish before flesh; and that because they are of a cooler quality, moisten more, and nourish lesse. And that the *Arabian* Physitians allowed to their patients the frequent use of fish, it may by <sup>c</sup> *Averroes* appeare. Their manner was to fry them in oile, by which manner of food their opinion was, that the liver was much strengthened. <sup>d</sup> A late Writer is of opinion, that most of the antient Physitians used to feed their patients with fish rather of custome, than that they esteemed them better than flesh. And this may yet the better appeare to be true, in that the Easterne people, and the *Greekes* especially, used, and doe yet at this day, very frequently use fish; as is by <sup>e</sup> a learned Physitian, who, of late yeeres, travelled into those countries, well observed. But if wee shall in even scales weigh both flesh and fish, we shall finde that flesh doth farre surpass fish in good and wholesome nourishment, and that even by the testimony of <sup>f</sup> *Hippocrates* himselfe. Fish indeed, saith he, in the same place, are a light meat, both boiled and broiled, both by themselves and with other meat. And yet they differ thus among themselves: fish of ponds and pooles, the fattest especially, as river fish also, are harder of digestion: but Sea, fish living neere the shore, are lighter, and easier of digestion: and among them againe, fish boiled are easier of digestion than roasted or broiled. And therefore in case of restoring strength, feed the sick with the former: but if thou wilt either keepe the sicke at a low ebbe, or yet abate some of his strength, feed him with the

<sup>a</sup> *Lib. de victus ratione in morb. acutis, etc.*

<sup>b</sup> *Lib. de sanis. tuend.*

<sup>c</sup> *Lib.*

<sup>d</sup> *Mercur. variar. lect. libr. 2. cap. 25.*

<sup>e</sup> *Bellonius observat. libr. 2.*

<sup>f</sup> *Lib. de affection.*

Different nourishment which fish afford.



What fish best for the  
use of the sicke.

Lib. de exch. & carb.

Lib. 2. cap. 18.

What river-fish best.

Preparation of fish in  
antient times.

Preparation in our  
times.

Musshell broth made  
with the yolke of an  
egge.

latter; which are lighter and nourish lesse. Flesh therefore beeing wholesomer than fish, yeelding a more laudable nourishment to the body, they are rather by way of permission, to satisfie their languishing appetites, then otherwise allowed sicke people; and that even in *Fevers*, where we affect a moistening diet. But then it may in the next place bee demanded, what fish are best for the use of the sicke? All fish are either bred in fresh waters or in the Sea. Sea-fish againe, are either such as frequent the shore, called *littorales*: or else live most among rockes, called *Pisces saxatiles*; or else they live in the depth of the maine Ocean, callen therefore *Pelagici*. *Galen* preferreth sea-fish before fresh-water fish: and againe among sea-fish, those who live among rockes; as the sole, sea-perch, and the like, he accounteth best. Neither yet are such as live in the maine Ocean and neare the shore to bee misliked. That kinde of fish, saith *Celsus*, is lighter that liveth among the rockes, than among sand; and againe, that which liveth among the sand is lighter, than that which liveth among mud and slime. And therefore fishes living in lakes, ponds, pooles, or rivers, must needs bee inferior to the former. And yet notwithstanding fishes living in cleere and rocky rivers, and which have a quicke current, are not to bee misliked: such as are the *Pyke* and *pickercell*, the *Perch* and *carpe*. The *Gennion* especially, called the river smelt, may as safely as any fish be allowed the sicke. *Galen* would have all his fish prepared with his white broth, as he termeth it, being made, as wee mentioned before, with faire water, dill, leekes, and a little salt. But since *Galen's* time the case is much altered, and our *European* palats have since that time well improved their sense of tasting. In acute diseases especially, a tart sowre taste gives our patients best content. And for this purpose we use, not without good reason, the juice of a Lemmon, as also of a sowre Orange, a soveraine good sauce in all *Fevers*, infections and contagions especially, both unknowne in *Galen's* time. And for a corrective in all fish sauces, pepper and salt are with us in most frequent use and request, the former not then so much by him used. In *France*, I remember, there was a frequent use of a broth made of musshells with the yolke of an egge, made tart with verjuice of sowre grapes, which pleaseth the palat well, and is not impertinent for a weake stomacke, whereof in my *fever* I made now and then a triall.



## CHAP. XII.

*Of the Drinke of the diseased, and first of Water, with the frequent use therof in ancient times, whether, and how now to be exhibited, and how before to be prepared, and how to supply the defect thereof, where it is not to be admitted.*



That cruelty it were, after so many and various sorts of meat, it may be, scorched with scalding heat in the height of a *Fever*, without a comfortable refreshing with that so much desired drinke, those who have beene scorched in this purgatory can best tell: and therefore with the assistance of the Almighty, I purpose to dwell a little upon this so usefull and profitable a point. And how usefull and profitable the handling of this point

is, may from hence easily appeare, that many times the stomacke refuseth all manner of sustenance whatsoever, especially in great weakness and acute diseases, and yet drinke is seldome out of season. And in this same particular, we see by experience, it is a hard matter to make the sicke keepe within compasse. But because all times are not alike fit for drinke, therefore must we be a little more circumspect in the choice of the time when it is fittest for the sicke to drinke. And therefore when the time is not fitting, wee must acquaint the sicke, saith <sup>a</sup> Celsus, that when the fit is over hee shall drinke, and that as abstinence from food will shorten the fit, so when the fit is overpast, the lesse he now drinke, the lesse desire shall he have after to drinke. But because often times little or no food serveth the sickes turne, therefore must wee be the more carefull to gratifie them in their drinke. Now, as for the time, if election may have place, wee are to make choice of that time when he goeth to rest. <sup>b</sup> Celsus in another place, would have the sicke in the night time to rest, and neither to eat nor drinke, if it be possible, and drouth be not too urgent, in which case hee would not have the sicke too much tormented with thirst. But because sometimes the mouth and the throat are drie, and crave drinke, when as the internall and inferiour parts are plentifully supplied with moisture; which is that we call *sitis mendosa*, or a false thirst, as there is also a false appetite; therefore it will not be amisse sometimes to wash the mouth & throat with a little cold drinke, sometimes with a little faire water, and a few drops of wine vinegar, or some such other liquor; and sometimes some preserved or conserved barberries, raspes, ribes, some lemmon sliced and sugred, or the like acid things; and sometimes a stewed acid prune, keeping the stone in his mouth, as the manner is, or any other like art may be used to deceive this counterfeit thirst. But when the house is now all on a fire, we must needs have some liquour to quench this heat, and extinguish the fire: even so when this house of mans body is all on a fire, we

Utility of drinke in acute diseases.

<sup>a</sup> Docendus est aeger, ubi febris conquieverit, protinus sicut quoque, quieturam, longioreque, accessione fore, si quod ei datum fuerit alimentum, ita celerius eum desinere sitire, qui non bibit. Necessesse est tamen quanto facilius etiam satiare famem quam sitim sustinent, tanto magis aegris in potione quam in cibo indulgere, Cels. lib. 3. cap. 6.

Most opportune time for drinke.

<sup>b</sup> Lib 8. cap. 9.

*Sitis mendosa.*

A false thirst.



Water the most anti-  
ent and common  
drinke.

Water very frequent  
among the antients.  
*c Lib. de dieta acut.*

*d Gal. in commen.*

*e Augerius Ferrerius  
in castigat. pract.*

*f Mercur. variar. lect.  
lib. 2.*

*g Trallianus.*

How water is to bee  
exhibited without  
hurt.

What things in the  
use thereof to bee  
considered.

*h Lib. de acre, aquis &  
levis.*

wee must needs have some moisture to quench the same. Now what this must be, is our purpose here to discusse. The most antient drinke, and most common to all living creatures is water, of the which, as in generall usefull to all, and in particular, as serving for drinke in healthfull persons hath beene already spoken. Now we are to speake of it as it serveth for the use of the sicke, and whether it bee usefull for all or not? The use of water we read to have been very frequent among the antients, and especially the *Guidian* and *Rhodian* Physitians used it much, and that chiefly in acute diseases; whom therefore *c Hippocrates* reproveth for not distinguishing the causes of diseases, which may often alter our purpose of exhibiring water to drinke in acute diseases, especially where there is a burning *Fever* proceeding of choler. And this he there illustrateth by the example of the inflammation of the lungs, *where he affirmeth, that neither staieth it the cough, nor maketh spit up easilier; but in a cholericke constitution is altogether converted into choler: and besides, is hurtfull to the nether parts about the stomacke, overthrowing the whole body, especially if drunke fasting. If there bee any inflammation of the liver or spleene, it increaseth the same, swimming and floating in the stomacke, descending slowly, being hard and not easy to bee concocted: for the which cause also it looseth not the belly, provoketh not urine, nor furthereth any excretion.* And *d Galen* himselfe also confirmeth this same opinion, adding, *that when as Hippocrates perceived the harmes and mischiefs proceeding from the drinking of water, he abstained from the use of it in all acute diseases, and betooke himselfe to drinks made of hony and water, of hony and vinegar, and sometimes to wine.* And with them yet agreeth *e a late Writer*, who out of divers places of both these Authors compared and paralleled together, mainteineth, that in acute diseases water is altogether hurtfull. And of the same opinion is likewise *f another learned Physitian*, yet with this qualification, that if a small quantity of water be added to a great quantity of choler, it is quickly converted into choler: but a great quantity of water drunke, tempereth and allaieth the heat of the choler, and so overcommeth it, whereas a small quantity increaseth this humor, being turned into the same. *g Another* antient Physitian notwithstanding controlleth this opinion of *Hippocrates*, and affirmeth the quite contrary. But to compose this controverisie, our Authors meaning is to be understood of water actually cold, which indeed in pectorall diseases, and for the breast it selfe is very hurtfull, and hindereth expectoration: but being once boiled, it groweth thinner and more subtile, and then onely fit in pectorall diseases to further expectoration. And it cannot be denied, that cold water is very profitable and usefull in acute diseases, as may even by divers other places both of *Hippocrates* and *Galen* appeare: and besides, most of our antient and moderne writers with one unaminous consent approve of the same. But in the use thereof wee must diligently consider, both the nature of the disease, and constitution of the Diseased. And it is the saying of the same *h Hippocrates*; *whose bellies are hard and apt to bee inflamed, they are to drinke the lightest and purest water: but whose bellies are soft, moist and phlegmaticke, such are to use hard, thicke and somewhat saltish waters, subsalsis* is his word. Now water is not in all diseases



to be used after one and the same manner. In burning *Fevers*, water is to be drunke cold, in pectorall diseases, a little warmish. Now, that it was familiar in antient times to give cold water to drink in hot acute diseases, I shall make it appeare. <sup>i</sup> *Galen* himselfe findeth fault with *Erasistratus* and his followers for denying cold water in burning *Fevers*. And againe, for the same cause <sup>k</sup> reproveth *Thessalus*, and braggeth, that hee hath often cured distempered hot stomackes with drinking cold water, yea, even sometimes cooled with snow it selfe. And againe, in <sup>l</sup> another place hee cureth that sort of *Fever*, called *Ephemere* or *Diaria*, that is of one day, by this same meanes. And in the same booke, by this onely meanes hee preventeth this same disease. And in <sup>m</sup> another place giveth us yet warning, that this is a remedy fit for any sort of *Fever*, providing it be drunke in great abundance. <sup>n</sup> A late German Physitian also braggeth how many *fevers* hee hath by this meanes cured; and I know it will seeme no strange thing to heare a <sup>o</sup> Portugall relate what cures he hath by this meanes performed, as in his centuries is at length to be seene. Neither is it my purpose to spend time, and increase the bulke of this booke by relating of such stories. And it is not only commended in all ordinary acute diseases, but even in *maligne* and *pestilent Fevers* also, as witnesseth <sup>p</sup> *Celsus*, and is the opinion of the Arabian Physitians, who all seeme to have borrowed it of <sup>q</sup> *Hippocrates*, who relateth the story of one sicke of a pestilent *Fever*, who having drunke great store of cold water, and cast it up againe, recovered presently his health. And besides, the same <sup>r</sup> *Celsus* in fluxes of the belly, and in all defluxions proceeding of choler, commendeth this as a soveraine remedy. The point then being reasonably well cleared, it resteth to be considered, how it is to be exhibited. <sup>s</sup> *Hippocrates*, in that hot countrie would have the drinke for the diseased to be exposed to the night aire, that so it might receive the morning dew, which might increase the coldnesse thereof: but because this procureth to it some acrimony, some would have other meanes tried; as salt-peter, snow, &c. Concerning the which, wee have sufficiently spoken heretofore. But I would not have any such extraordinary actuall frigidity by any such meanes in this case procured, it being so prejudicial to heath, howsoever, peradventure at the first not so sensibly perceived. Now, in the exhibition of water to the sicke, two things are to be considered, the fit and convenient time when, and the quantity thereof. The time is either generall, to wit, the course of the disease, or particular, the exacerbation or paroxysme, which we call the fit. Concerning the generall time, all are not of one mind: for <sup>t</sup> *Galen*, and our Greeke Writers, would have us wait for signes of concoction in the urines and other excrements. The <sup>u</sup> Arabian Physitians are of another minde, and would have us give store of cold drink in the very beginning of the disease. It is indeed very certain, that better it were to wait for signes of concoction, if the *fever* were not violent: but in extremity of heat, and for feare of further inconvenience by meanes of too long abstaining, it is better to yeeld to an inconvenience than to a mischief. True it is indeede, that drinking of cold water before signes of concoction, may somewhat prolong the disease, and make the humour grosser, and more crude: but againe, this scalding heat

E c

would

<sup>i</sup> Lib. 9. meth. &c.<sup>k</sup> 7 Meth med.<sup>l</sup> 10 Meth.<sup>m</sup> Lib. de victu in acut. comment. 4.<sup>n</sup> Erasius Antiparas. Part. 4.<sup>o</sup> Amat. Lusit. centur. 4. curat. 14. centur. 1. curat. 3.<sup>p</sup> Lib. 3. cap. 7.<sup>q</sup> Lib. 7. epid. in egrot. 7. qui fuit meton.<sup>r</sup> Lib. 1. cap. 6.<sup>s</sup> 6. Epidem. How water is to be prepared for the use of the sicke.

In the exhibiting of cold water, what things to be considered

<sup>t</sup> 11 Meth & commen. lib. de victu acut.<sup>u</sup> Rhaf. libr. 1. divis. ca. 148. Averrh. collect. lib. 7. cap. 8.

The generall time.



\* 10. Meth.

Particular time.

\* Lib. de dieta acut.

γ Ioubert des erreurs  
populaires partic. 2. cap.  
7. Contre ceux qui ne  
permettent aux febrici-  
tans de boire durant,  
leur acces, &c.

The quantity.

\* Probl. 57. sect. 1.

Obiect.

Answer.

a De dieta acut. Cell.

lib. 3. cap. 7.

b Lib. 5. epid.

would parch up the humours of the body before these signes of concoction. And therefore \* Galen sometimes fore-seeing this danger, was forced even in the beginning of the paroxysme to take this course. As for the particular time, in intermittent Fevers, it is by \* Hippocrates himselfe determined, while as he willeth us in the fit to abstaine from all manner of food: and if hee forbid food, why not drinke also? since that by much drinking in the beginning of the fit, wee see it prolonged. While the feet are yet cold, wee are to abstaine not from suppings only, but from all manner of liquid substances, saith the same Hippocrates, and so the common currant runneth, that the sicke should not drinke during the fit, and yet are not all of this minde. And there is a learned late Writer, who would not have the sicke altogether debarred from drinke during the fit. And although, saith hee, Hippocrates willed us during the fit to abstaine from all food, even from suppings also, yet must not this be extended to drinke. And Galen himselfe, in the height of a burning Fever, ordeineth a good draught of cold water: and the fit of an intermitting Fever is correspondent and answerable to the whole duration and continuance of continuall Fevers. As for my part, as I would not be too rigid in denying any reasonable gratification which might not prove prejudiciall to the patient; so would I not be too servile and obsequious without some great necessitie, it being most commonly seene, that if wee give an inch, they will take an ell. Besides, there is difference betwixt our bodies here, and the French in the South parts of that Kingdome where this Author lived: and both in regard of the ambient aire, and their ordinary diet and drinking of wine, their bodies in any fever must needs admit of a higher degree of cooling, than our moist foggie phlegmaticke bodies in this our climat. But if any particular individuall patient should be thus by excessive heat scorched up, as I should not my selfe be too rigid, so I wish others to be wise. It resteth in the next place to define the quantity, which would seeme to be controverted, some allowing of a great draught at once, and some againe, would have drinke taken by degrees. It is by the most, both Greeke and Arabian Physitians maintained, that the sicke may drinke, *ad satietatem*; even to satiety. But \* Aristotle seemeth to be of another minde, and it seemeth, it was the custome of some Physitians of his time: for, saith he, Physitians use to give cold drinke by degrees, whereof he rendreth this reason; that being thus drunke by degrees it moisteneth more than drunke plentifully and at once: even as wee see soft showers moisten more than great dashes of raine. I answer, that wee intend not here so much humectation, as sudden extinction of this exorbitant scorching heat: for even as we see in Smiths forges, that a little water kindleth the fire, and maketh it burne faster; even so doth a little drinke rather increase the heat of the fever, than extinguish it. Now, because so great a quantity of cold water, if it should long lodge within the body, might breed some inconvenience, it is therefore by Physitians appointed, that the sicke should cast it up againe, as both by \* Hippocrates, and many other Authours may appeare. And <sup>b</sup> in another place relating the disease and death of the wife of one Antiochus in Larissa, to the end of his long discourse subjoineth this, that it seemed shee might have lived, if shee could have drunke  
store



store of cold drinke, and cast it up againe. But now, to come home to our owne country wherein we live, and to see how the premisses may agree with us, I thinke it will not be impertinent. It is then to be observed, that all those countries wherein the *Greekes* and *Arabians* lived, were very hot, and the inhabitants thereof much naturally addicted to drinking of water, their wine being there too strong for ordinary drinke, as it is in many parts of *Europ* even at this day, where the vulgar drinke most water, or mingled with a little wine, and therefore in time of sickness cannot so much offend them. But with us water is not so usuall for ordinary drinke, and therefore might more wrong our bodies. Besides, water is hurtfull to weake stomackes, whose bodies abound not with blood, or yet are troubled with any tumour, or inward inflammation, and oppressed with tough and crude clammy humors. And therefore wee safely permit the use of small beere, which neither indangereth the body, if not cast up againe, neither can it much wrong the body by sudden overcooling of the same. Besides, the boiling correcteth the crudity; the barley is good in all acute diseases, as after shall appeare; and the hoppe openeth obstructions of the inward parts. If the patient, after a good draught can cast it up againe, it will doe him good: and if not, it will finde a vent some other way, as being farre more penetrant than water. And as for the benefit might by casting it up againe be procured, it may by meanes of a convenient vomit easily be effected, which may by a discreet Physitian be according to severall circumstances accomodated. But if the heat were yet very violent, and more cooling drinke be yet requisite, we are not unfurnished of variety of distilled waters, whereof we can easily compose such variety of cooling juleps, with the addition of tart acid juices and liquors, as may give content to the nicest and daintiest palats. And wee are not unfurnished of barley waters, posset drinckes of severall sorts, and many others, whereof we purpose shortly to make mention. And yet, if wee would make use of water in *fevers*, I see not but it might be very well, and to good purpose used. I would have then pure spring water well boiled, and afterwards well cooled againe, and then made tart with a spoonfull or two of good white-wine vinegar, or some drops of the acid spirit of vitriole, some barberries, or the like. This would prove a soveraine good cooling and wholesome drinke in all hot *fevers* whatsoever, contagious or others: and the poorer sort might reap as much benefit by this, as any other drinke.

Accommodation to  
our owne countrie &  
climat.

Small beere with us  
in stead of water al-  
lowed the sick, and so  
to be used.

How water may safe-  
lyest of us be used.



## CHAP. XIII.

## Of warme Drinke, and whether it be usefull or no.



What thirst is:  
Hot drinckes have bin  
in use of old.

<sup>a</sup> Dio Cassius.

Thermopolia in Rome,  
places where hot  
drinckes were sold.

Iberius Caldius mero.

<sup>b</sup> Quando vocatus ad-  
est calide frigideq; mi-  
nister. Iuven.

Caldam pocis equam  
sed nondum frigida le-  
nit: Alget adhuc nudo  
clausa culina foco, Mar.

<sup>c</sup> In Pers. in Trinum-  
mo, Rudente, in pſen-  
dolo.

<sup>d</sup> Stuck Antiqui. con-  
viv. lib. 2. cap. 6. ex  
Mapph de hist. Iud.

<sup>e</sup> Idem ibid ex Anti-  
phan. item ex Athen.  
8 Dipsosop.

<sup>f</sup> Mercur. variar. lect.  
lib. 1.

Frigida non deerit, non  
deerit calida petenti.  
Martial.

Hat hath hitherto beene spoken concer-  
ning cold water, and the many waies were  
used to coole it in hot countries, to please  
the palate, will easily finde credit with a  
vulgar understanding, hot drinke being of no  
living creature whatsoever desired, and can-  
not therefore be naturall: for thirst is no-  
thing else but an earnest desire of a cold and  
humid substance. Now, *de facto*, that there  
were such hot drinckes in use among the anti-  
ents, if we should deny, yet many Authors will make the truth thereof  
appeare. But whether this now used in sicknesse or in health, or both;  
as likewise *de iure* whether usefull for the body or no, resteth now to be  
discussed. It hath beene an usuall speech among people, *that wee ought  
to drinke as hot as our blood*, and that for feare, lest naturall heat by cold  
drinke be quite extinguished. And it would seeme that the antient  
Romans had this custome in frequent use: for wee read that <sup>a</sup> in Rome  
there were shops where such hot drinckes were sold, called therefore  
*Thermopolia*, as may appeare by that the Emperour *Claudius* discharged  
this custome, and tooke quite away all such places. And againe, *Caius  
Caligula* put to death a Master of one of these shops, for selling of this  
warmed drinke, during the funeralls of his wife *Drasilla*. And from  
this warmed drinke was the Emperour *Tiberius* nick-named *Biberius  
Caldius mero*. And in great families, one of the servants had the charge  
of fetching such warme water, which was alwaies in a readinesse to be  
sold; the which, if he brought too late, his punishment was 300 stripes.  
And that the Romans had it in ordinary use, especially at their suppers,  
when as they fed most liberally, may also by many places of the old  
<sup>b</sup> Poets appeare. And the old comicke Poet <sup>c</sup> *Plantus* make thereof  
frequent mention; and many other Authors, whom for brevity I here  
passe by. <sup>d</sup> A late Writer rendereth a reason why some of the Easterne  
nations, as namely the inhabitants of *China* and *Iapan* use warme drinke,  
and yet live long, and in good health, to wit, that by reason of the ex-  
treme heat of the ambient aire, their stomackes and inward parts are  
cold, and therefore, to warme them within, use this warme drinke.  
<sup>e</sup> Others againe, used this warme drinke onely for wantonnesse, to  
make them cast up their meat, and so fill their stomacke againe  
with fresh food: the which, the same Authour also out of some an-  
tient Writers relateth, and that this was a common custome among  
the *Rhodians*. <sup>f</sup> Some againe were of opinion, that the antients never  
dranke warme water of it selfe, but mingled with their wine. At  
least, it seemeth it was the custome of some, as likewise that nothing  
might



might be wanting at a great and sumptuous feast, as the Poet intimateth unto us. <sup>s</sup> Some againe thinke that although they warmed their water, yet that they let it coole againe before they either drunke it, or mingled it with their wine: at least it seemeth it was the custome of some, as of some others, to warme both their water and their wine, and then to coole them being so mingled before they drunke them. <sup>h</sup> Some learned men are also of opinion that these warme drinkes were not alwaies water, but some other sweet artificiall drinkes, and which people out of wantonnesse were wont to drinke: as is the custome both in high *Germanie* and the *Low-countries* to repaire in a morning to certaine shops where strong waters are sold, whereof they drinke some, being mingled with sugar or sweet sirup. But certaine it is, the best course is to drinke our drinke cold, as it is in its owne nature: and if in extreme cold, as in frosty weather, or any otherwise be by extreme cold drinke offended; then may they qualifie this extreme quality, either by putting a warme tost into it, or otherwise abate the extremity of the cold, but in no case to drinke it hot. And yet we see, that even among our selves we have a custome sometimes to drinke warme wine, burning it with spices, as is supposed, to qualifie the heat and strength of the wine, and so drinke it warme. But in my opinion, this is a wrong both to the wine and themselves also: burning away the spirit, which is the life of the wine, they procure unto it an accidentall and adventitious heat, more hurtfull to the body, than the naturall heat of the wine it selfe. And besides, although it be often used in cold weather, yet to drinke it so actually hot is nothing so good, the wine howsoever it be actually cold, yet doth it alwaies by a potentiall heat warme the inward parts.

But let us now see whether warme water were in use with the sicke or no? It would seeme to bee more usefull for the sicke than for the whole, and the *Arabian* Physitians administer it in pectorall diseases, by reason cold drinke is an enemy to all the pectorall parts. And an antient *Roman* Physitian commendeth it in all *Fevers*. <sup>k</sup> Others commend it in that *Fever* called *diaria*, or of one day. Besides, the *Greeke* Physitians used it ordinarily in diseases of the reines. But yet that it is not so good for the stomacke, cannot bee denied. And although it be not now the custome with us to give our patients warme-water to drinke, yet upon divers occasions we use also warme drinks, as warme posset drinke to further the operation of vomits, and others to provoke sweat. And howsoever we use not to exhibite this warme water, as did many of the antients; yet because we are accustomed for the sickes use and benefit to boile our water with addition of some simples, something I will say concerning this point. Water boiled is more subtile and of a more sudden penetration; than crude as it commeth naturally out of the earth. The antients boiled it either with the heat of the Sunne, or of the fire. And the *Persian* and *Egyptian Kings* were wont to boile their water at the heat of the Sunne, were it never so thinne and pure in it selfe. With us we have in use a double boiling of water: the one by the heat of

*Idem* Struck. ex Philo.  
περὶ πυρρῆς.

*h* Lambin. & Turneb.  
in præd. Plauti loc. referente eadem Struckie  
ibid.

Cold drinke is best  
and most usefull.

Burning of wine whether better for use  
than other wine?

Whether warme drinke  
be usefull for the sicke?

<sup>i</sup> Cels. lib 3. cap 6.  
<sup>k</sup> Trallianus & Paulus Aegineta.

Warme drinke in use  
with us also.

Boiled water.



Distillation with us  
in frequent use, to the  
antients unknowne;

Distilled waters to be  
preferred before o-  
thers,

Needlesse feare of  
som conceived in the  
use of distilled wa-  
ters,

the fire in ordinary vessells, the other by way of distillation to the antients unknowne. Which of these two wayes is the best, we are now to inquire. Our Physitians are for distilled water, and must needs be the best. Indeed boiled water is to bee preferred before the crude, and is farre more familiar for the stomacke: but in this, distillation hath the preheminance, that whereas by decoction many thinn parts are evaporated, this is here avoided. And indeed by distillation all uncouth taste, if any, is removed, and by reason of this refining and attenuation, it will also keep a long time without putrefaction. But this point is so cleere, that I shall not need to prosecute it any longer. And although we are not accustomed to distill ordinary water, yet is it very frequent with us to distill waters out of simples of all sorts, both hot and cold, whereof here to speake is not now my purpose. Onely this one thing I adde, that whereas some object that waters distilled in stills made of metall, either are not so good by reason of some reliicks of the mettall communicated unto them, or else have some smoakie or fire impression left behind in these waters: I answer, the first feare is frivolous, and builded on a false foundation, and the other may by care and diligence be much prevented. But if any be so curious and fearefull, they may have their waters distilled *per balneum Marie*, in glasse stills, if they will be at cost. But it is the custome of many people, that they would fare well and pay little for it. Now before I finish this point, I must give warning to such as attend the sicke, that they doe not unseasonably too much obtrude upon the sicke these their warme drinks, or supplings, wherein women doe very much exceed, and many times quite debilitate and overthrow their weak stomacks. And this shall for this particular now suffice: as occasion shall offer it selfe, I shall now and then touch upon some particular abuses and failings in this kind; and now I proceed to some other drinks, and first concerning wine, and whether the sicke may be suffered to drinke any.

### CHAP. XIIIJ.

*Of wine, and whether it may safely be administered to sicke? Of artificiall wines; of aqua vitæ, usquebath, and other strong waters.*



• Androcides sapien-  
tia clarus ad Alexan-  
drum Magnum scripsit  
intemperantiam eius co-  
bibendam sic scripsit.  
Utinam potaturus rex;  
memento te bibere san-  
guinem terræ. Sicuti  
venenum est homini ci-  
cuta, ita & vinum.  
Quibus præceptis si ille  
obtemperavisset, pro-  
fecto amicos in remu-  
tentia non interemisset  
Plin. lib. 14. cap. 5.

Of wine we have already spokē at great length and of all the severall sorts thereof, the right use and abuse, it resteth now to say something thereof, as it hath relation to the sick. Of the excellent vertues of this king of liquors there is no doubt to be made; but yet the event is often doubtfull, whether it may prove a profitable medicine, or a deadly poison. And therefore <sup>a</sup> Pliny relateth, that a famous wiseman called Androcides wrote good counsell to Alexander the Great, as an antidote against his intemperance: when thou art to drinke wine, O King, remember that thou drinkest the blood of the



the earth : For as hemlocke is to man a poison, even so is wine. To which precepts if he had hearkened, he had not in his drunken fits embred his hands in his dearest friends blood. So that of it may truly bee said, there is nothing more conduceth to the strength of the body, nor yet more dangerous delight than this, if not regulated according to reason. No mervaille then, if there ought to bee great caution and circumspection in exhibiting this to sicke folkes : and indeed there hath beene some alteration among Physitians, whether wine might safely bee exhibited to sicke people? For since diseases are cured by contraries, and wine in the estimation of all Physitians is reputed hot, it will follow that to drinke wine, especially in hot diseases (for of others there is no controversie) is to increase the disease. <sup>b</sup> Plutarch writes that Alexander the great falling into a Fever, and drinking wine liberally, by that meanes died; howbeit we are not ignorant, others hold an other opinion concerning his death: & yet it cannot be denied, but wine might hasten his end. It may be then admired and wondered at, why <sup>c</sup> Hippocrates in Fevers and hot diseases permitteth the use thereof. Neither yet did <sup>d</sup> Galen in like cases deny his patients the use of wine. If the like care and caution they used in the exhibiting of it were observed, no doubt, it might be without feare yeelded unto. The wine they used was thinne, weake white wine, called by him *vinum aquosum*, or watery wine, much degenerating from the nature of strong hot wine: and there he findeth fault with the Guidian Physitians, who were altogether ignorant of the right use of wine; affirming, also that we may safely, even in a Pleuresie or inflammation of the lungs, exhibite such wines: providing still there bee neither great headach; nor deliration or perturbation of mind; as likewise that the spitting up of tough phlegme bee not hindered, nor urine suppressed, &c. And a little after, thou must know that it will be lesse hurtfull to the bladder and upward parts, if it be thinne and waterish, as he termeth it: but better for the guts if it be stronger. It appeareth then plainly, that even in the opinion of Hippocrates such small wines might be used of the sick. And therefore these wines, which in comparison of others may bee called <sup>e</sup> cold (of the which both Hippocrates and Galen are to be understood) are often without danger administred to sicke persons. But in the use thereof wee are diligently to consider, besides the quality, whereof we have already spoken, the quantity and opportune time of offering the same. The quantity cannot well be determined, yet must it be by moderation regulated, and severall circumstances not neglected. The fit and opportune time is by the same authors assigned, when signes of concoction appeare, or in the declining of the Fever. As likewise in a pleuresie or inflammation of the lungs, the matter being now concocted, and the inflammation abated; and by this meanes expectation is furthered, not hindered. Something notwithstanding, is to be yeelded to custome and old age. If any from their youth bee brought up with wine, they will hardly admit of any other drinke, neither will the stomacke commonly admit of any other liquor. But heare what Pliny saith concerning this same subject. <sup>f</sup> As concerning Fevers, saith he, it is certaine we ought never to give wine in that disease, but to such as bee of good yeeres, and that in the declining of the disease onely.

<sup>b</sup> In vita Alexandri magni.

<sup>c</sup> De vitu in acutis.  
<sup>d</sup> In comment. & alibi

Wine may safely sometimes be exhibited the sicke.

<sup>e</sup> Vide Gal. sub finem lib. de euch & cacoch. Circumstances considerable in exhibiting wine to the sicke.

<sup>f</sup> Quod ad febrium acutudines attinet, certum est non danum in febre, nisi veteribus aegris vinum, nec nisi declinante morbo. In acutis vero periculis nullis nisi qui manifestas remissiones habeant, & has noctu potius. d. mi. dia enim pars periculi est noctu: hoc est spe somni bibentibus, nec a partu abortive: nec a libidine agrotantibus, nec in capitis doloribus, nec quorum accessiones cum frigore extremitatum fiunt: nec in febre tussientibus, &c. Et paulo post, dari utiq; non nisi in cibo debet, nec a somno nec precedente alio potu: hoc est utiq; stientibus, nec nisi in desperatione summa, &c.

And



Plin. lib. 18 cap. 2.

Wine called *couleur du pefche*.

Accommodation to our climat.

What wine with us fitteft.

Beere better for our ficke than wine.

In acute diseases the fmaller the better.

Erroneous opinion of the vulgar, esteeming ftrong drinke a Panacea or catholick medicine againft all diseases.

Artificiall wine.

And in acute diseases to none but such as have manifest remissions, especially in the night time, the halfe of the danger being in the night time, that is, hope of sleepe to such as shall then drinke. It must therefore be given onely with meate, neither after sleepe, nor yet after any other drinke, that is onely taken when the diseased is dry, and almost in the case of greatest extremity, all hope almost now failing us. In such places then where such smal wines grow, as in the Ile of France about Paris, and in the countrey of Xantonge, especially about Rochell, they may freely give the diseased such smal wines without any danger at al. And of such a thinne acid, and somewhat tartish wine, composed of most white grapes, and a few red, I my selfe made a triall in a double tertian during my abode in France. This they cal *couleur du pefche*, or peach coloured wine from the colour of the peach flowre or bloome: and this wine mingled with water did both quench thirst without any apparent heat, and provoked both sweat and urin. But let us now draw nearer home, and see whether wine may be allowed our sicke? It is not unknown that our cold moist climat bringeth not this noble liquor of the grape to any maturity or perfect ripenesse, so that whatsoever wine we use, we are beholden to our neighbour countries for it: besides, that wine not being our naturall drinke in time of health, is neither in time of sicknesse of us to be used, especially in hot acute diseases. And our wines are commonly so strong, that it is not fit to administer them to sicke folkes; howbeit if any, I thinke our *Rhenish* were the safest and fitteft, if it were free from brimstone, or such other trash, where, with our vintner, wine-brewers doe oftentimes marre our best wines. But God of his singular goodnesse hath furnished us with a wine befitting our owne countrey and climat, which being also in ordinary use in time of health, may freely and without any danger be allowed the Diseased in time of sicknesse. But because in imitation of wine, this our northern wine (for so I may cal it) wee are likewise furnished with divers sorts, differing in strength one from another, we may, according to the nature of the disease and constitution of the diseased, allow the sicke such as shall be thought most fitting. But in acute diseases the smaller the beere be, it is so much the better; provided it be neither too new, too stale, nor taste too much of the hop, which will make it more heady and hotter. Let people therefore beware of their march beere and strong ale in all such infirmities, which may as much offend their bodies, as strong wines doe others in hot countries. But in any case, let this beere be very cleere, and not thicke and muddy. Most of our ordinary people, in the country especially, are perswaded, that wine and strong drinke will recover all diseases whatsoever, bee they never so hot and acute. And a bottle of good wine is commonly the first physicke they send for to the next market towne. But many times before their recovery, they are forced to their cost to recant their former erroneous opinion, and often cry a too late *peccavi*.

Now besides naturall wines made of the juice of the grape onely, there bee also severall sorts of artificiall wines made for divers uses: some made with purging ingredients to purge the body, and so for divers dayes to be drunke, according as the Physitian in discretion shall thinke fit, and the strength of the patient, and nature of the disease shall



shall suffer. Some, againe, are appropriated for other uses: as for strengthening of the stomacke, opening of obstructions, and innumerable others. But because these artificiall wines are commonly to best purpose made with new wines, when they are new prest out of the grape, therefore wee are deprived of the benefit of making such artificiall wines. In stead of them, wee use to boile in our new wine, our wort I meane, such ingredients as we thinke fitting for that we intend; either purging simples or others: as sage, wormewood, &c. And thus wee make severall sorts of diet drinckes, and ales, for severall ends and purposes. But amongst many others, there is a drink made with scurvy-grasse, much used by our Ladies and Gentlewomen in the spring of the yeere for clearing of their blood. Many, I am sure, make use of this drinke without any use or need at all, but only out of a wanton custome; and a certaine preconceived opinion of making them looke faire.

Out of wine is also extracted a noble liquor or spirit, called for the noble effects (as being esteemed the true balsame of a mans life) *Aquavita*, or water of life. This liquour by many hath been much magnified, and no small commendations ascribed unto it, for the preserving and mainteining the life of man for many yeeres. Among many there is an *Italian* Writer, who doth exceedingly extoll and set forth the praises thereof, and relateth many histories of such as have by meanes thereof prolonged their lives for many yeeres. As one *Physitian* called *Antonius Sapelius*, who, after hee had attained to 80 yeeres of age, by the use of this liquor, lived yet 22 more. The like hee relateth of another famous *Physitian* called *Iacobus Parmensis*, who attributed his long life of 90 yeeres to the use of this noble liquor. But what me thinks I heare some secret complaints of *aurum potabile*, as though it were somewhat thereby disparaged; by meanes whereof, notwithstanding, they say men may live multitude of yeeres. But I heare nothing but words, their smoakie promises not being seconded by answerable events, as I have already proved. But I wish people to be wise, and cautelous in the use of this or any other such hot fiery liquor. Those of whom this late alleaged Author made mention, were *Physitians*, and of a good age, and no strangers to the state of their own bodies, and well able to judge what might best make for the preservation of their own healths, and so might find that benefit thereby, which another might long seek, and at length, perhaps, for his labour, find a late repentance. If it be usefull for any, it is especially for old and cold moist constitutions; and so no question, moderately used now and then, it may produce a marvellous good effect in spinning out for divers yeeres, the thred of mans life. And therefore let youth, and hot and dry constitutions, be very wary in the use of this, or any other such hot waters. There is also a spirit extracted out of our Northern wine, beere or ale, I meane, the which, although inferiour to the former, yet may it well in time of neede, with good successe be used. That which is most commonly sold under this name of *Aquavita*, and in most frequent use, is nothing else but a liquour distilled out of the dregges and washings of ale and beere barrells, and might rather from the evill it breedeth in the body, be called, *Aquamortis*. The right spirit of wine, if it be as it ought, will suffer drops of oile to sincke to the bottome, and will dissolve Campher:

F f

besides,

Diet drinckes made of ale or beere.

Scurvy grasse ale.  
Scurvy-grasse is good a gainst obstructions of the spleene, and accidentally cleareth the blood, and is therefore good against the Scurvy. Of *Aquavita*, and other strong sublimated waters.

3 Savonarola tractatus de aqua vitæ.

Historie.

Another:

*Aurum potabile* produceth but few witnesses of its efficacy.

Strong waters sparingly & warily to be used.

For whom most usefull.

Spirit of ale or beere.

Ordinary *aquavita* pernicious to the health of man.

The right spirit of wine how to be discerned.



Great variety of strong waters.

Great danger in the too frequent use of these sublimate waters, especially in the younger sort.

besides, being once set a fire, it is quickly all wasted away. And such a liquor would be used onely in extremity, in swoounding, and the like, and then but a very small quantity at a time. I deny not but it may be of good use also, which commeth somewhat short of this absolute perfection: howsoever, I advise thee, as thou lovest thy life and health, know well what water thou medlest with, and especially shunne such stuffe as I have already disclaimed. Somewhat milder than this *Aquavita* is that strong water, wee commonly call *Vsquebach*, so much in use among the *Irish*, having for this same purpose some Liquirice and raisins of the Sunne, and withall some Cloves, Mace and Ginger. This is likewise cautelously to be used, and especially of cold phlegmaticke constitutions, and in a cold and moist constitution of the aire. But still beware of excesse, even in those whom it best befitteth. There are yet an infinit other varieties of strong waters, both simple and compounded, destilled both with wine, ale and beere, and take the denomination from that simple or simples wherewith they are distilled: as *Wormwood-water*, *Balme-water*, *Cinnamon-water* and the like; and they reteine the vertue of the simples whereof they are distilled, whereof we have at large already discoursed. Some of these waters againe, are compounded of many severall simples; and take the denomination either from that which is most predominant; as the *Tberiacal-water*: or else from the sublime and extraordinary effects; as *aqua celestis*, *aqua mirabilis*, &c. and sometimes from the Author also; as *Doctor Stevens* his water. But whosoever is too busie, or bold with any of these hot waters in ordinary use, either for furthering concoction, or otherwise, shall at length finde them produce the like effect, as lime laid to the roots of trees; which howsoever it hasten the fruit for the present, yet killeth it the trees in a short time. And this I have in some of my very good friends and patients often found too true; with whom I wish sound reason might have more prevailed than their owne disorderly appetites. I have observed in some, who had these hot liquors in too frequent use, as they pretended, to warme their stomacks, that at length they came to this pitch, that whether they drunke any of these sublimate waters, or the best sacke or other wine whatsoever, they found no more heat in it than of a cup of cold water powred downe their throats. But this was not all the harme from thence ensuing, but was after accompanied with an extraordinary great distempered heat, both in the liver and kidnies; and in some an irrecoverable *scirrhus* in the liver, a disposition to a dropsie, and in conclusion, an untimely death. I could easily, at great length, dilate and discourse largely upon this one point, but that I hasten to the other matters which yet remaine to handle.



## CHAP. XV.

Of divers drinckes made of hony: *mulsum*, *mulsa*, or *hydromel*, and *oxymel*, with the various waies of composition, and their excellent vertues.



Although wee have already handled hony with the vertues thereof, and divers other things concerning this subject; yet now wee are to speake of it againe at more length, at least of some drinckes made thereof, of no small use in the Diet of the Diseased. And the praise of it may from hence appeare, in that the Land of *Canaan* was commended, and that by the Authour of truth himselfe, to be a Land flowing with milke and hony. Of this many excellent drinckes were made by the antients, which with us at this day are not in so great request. Howbeit even at this day, some nations, where hony is plentiful, make thereof some drinckes very usefull both in sicknesse and in health: as namely, the *Polonians*, *Lituanians*, or country of *Lettow*, and other territories subiect to the *Polonian* Crowne, where good wine is scant, and good hony plentiful; and therefore in stead of wine use this drinke. And wee have already made mention of *Metheglin*, made in *Wales*. Now, of hony were made three sorts of drinckes, differing one from another: The first of those was called *Mulsum*, or a drinke made of hony and wine: another *Mulsa*, or *Hydromel*, a drinke made of water and hony; the third of hony and vineger, water sometimes being mingled therewith, and by them called *Oxymel*; at this day with us in no small request, in pectorall diseases especially. The first of these then is that which the antients called *Mulsum*, and so celebrated by that *Roman Pollio*, as wee have already mentioned. And that this was a very antient drinke, may by a <sup>b</sup> late learned Writer appeare, who proveth the same against *Plutarch*, who held it in his time to be but a new invention. His opinion hee proveth both by the authority of *Homer* and *Hippocrates*, who call this drinke *μελίχρουν*. Of this drinke <sup>c</sup> *Pliny* maketh one *Aristeus* a *Thracian* the author, and the which drinke he brought into that credit and reputation, that in these daies there was no sort of drinke in greater request, howsoever, now in our daies neglected. It was made of tart or sharpe wine and hony, taking its name a *mulcendo*, from mitigating and qualifying the sharpnesse and tartnesse of the wine. *Pliny* would have it made of old wine, as being easiliest incorporated with the hony. That this is that *Oenomele* mentioned by *Dioscorides*, may by comparing that place of *Pliny* with his, easily appeare. <sup>d</sup> *Plutarch* writeth, that hony spoileth and corrupteth the wine, and may therefore be questioned, whether it be wholesome or no? I answer, that being new made, it is windy; but being well boiled, and

F f z

kept

Three sorts of drincks made of hony in use among the antients.

<sup>b</sup> *Mercur. variar. lect. lib. 6.*

<sup>c</sup> *Plin. lib. 7. cap. 56.*

<sup>d</sup> *4 Sympos. Probl. 4.*



e Placotomius lib. de  
cervisa & malsa.

Hydromel, and divers  
compositions thereof.  
f Libr.

g Loco nuper citat:

Apomeli.  
h 4 De san. tuend.

How Hydromel or  
Malsa was made a-  
mong the Arabian  
Physicians.

i Lib. de visu acut.  
Two sorts of it a-  
mong the Greekes.

Melicratum Aquosum,  
& sincerum.

To know when it is  
boiled enough.

k Lib. 31. cap 6.

Oxymel, or sirup made  
of vinegar.

kept a good while, it becommeth a most wholesome drinke. And many, faith the same *Pliny*, have by the continuall use of this drinke, attained to old age, as hath been already in *Pollio* instanced. This drinke is in some places of *Hippocrates* prescribed in pectorall infirmities. The likest to this drinke, is that famous *Metheglin*, so much used in *Wales*.<sup>e</sup> In some sea-cities of *Germanie*, they make this *Mulsum*, and mingle therewith many aromaticall simples. There was another drinke made of the same hony and water onely, and in no small request among the antients, called therefore *Hydromel*. Of this drinke, there were divers manners of composition: <sup>f</sup> *Dioscorides* maketh it of two parts of old river water, and one part of hony boiled together, and set a long time in the Sunne. <sup>g</sup> *Pliny* composeth it of hony and raine-water long kept, boiling the water with the third part of hony, untill the third part of it were wasted away. There was also another drinke made of hony, in request among the antient *Greekes*, called *Apomeli*, and was made of the hony-combes, washed and boiled in faire water. <sup>h</sup> *Galen* maketh yet mention of another manner of composing this drinke; taking of vinegar one part, of hony two parts, of faire water foure parts, and so boiled them, where no mention is made of the combes. The *Arabian* Physitians made their *Malsa* or *Hydromel* after this fashion. They tooke one pound of very good yellow hony, and not too old, which they boiled with eight times as much spring-water in an earthen or stone vessell, skimming them well, and boiling altogether at a great fire, and then straining it thorow a cleane linnen cloth. In <sup>i</sup> *Hippocrates*, wee read of two sorts of this *Malsa*, or *Melicratum*, one rawv, another boiled. The former was made of three parts of spring-water, or old raine-water, and one of very good hony well mingled together, and set a long time in the Sunne. The second sort which was boiled, was composed of the same quantity, but presently boiled to the wasting away of the third part. Besides, he maketh there two sorts of this drinke, according to the predominancy of the one or the other of these two: for when the quantity of water exceeded that of hony, it was called *Melicratum aquosum*, but when there was greater store of hony than water, then it was call *Sincerum Melicratum*, or pure and plaine hony-water. In our daies, some make this drinke of good pure hony one part, and six times as much good spring water, well boiled and skimmed, till the fourth part be wasted away. To know whether it be sufficiently boiled or no, put into it an egge, and if it swimme on the top, it is sufficient, but if it sincke to the bottome it is not. When it is tunned up, for better defecation and purging, in hot weather, especially in hot countries, it may be set into the Sunne for certaine daies. It may be about a quarter old before it be drunke. When it is very old, the use of it is condemned, even by <sup>k</sup> *Pliny* himselfe. This drinke might be of good use in many infirmities of the body, of the brest especially, excepting alwaies hot and cholericke constitutions. It might be made tarter by meanes of some vinegar, or some other acid or sharpe juice, provided alwaies it exceed not.

There was yet another drink made of hony, in no small request among the antients, called *Oxymel*, or sirup of vinegar; the which is even at this day in no small esteeme and account. This drinke is both by

*Hippocrates*



<sup>1</sup> *Hippocrates* and *Galen* highly commended and esteemed of; affirming it to bee of an opening and cleansing faculty, without any danger of heat; and that increaseth not the *Fever*, and yet openeth and cleanseth effectually, and that it is very usefull for all ages. A <sup>m</sup> late Writer affirmeth, that this is a very wholesome drinke, and may safely be used in all *Fevers*, and that there is no better drinke to quench extreme thirst. And <sup>n</sup> another saith no lesse in the commendation of it. Some differences of opinions there are concerning the composition of this drinke. *Hippocrates* maketh it of hony, vinegar and water, not expounding the quantity of any one. <sup>o</sup> *Galen* mentioneth a three-fold manner of compounding this drinke, but to none of them addeth he salt, as doth *Dioscoride*: Take of veneger one part, well skimmed hony two parts, let them boile with a gentle fire untill their qualities be well united together. With water it is thus made: for one part of hony, take foure parts of faire spring water, and let them boile over a soft fire, untill it yeeld skumme, and when a great part of the water is wasted away, then adde thereto halfe as much vinegar as remaineth of the water, and boile them well, untill there be a firme union of all their qualities together. Thirdly, it is thus made: al the three are at the very first mingled together, taking for one part of vinegar two parts of hony, and foure parts of faire spring-water, boiling them untill there remaine a third. This *Hippocrates* often mentioneth, though not alwaies under one name. We have the composition thereof set downe in our late dispensatories. <sup>p</sup> Some take one part of vinegar, two parts of spring water, and foure of pure hony, letting them all boile untill they attaine to the forme of a liquid sirup, I meane not so high boiled as some sirups: for it will thus keepe well enough. <sup>q</sup> Some againe make it after this fashion: take of good hony foure pounds, faire spring-water two pounds: let the water and the hony be boiled together untill the water be quite wasted away, and the hony well skimmed, and then adde thereto two pound of good sharpe wine vinegar, and boile it to the thicknesse of an ordinary sirup. This *oxymel* or sirup of vinegar is a very excellent medicine for expectoration, or cleansing and cutting tough phlegme stuffing up the pipes of the lungs, and exceeding good in many pectorall diseases. But many, by reason hony is not so pleasant to their palats, therefore they use in stead thereof sugar, which indeed is not so forcible, nor effectually as the former: but we are faine into such times, wherein people are all for toothsomnesse, and little for wholesomnesse. In the composition of this drinke, there must a speciall care be had of the hony it is made of, that it be of the best, such as we have already described. The vinegar would be of the best sharpe white wine vinegar, if it can be had, and the water must be pure spring water, and approaching as neere as may be to our description of such water of best note. Besides these ordinary *Oxymels*, there are yet some other compounded with divers ingredients, both purging and others: as with hellebore, with squills and the like, all which here to set downe were both tedious and needlesse; such as would make use of any such, may, as occasion and necessity shall require, have them prescribed by the learned and judicious

<sup>1</sup> Lib. de diata acut.  
Gal. in commen. & 8.  
meth. & 11. meth.

<sup>m</sup> Augerius Ferrerius  
in castigat. pract.

<sup>n</sup> Thaddeus Dunus in  
epist. medicinal.

<sup>o</sup> 4 de sanit. tuenda.

Divers compositions  
of *Oxymel*.

<sup>p</sup> Iohann. Renod. in  
statut. Pharmacent. lib.  
3. cap. 4.

<sup>q</sup> Val. Cordus ex me  
antidotario.

Choice to be made of  
the ingredients of  
this drinke.

Divers compounded  
*Oxymels* are made of  
hony.



Great error in the  
ordinary use of *Oxi-*  
*mel*, and other expe-  
riant medicines.

Physitian. But in the use of this, as in many other medicines, there is a great error in the ordinary use of it committed; and that by reason, the vulgar use it promiscuously in any matter whatsoever, distilled or false downe upon the lungs, be it thicke or thinne; whereas in a sharp thinne tickling rheume this can doe no good at all, but rather harme. But because this is not the proper place to convince and confute these errors, this being spoken but by the way, I will here leave this point. Neither yet will I insist at this time upon any other compositions made of hony, it being only my purpose in this place to discourse of such drinckes as are made of hony, and by the way to give a taste, what was the opinion of antiquity concerning hony, and the high esteeme they had thereof, and how usefull a thing it is both in sickenesse and in health, howsoever in this degenerate and wanton age, wherein we now live, it be too much contemned and despised.

## CHAP. XVJ.

*Of divers drinckes made of barley, very usefull for the sicke, and in frequent request, as ptisan, barley-water, creame of barley; and wherein our formes differ, from those of antient times: Some thing concerning emulsions both almond milke, and others.*



Temperature of bar-  
ly.

<sup>a</sup> 7 *simplic. medic. 1 de*  
*alim. lib. de in victu a-*  
*cut.*

<sup>b</sup> *Lib de victu in acut.*  
*& alibi.*

*ptisan* what in old  
time, & what with us.  
<sup>c</sup> *Rond. insin. pharma-*  
*ceut lib. 5. cap. 11.*

*Ptisan* made of divers  
graines.

<sup>d</sup> *Problem. 27. sect. 1.*

His graine (barly I meane) in Greece hath been in no small esteeme and request, and that by reason of divers drinckes made thereof for the use of the sicke. It is temperate in quality, in all likelihood and probability, howbeit <sup>a</sup> *Galen* maketh it cold and dry in the first degree. Howsoever, it is very fit and proper in *Fevers* and hot diseases, and that after severall sorts and fashions prepared. And besides, it participateth likewise of an absterfive or cleansing facultie, whereby it is to good purpose used in pectorall infirmities. Of this graine the antients made a water for the sicke, from thence called *barly-water*. And of the same graine was there yet made an other composition, which they called *Ptisan*. Of this *Ptisan*, <sup>b</sup> *Hippocrates* maketh frequent mention. Of this now wee reteine the name onely, *ptisan* being nothing else (saith a <sup>c</sup> late Writer) but a drinke made of licorice, and a little barly, and sometimes without it. The *ptisan* in use among the antients, especially with *Hippocrates*, was nothing else, but that which we commonly call *creame of barly*, and served the sicke in stead both of meat and drinke. It was made of divers sorts of graines, both of wheat, rice and barly, &c. But that of barly for the sicke was alwaies in highest esteeme. And this diversity ministred occasion to <sup>d</sup> *Aristotle* to aske the question, whether *Ptisan* made of wheat or barly were the best for the use of the



the sick? And *Ptisana* made of wheat was for these reasons prefer'd before that made of barley: first, by reason that such as eat bread of wheat are commonly more vigorous and sound of body than those who use barley bread. Again, say they, barley is harder of concoction than wheat. And thirdly, barley bread was never in so high an esteem, as that of wheat, but alwaies esteemed of farre meaner account. The answer is easy, that the comparison here is not absolute, but relative; having relation to the sicke. Indeed absolutely compared together, wheat doth excell the other; but in relation to the sicke barley is farre better, especially in *Fevers* and pectorall diseases, being more cooling and cleansing than the other, which indeed is rather harder to be concocted, and apter to ingender obstructions. And for this cause *Hippocrates* useth this most commonly in restorative diet, and that of barley in acute diseases. The manner of preparation of this antient *ptisana* or *creame of barley*, as we may call it, <sup>d</sup> was after this manner: they tooke graines of barley full, perfectly ripe, neither too old nor too new; this they steeped a little in water, then beat it in a mortar, to cleanse away the chaffe and husks, afterwards washed it and rubbed it with their hands, and afterwards let it dry: when they made use of it, for this *ptisana*, they tooke one part of barley thus prepared, and twelve parts of faire water, which they let boile at a soft fire while it swelled, and was boiled to a thinne pap, having lost all the windiness, and being so boiled they gave it their sicke. Some added to this messe sweet new wine boiled, which they called *sapa*, and some a little hony, wheat or flowre; and sometimes a little oile, vineger or salt. In many places of this kingdome there is commonly in use for this purpose, a certaine kind of ready prepared barley, to be sold in shops, called *French barley*, whereof both this *cream of barley* is commonly made, and whereof wee make use in our broths also, and barley-water. This barley we use to boile and shift twice or thrice the waters untill it colour them no more, and then boile it with a sufficient quantity of faire spring water (the proportion of the antients may be observed) and then straine it through a clean linnen cloth, adding thereto a little sugar or sugar-candy, and a little rose-water. To correct the crudity (especially in a weake stomacke, and it bee often to bee used) wee may boile with it some whole mace: or else when it is strained, we may adde thereunto a little small cinamon-water, which will both correct the crudity, and not overheat the body. If some acid juice of lemmon or other shall be added thereunto, if need so require, thou mayest use thy discretion; in acute and malignant *Fevers* especially, but not in pectorall diseases. In defect of cinamon-water a little powder of cinamon may be used. In this decoction who listeth may also boile other cooling or pectorall herbs, according to the nature of the disease and party diseased: as violet leaves, strawberry leaves, succory, endive, agrimony, or the like. But beware the taste be not marred, lest the patient reject all; and boile no sorrell nor other acid or sharpe thing in it, especially if it be to be kept for oftner than once or twice: but the fresher it be, the better it is. This is very soveraine good in all *Fevers* and pectorall diseases, especially for young people, for hot and dry cholericke constitutions. But I will advertise thee

Whether *ptisana* made of barley or wheat be better?

Answer.

<sup>d</sup> Gal. lib. de *ptisana*.  
How the antient  
Greece Physicians  
prepared this *ptisana*  
or *creame of barley*.

Manner of preparation with us.



How to prepare our  
owne barley to make  
this and other drinks  
made of barley.

Orgemond, and  
what it is.

Barly-water.  
• *Lib. de diata acut.*

*Gal. in comm.*

• *Collectan lib.*

Barly-water of two  
sorts.

Of prepared barley  
two sorts.  
• *Cap. de pleurit.*  
Preparation.

Caveat concerning  
the use of barley water

Our barley-water.

thee of one thing, that whereas there is an opinion held among many that no barley but this, they call *French*, will serve the turne; our owne barley may bee easily so prepared, that it may very well serve our use. And to this purpose it may either be beaten in a bagge, as wheat is commonly ordered for frumenty; or else, which is the cheaper and lesse chargeable, provide a deep stone or wodden trough, wherein put a little quantity of rough barley with a little warme water, and then with a beetle with a long head for the purpose, beat it untill the husks come off: afterwards winnow it, still rubbing it with thy hands, and then let it dry, and when thou wilt use it, wash it in warme water, which thou maiest shift untill it looke cleane and white, and colour the water no more. And this may with a small labour, and I am sure with lesse charges, be made ready as often as need shall require. And this may be used whensoever we need the use of barley, either for this we have spoken already, for broth, barley water, almond milke, or any like use. And thus they prepare it in the north parts of this kingdome, in all the kingdome of *Scotland*, and in *Ireland* also, where they use much barley in their brothes, and for other uses also; and yet never make use of any but this. And besides, in *Scotland* of this graine there is made a dish, which they there call orgemond; and is made of barley thus prepared, together with milke and hony, and is answerable to our frumenty here; but in my opinion farre wholesomer: and this is a dish, at most of the country merry meetings in no small esteeme there among them.

There was yet besides this they called *aptisan*, a barley-water in use among the antients, wherof *Hippocrates* indeed maketh mention, howbeit setteth not downe the manner of preparation, no more then doth *Galen* explaining that place. To the *Arabians* therefore for this barley-water are wee most beholden, who used it much. *Oribasius* maketh particular mention of the same, where hee would not have the barley prepared, as we have already set downe, but onely a little bruised, and twice washed in warme water, and afterwards boiled in a gallon of water till it was burst, *ad crepaturam hordei*. This liquor being strained was reserved for the use of the sicke, and was called *barly-water*. *Barly-water* was in very great request among the *Arabian* Physitians, both made of whole barley, and of barley prepared and cleansed. That of prepared barley was of two sorts, as may bee collected out of *Mesue*, first thus: take of barley prepared and cleansed one pound, boiling it in twenty times so much faire spring-water, in an earthen glased pot, untill the halfe, or two parts of the water were wasted away: this they called a *physicall barley-water*. The other was thus made: take of barley as before well prepared, often washed in warme water, one pound, which they let boile a wame or two in twenty times as much faire spring-water, and after this was cast away, they added againe as much more water, and let it boile untill the halfe of the water was wasted away, and this they called a *physicall food*. But the immoderate use of this barley-water is dangerous, in cold and windy stomacks, especially, and in hypocondriacke melancholy, being it selfe also somewhat windy. But by correction this may easily be amended, as wee have said



said already. We seldome now use the decoction of barley alone; but with addition of other simples; as divers sorts of cooling herbes, and sometimes of opening roots and some prunes, sweetning it with sugar to liking: and wee may also adde some juice or sirup of lemmon, or some other acid juice; as some drops of the acid spirit of vitrioll or sulphure. The poorer sort may make for themselves a decoction of ordinary barley a little bruised, boiling therewith some cooling herbes, and a stick of licorice or two, and after it is strained adde thereto a little white wine vinegar, and a stick of cinamon; or else some whole mace may be boiled in it. Or they may boile faire spring-water with some mace, or without, and afterwards adde a stick of cinamon, and a little vinegar and sugar, or else boile in it a little hony; and so may they make for themselves a wholesome and pleasant cooling drinke, which they may safely use in all hot diseases.

Besides these drinke made of barley, wee have yet amongst us the frequent use of a drinke which was not used among the antients, made of sweet almonds in manner of a milke, and is therefore commonly called by the the name of *Almond-milke*. This milke is much used, in *Fevers* especially, and in pectorall infirmities, being often also called by the name of emulsion. This drinke is sometimes made of water and almonds alone without any addition, and after sweetned with sugar; or else are boiled in the decoction many other ingredients. And howsoever Almonds be in themselves a little hot, or rather temperate, yet being prepared, and made into an emulsion after this manner, they qualifie and moderate the heat of the body, and withall doe cut and attenuat tough and phlematicke humors in the breast, and further expectoration. And this emulsion serveth often in stead both of meat and drinke, and is often used, when as all other food is refused. And I thinke it often with us, supplieth the roome of that *Ptisane* so much and so often by *Hippocrates* commended; although wee have it also in use with us. But for the most part we use a decoction made with barley, cooling herbes, raisins of the sunne stoned, and sometimes in pectorall infirmities, a little licorice, and so make a decoction, whereof we make our almond milke. The barley may be of our ordinary barley without any other preparation, save a little bruising. The almonds are to be blanchd in warme water, and cleansed from their thinn skines (unlesse in some loosnesse, where we require astringtion) and then beaten in a stone mortar with a wooden pestell, the liquor by little and little added, and severall times squeezed out, untill all the milkie substance be expressed. And take heed the almonds be not too old, as being then too oilie; and withall let the liquor be warme, when it is added to the almonds. Sometimes wee adde some seeds unto this emulsion, as lettuce or poppy-seeds, especially in long watching, where sleepe is wanting, and so give a draught of it towards bed-time. Sometimes we adde also some other cooling seeds, as melon seeds, cucumber seeds, especially in diseases of the kidnies; and then the greater seeds

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must

Barley water for the poorer sorts.

Another drinke to be used in any Fever.

Of emulsions or almond milke.

In what cases most usefull.

The quantity of the Almonds must be according as it is made thicke or thin, howbeit the vulgar make it commonly too thicke and fullsome.

The manner of preparation.

Addition of certaine seeds, and how to be used.



Cautions to be observed in emulsion.

They must not be too fulsome nor too frequent.

Some use to make the emulsions or almond milks with the decoction of flesh; but if the partie be weake stomacked, it may make him loath both that and all other food.

Divers sorts of emulsions in time of need may be prepared.

must be cleansed from their skums, and so mingled with the almonds ready blanchd, and beaten with them, and the other seeds mingled and beaten without any other preparation: and of these greater seeds we mingle sometimes a greater, and sometimes a smaller quantitie, and so of the others, as necessitie requireth. In the sweetning of emulsions or almond milks we are to observe this caution, that in *Fevers* we adde alwaies lesse sugar, for feare of increasing choler: but in pectorall diseases, where there is no *Fever*, we may be the bolder. It is also in the use of these emulsions to be observed, that they be neither too frequent, nor yet too fulsome or thicke of the almonds; and it is best after the expression of the almonds, to give it a wame or two upon the fire, and then adde some rose-water to it, if thou wilt. The richer sorts, if they please, may make their emulsion all with rose-water or strawberry-water. If any acid thing, as juice or sirup of lemons or the like be added, it must onely be added to the draught the patient takes at one time; otherwise it would quickly sowre it all. The poorer sort may use a milke or emulsion like unto this made of the kernels of haselnuts or filberds blanchd as are the almonds, and made with a convenient decoction of cooling herbs or other things, as we have said already. There are yet besides these, divers other sorts of emulsions made without almonds, for divers intentions; as in pestilient and contagious diseases, made of many severall cordiall ingredients: as namely, of the aforementioned seeds and others; as also of corall, pearle, amber, hartshorne, all extracted with appropriated decoctions or distilled waters, fitted and appropriated for that purpose, on the which I cannot particularly insist. And I have so much the longer dwelt upon these drinckes of the Diseased, in regard it doth so much concern the sick, as also in regard of the great neglect in this particular point, and the wrong and injury is thereby offered the sicke. Now concerning milke, and what is made thereof, if, and how it may be administered to the sicke? and so I will finish this point of their meat and drinke.



## CHAP. XVII.

Of milk of divers kinds, whether fit to be used of the Diseased? and what is the best, how to be used. As also of whey, posset-drinkes of severall sorts. Of butter and cheese and white meats.



From artificiall milke it is high time we come now to natural, there being at this time more frequently used both to nourish the body, and to alter and change the quality of the humors. Milke is milked from divers beasts: as from mares, asses, goats, ewes, cowes, &c. And womans milke is both used for the nourishment of her owne infant, and sometimes also sought for their *consumptions*, as a principal restorer of decaied nature.

In *Spaine* they use Camels and asses milke both in *consumptions* and *dropies*: and in old time sowes milke was also in request. Asses milke is yet in great request in those countries, where such beasts abound: as in *France*, *Spaine* and *Italy*. At this day the *Tartars*, as well as the old *Scythians*, use litle other diet either for meat or drinke but mares milke. The <sup>a</sup> antient *Numidians* also used for their chiefe diet mares milke. And some particular persons have lived all their life time on nothing else but milke; as <sup>b</sup> *Plutarch* reporteth of one *Sofstrates*. And <sup>c</sup> a late Writer maketh mention of a maide living then in the Low-countries, sixteene yeeres of age, who from her nativite had never tasted of any food but milke. And <sup>d</sup> another instanceth in a country-fellow in *Holland*, who in all his life time never used any sustenance but milke, and yet was very lusty and healthfull in body. The milke of all others most temperate, and best, is womans milke, which is used to bee suckt out of the breast, the which is the best way: for if it be but a little kept, it sowreth, and is not so apt to nourish. Of this milke *Hippocrates* maketh no mention, which may seeme somewhat strange. The best excuse wee can for this pretend, is to say, that he regarded not so much in milke this alimentary power, as the absterfive faculty, in cleansing the ulcers of the lungs. In goodnesse of nourishment next to it is thought to Ewes milke by some, as being thickest and most nourishing, then next goats milke, after which followeth cowes milke, and after it mares milke, asses and camels comming in at the last. In abstersion and cleansing of the lungs, asses milke hath alwaies challenged the first place, and with us, next to it is goats milke, for camels milke wee cannot come by it. But of all others Cowes milke both in sickenesse and in health with us is most usuall and ordinary. And goats milke moisteneth much, and is not so hot as some imagine, who hold that the goat is never without a *Fever*. As

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Several sorts of milke.

Asses and Camels milke in use for some diseases.

Mares milke in great request among the *Tartars*,  
<sup>a</sup> *Leo Africanus*.<sup>b</sup> *Sympos. lib. 4. probl.*<sup>c</sup> *Bruyer in lib. 1. de re cibarij cap. 24.*<sup>d</sup> *Forest. schol. ad observat. 3. lib. 4.*

Womans milke best and most temperate.

Ewes milke.  
Goats milke.  
Cowes milke.  
Use of asses milke in  
ulcers of the lungs.Cowes milke with us  
most ordinary and familiar.

for



Commendation  
of asses milke.

Historic.

The beast from  
whence the milke is  
milked.

The colour.

The food on which it  
feedeth.

In what time of the  
yeere best.

The place where the  
beast feedeth.

The age of the milke.

Best milke how to be  
discerned.

for asses milke it is thinner, more cooling and moistening than any of the other, and ingendreth no obstructions, as other milke doth; and is therefore more physicall. And concerning this milke, this much upon mine owne experience I can testifie, that during my long sicknesse in *France*, I found more benefit by a moneths use of this milke, than by all the other coolers I used: in so much that whereas before no drink could satiate my unsatiable drouth, I was with my mornings draught of this milke so refreshed, that I little regarded any other drinke for all that day following. But because cowes milke is with us in most frequent and common request, wee will bend our speech most to this kind of milke. And because the goodnesse of the milke dependeth not a little upon the goodnesse of the beast from whence it is milked, we are therefore to consider the estate and disposition of the creature. A browne womans milke is accounted the best, even in the judgement of *Hippocrates*. The beast from whence milke is to bee milked, ought to be of an indifferent size of body, neither too fat or corpulent, nor yet too leane. And here the colour commeth also to bee considered. A blacke Cowes milke is by most esteemed the best, howbeit some like as well of a red or kindled coloured, as they call it. Some againe esteem browne beasts milke the best, as being of a strong constitution of body. But indeed none of these can come amisse, howbeit I thinke that of a blacke cow rather best than otherwise: but of white beasts, the milke is worst and weakest. The difference in the goodnesse of the milke is likewise taken from the goodnesse of the food the beast feedeth on. In the beginning of the Spring therefore, by reason the herbs are then moist and waterish, therefore the milke is then also thinner, and nourisheth lesse: it is better towards the latter end of the Spring and beginning of Sommer, and yet better in the midst of Sommer. In Autume it is thicker, and nourisheth farre more, although then, especially in Winter, it is not so physicall. The worst milke is that which is milkt from beasts feeding on graines, in such places where they brew much: as in some populous townes, where in the Winter-time they feed their beasts with graines; the which, although by this meanes it is more copious, yet is it thinne, waterish, and of small value, as the beast likewise feeding on this food is the worse. Beasts feeding on high and hilly places yeeld farre better milke, than they that feed in vallies and moist places. In the goodnesse of milke wee are likewise to observe the age of it; that is, how long after the birth. For milke after the birth, but a small space being betwixt them, is thicke, uncleane, and not so wholesome for use. Neither yet is that so good, that is very old, being too waterish, and therefore not so nourishing. That then betwixt both these extremes is the best. In the next place we are to consider the qualities and markes of the best milke. It ought then to be white in colour, of equall consistence, which being dropped on the naile standeth round and firme without dispersing, or spreading abroad. All which properties if they bee found in any milke, we may freely pronounce that it is good and wholesome. Asses milke wee must here except, which by reason of the thinnesse, cannot obtaine all these aforementioned properties. In



In the next place wee are to consider for whom milke may be fit (since for all it is not so usefull) and for whom not? It is therefore no waies good for such as are much subiect to wind, and rumbling in their bellies, who have the forepart of their belly stretched out, and as it were pulled up, and obstructed; nor yet for such as are very thirsty, or are much inclined to head-ach, nor in *Fevers*, to weake stomackes, and such as use to belch up crudities, and often of an evill taste, or that are oppressed with weaknesse or impurity in their stomackes: but to such as are accustomed to this liquor, whose stomacks are strong and themselves free from any obstruction of liver, and spleene, &c. being free from the burthen of bad humours, and their stomackes neither too hot nor too cold: for in the former, the milke is quickly converted into choler, and in the later it is quickly curdled. But howsoever, it is good to be sparing in the use of it, unlesse thou have beene long accustomed to this food: for it is hurtfull to the eyes and teeth, and if the use thereof be too frequent, it ingendreth the stone in the kidnies and bladder. The diseased then, who is to use it, must first have his body by purging prepared, and then it must be taken in a morning fasting, lest by the admixture of other aliments, it be corrupted in the stomacke. After the taking of milke, the patient is to abstaine from all manner of other sustenance, untill such time as it be voided out of the body, if given to loosen the belly: or else untill it be turned to nourishment, if given to that purpose. Now, whether the patient reape any benefit thereby or no, may be discerned, if he cast it not up againe, and if he feele no raw evill favoured belchings. After the drinking of milke the sicke is to rest, lest by the motion and agitation of the body, the heat be attracted from the center of the body to the circumference, and so the concoction thereof be hindred. But it may be asked whether the sicke may not sleepe after it? I answer, that it is onely to very weake persons permitted, and not to others, for whom it is very hurtfull, especially if drunke in any great quantity; lest head-ach, heavinesse and drowinesse of the whole body follow after. Womans milke is best suck'd out of the brest, which if the sicke refuse to doe, then it is thought expedient that it be milked in a cleane vessell, standing in water a little warmish, and so presently drunke up. Milke of beasts is to be drunke warme immediatly after the milking, with the addition of a little sugar rosat, or other ordinary sugar in defect thereof. The antients added hony and a little salt to it, especially when they would have it to purge: and so might wee well at this day, if our palats were not now adaies growne so dainty and nice, that no sweetning now will serve our turnes, unlesse fetch'd from *Madera*, *Barbary*, or *Brasill*. Howsoever, the poorer sort may use it after this manner. The ordinary measure to take at once, some would have it to be three or foure ounces, or about a quarter of an *English* wine pint, according as the nature of the disease and diseased shall indicate to vs. <sup>c</sup> *Galen* in a *Fever heeticke*, beginneth with two ounces, and then addeth halfe as much more, increasing the quantity, untill such time as hee saw it sufficient for the sicke. Physicians of old, were wont to give milke to the sicke in a very great quantity: and <sup>f</sup> *Hippocrates* gaue at once almost five quarts of *Asses* milke, and

For whom it most fit.  
*Lac non propinandum*  
*flatulentis, aut ventris*  
*barborigmis laboranti-*  
*bus, non sticulis, nec*  
*febriculis, nec crudis*  
*& nidorosa rustantibus*  
*aut ventriculi debilita-*  
*te & impuritate dona-*  
*tis, Hippoc. aph. 23. lib.*  
*5 Dioscor. lib. 2. cap. 4.*  
*Gal. lib. 11. simpl.*

Harmes proceeding  
fro the too frequent  
use of milke.

How, and with what  
preparation to be u-  
sed.

After the use thereof  
what to be done.

To know whether the  
patient reape any be-  
nefit thereby.

Whether the patient  
may sleep after milke

Womans milke how  
to be used.

Milke how to be cor-  
rected before the use.

How the antients  
used it.

The quantity or tied-  
sure to be taken at a  
time.

<sup>c</sup> *Metb. med. lib. 10.*  
<sup>f</sup> *Lib. de intern. affect.*  
*& 7. epid. & alibi exhi-*  
*bet interdum ad 16. be-*  
*minis, interdum sesqui-*  
*congiuum quando etiam*  
*duos congios lactis as-*  
*signat.*



Lib. de ponder. & mensuris.

Water boiled with milke.

Whey, and the use thereof.

The faculties of whey

Best whey.

Whey of Goats milke, in what diseases most usefull.

h Mesue lib. 2. distinct. 1. cap. 4.  
Gal. 10. de simpl. medicin. facult. &c.

i Dioscor. lib. 2. ca. 64.

Separation called compound.

Qualities acquired by preparation.

sometimes lesse. But hee giveth onely Asses milke in this abundant quantity, so farre as we can read: and elsewhere, he giveth sometimes above a gallon and a halfe, and sometimes above two gallons of this same milke. & *Rondeletius* addeth this caution in the use of Asses milke, that if it be used to cleanse and purge, wee may use an *English* pint at a time, but if it be used for aliment, then a lesser quantity will serve the turne, lest it trouble the stomacke. I dranke as much as was milk'd from the Ass at a time, the quantity I remember not. But such as have in their health beene accustomed to the use of milke, may drinke as much as they please. Sometimes the antient Physitians, and *Hippocrates* himselfe also, in benigne and milde *Fevers*, and in internall heats used to boile good store of water with their milke, and so gave it their sicke to drinke.

But because milke in its owne entire substance is not alwaies so safe for the sicke; besides, there being so many cautions to be observed, and so many cases wherein it is not safe to exhibite it; it therefore being composed of three severall substances, the mercuriall or waterish part, called *serum*, and in *English* whey, may farre safelier in any disease be exhibited than any of the other. This serous substance doth cut tough humors, cleanse and loosen the belly: and therefore whatsoever milke most aboundeth with this moist substance, is most wholesome, and although often used, yet hurteth least. Such are Womans, Goats, Asses & Camels milke: for the whey of such milke is accounted good against the *landise*, *dropsie*, arising from the obstructions of the inward parts, as also against *Scabs*, *Morphewes*, *Tetters*, *Freckles of the face*, and *Cataracts of the eyes*. Of all other wheyes, that of Goats milke is esteemed the best: for it participateth of a sharpe nitrous quality, whereby it cleanseth; a thinne and subtile quality, whereby it openeth obstructions; cold and moist, whereby it cooleth and moisteneth in all *Fevers*: it is good against *Dropsies*, *landise*, the *Spleene*, melancholicke diseases, obstructions from choler, diseases in the kidnies, and all *inflammations*. The antients used also often to infuse their medicines in whey, made especially of Goats milke; although sometimes mention be also made of whey of Cowes milke, which now is most in request. <sup>h</sup> Antient Physitians make mention of two sorts of whey; one of the whole substance of the milke as it is, and another of milke already skimmed: but the first is the best, and loosenth the belly most. Both these sorts were prepared after a double manner; one without commixtion of any other substance, called a simple manner, and was thus prepared: the milke being very hot, they suddenly set within it another vessell full of cold water, and so by this sudden concourse of hot and cold, was made this separation. Some would have this vessell of <sup>i</sup> silver, some of brasse, others care not what the metall be. Boiled with a very hot fire, it often also quickly curdleth, and then by straining, one substance is separated from another. Another way of separation, was called compounded, by addition of some other substance, rennet, juice of the figge tree, &c. And many other things, as well hot as cold, will easily curdle milke. It is moreover to be observed, that whey acquireth unto it selfe divers qualities according to the various preparations thereof: for that which is made with



with rennet is sharper than that which is made without any addition of any other substance. That which is made with sour juices, as of lemons and the like, is more cooling and pleasing to the palate, and more appropriate, and fitting for hot and malignant diseases; howbeit more hurtful for any internal ulceration, or excoriation. Now, for the quantity, it must be measured according to the nature and constitution of the patient, observing also these cautions following: to wit, that it be drunk blood-warm in a morning fasting. Some give above a pint, if for the qualifying of sharp humours; but if to purge, then about three pints, and *Hippocrates* to almost two pints more. We follow rather the *Arabians* directions, who give it from half a pint to a wine quart and upwards; and this quantity must be taken by degrees, not all at once, and the patient must walke a turne or two betwixt, as is the manner in drinking of mineral waters. And as did the ancients, so doe we likewise, often boile in our whey divers sorts of simples, and with us is much used in the Sommer-time, for cooling and clearing the blood. We use Endive, or Succory, fumeterre especially, dock-roots, &c. According to the particular occasion, and the parties constitution, &c. Who useth it. And this is often used even of healthfull persons.

Wee make our whey for the sicke after a farre other manner, which we commonly call posset-drinke, and is made after divers manners. In fevers, and hot diseases, we turne the milke only with the juice of a lemon; and this we call lemon posset, being both cooling and cordiall: and in the absence of lemons, wee may make use of the juce of sorrell, or some wine vinegar, which the poorer sort may use, whensoever they have need. And in the use of posset-drinke, this is to be observed, that it be alwaies made cleare for the sick; and if it be not so at first, with an addition of some such acid juice, as wee have already named, it may easily be effected. That made with sorrell is in very great request, especially of the wood-sorrell, or sorrell *dubois* is the best, and differeth in shape and forme from our ordinary sorrell. We use often also to boile holy thistle in our posset-drinke, in fevers especially. Posset-drinke made after this manner, is good in all pestilentiall and contagious diseases, and are with us every where in great request. Againe, wee use another manner of making this posset-drinke; when as wee mingle some cold beere, ale or wine with our hot milke, and so make a posset-drinke not altogether so cooling as the former, yet safely used in many infirmities. In diseases that are not of so hot a nature, wee may make our possets with a little white wine, as also in the declining of fevers, which is good both to provoke urine and sweat. And this I thinke be the fittest and safest way to use wine for the sicke, unlesse in chronicall and long continuing diseases. Wee use also sometimes plaine and ordinary posset-drinke, made of ordinary drinke, which is much used for the furthering of the operation of vomits, and sometime used as a lavative after the taking of purges; in which cases I wish the milke be not skimmed, but even as it commeth from the Cow: as for the curd, I wish sicke folkes especially, altogether to abstaine from it. And as for our eating possets (although many country people are of opinion, that a posset, a cup of wine, or strong water, will cure any disease) I advise the sicke

The quantity or measure.

Cautions to be observed in the use.

Clarified whey.

Of posset-drinke.  
Severall waies of preparing posset drinke for the sicke.

Lemon posset drinke.

Caution.

Sorrel posset-drinke.

Posset-drinke is contagious and pestilentiall fevers.

White wine posset-drinke.

Plaine ordinary posset-drinke.

The curd.

Eating possets used most for wantonnes.



Best posset-drinke in  
in health.

sicke altogether to abstaine from them. And to speake the truth, in best health, they are used rather for wantonnesse than need, being altogether superfluous, being used especially after a good meale, as they are often used after supper. In *Scotland*, the better sort make their posset onely of milke and white wine, with a little sugar and cinnamon, which they drinke, and give away the curd, which is the best way of using it, and least hurtfull to health.

Butter, and the best  
use thereof.

Now, in milke, the next substance to be considered, is that which swimmeth upon the top, and is called the creame of the milke, or *flos lactis*, which we commonly call butter, and use it for dressing of meat, and many other uses, as in other countries they use oyle. It is a very wholesome dish for healthfull people, moderately, and in due season used; best in a morning, at the beginning of dinner, or at breakefast. If immoderately and unseasonably used, it swimmeth on the top of other meats, hindreth concoction, fumeth up into the head, dulleth the senses, and hurteth the eye-sight. In sicke folkes it is seldome to be used, especially in a weake stomack, as it is most commonly: and their meat dressed with much butter oftentimes, so cloggeth their stomackes, that it maketh them altogether unfit for any other food, and especially butter much boiled, as it is not good in health, so is it yet farre worse for weake and sicke people: and therefore I advise all those who dresse the sickes meat, to be very circumspect in the use of butter.

Whether it be usefull  
for the sicke, and how  
to be used.

Of cheese.

Whether the sicke  
may safely use cheese.  
*Answer.*

The third substance in milke, is the terrestrious substance, which we commonly call cheese, and concerning this, it may be demanded, whether the sicke may safely eat cheese, or no? I answer, that in acute diseases, where solid food is not allowed, farre lesse are we to give way to this solid and terrestrious substance. But in the declining of the disease, & when the sick beginneth now to feed more on solid food, if especially it be earnestly desired; and in chronicall diseases, if the sicke hath before bin accustomed to this food, then a little sometimes, to satisfie a longing appetite, may be allowed: provided it be good cheese, made of unskimmed milke, neither too old, nor too new, and in a small quantity. Others, I wish to be sparing in the use of this aliment. In all manner of laskes and loosnesses, the use of it is most safe, if there be no other impediment. Old hard cheese is neither good in sicknesse nor in health; nor that which is made of too cleane skimmed milke, whereof I have seene some in *Saxony* which might well have served in stead of chalke; and to mend the matter, was well seasoned with blacke poppy seeds. And what good can any expect from the use of rotten putrified cheese, crawling full of maggots, so greedily, notwithstanding of some gluttons gaped after? Now, whereas I say, that too new cheese is not to be used, I doe not exclude the use of new cheese, after it is a little kept, as is the custome in many places of this Kingdome, and none better than in *Northamptonshire*, without any disparagment to other places. And of such cheeses, I thinke, is hee to be understood, who wrote these verses following:

Cheese sparingly to  
be used.

*Baptista Pieris.*

*Caseolos nisi lactantes & ab ubere Pressos  
Ne crebro comedas consuluisse velim,*

*Inde*



*Inde putri mordax vesice pondus adhaesit,*

*Gutta nec inde boni sanguinis ulla venit.*

To eat cheefe oft, I would not wish that thou should make a trade,  
Vnlesse it be some new milke cheefe, new from the udderne made.  
For from thence to the bladder doth a smarting paine proceed,  
And not a drop of wholesome blood from thence will in thee breed.

Cheefe is most ordinarily eaten after other meats to close up the sto-  
macke, which is indeed the best way. And by this meanes it openeth  
the belly; howsoever, cheefe in it selfe bindeth: and yet taken at the  
beginning of the meale, it produceth a contrary effect, and best to be  
used in fluxes, according to this vulgar verse.

*Casus ante cibum confert, si defluat alvus,*

*Si constipetur terminet ille dapes.*

If thy body be laxative, cheefe before meat is fit:  
If costive, then thou shalt doe well to end thy meale with it.

Howsoever, cheefe is to be used sparingly, especially in weake sto-  
macks, and such as lead a sedentary life, and use but little exercise: for  
in such, too frequently and too liberally eaten, it wil breed the stone, and  
all manner of obstructions, the colicke, and many other diseases. And  
therefore it is a good caveat which was included in this verse following:

*Casus est sanus, quem dat avaræ manus.*

A sparing hand in the use of cheefe I hold alwaies the best.

And in making of cheefe this caution is to be observed, that it taste  
not too much of the rennet, which is nothing so pleasant to the palat,  
and maketh the cheefe hotter. And therefore the *Italian Parmesan* cheefe  
is for this cause in farre higher esteeme, by reason they say it is made  
with thistles, only, without any rennet at all. As for strong stomackes,  
and laboring people, with Ostritch stomacks, which would overcome  
yron, and whose best meales are often made with cheefe, these rules  
doe not so much concerne them.

And now in generall, concerning the use of milke in healthfull peo-  
ple, I deny not, but for many people it is very soveraine good and whole-  
some aliment, especially for hot bodies, and in Sommer time, and so it  
moisteneth very much, and may be corrected with sugar or salt from  
curdling in the stomacke, or with some spear-mints put into it. Some-  
times milke sowreth of selfe, especially in the Sommertime; and  
sometimes it is also of purpose suffered to sowre, and that for the *serum*  
or sowre whey it afterwards yeeldeth, which is very pleasing and usefull  
for a hot and dry body, and exceeding good to quench thirst, and allay  
the extremity of heat in any hot disease, being an easie and cheape  
drinke for the poorer sort, especially. This kinde of drinke is in very  
great request in the Northerne parts of this Iland, where it is called of  
some whigge, and of others wigge. Butter-milke, which remaineth  
after the churning, is cooler than other milke, yet not so good for nou-  
rishments, and being a little sowrish, it is best for hot and dry bodies.  
For sicke people, it is best to make with this milke a posset, with a little  
white wine, which will be a very pleasant and wholesome drinke, the  
curd being separated from the drinke. And it is to be observed, that  
that whey which is last prest out of the cheefe is the thickest, aptest to

Caution in making  
of cheefe.

Sowre milke.

Whigge, or whegge.  
Butter milke.

Butter milke.  
Posset drinke.



When milke is to be eaten.

Of white meats.

For whom unfit.

Of frumenty.

Rice milke, or rice pottage.

Dumill, or pottage, or white meat made of millet.

When to be eaten.

Crustards.

ingender obstructions, and not so usefull as that which is thinner. Milke is best, as we have said, for hot & dry bodies, and good strong stomachs, and if used of moister and more phlegmaticke bodies (for whom it is not so good) it will be best to boile it, adding thereunto a little sugar or some hony and salt, and a little powder of cinamon & other spice. And it is alwaies best to eat milke by it selfe, a pretty distance from other food, and after the use of it, wash well thy teeth & gums with beere, wine, or vinegar. As for the proverbiall speech, *If thou wilt live ever, wash milke from thy liver*, it is most absurd and erronious; this being a meanes to make it curdle the sooner, which is that wee labour here to avoid. But of milke are made many other dishes, which wee commonly call white meats, whereof a word or two before wee conclude this point. White meat is not only here, but in many other places of Christendome in very great use, and in no small esteeme among many; of all which, to speake, were here too tedious. In generall then, all manner of white meats are apt to ingender obstructions, to fill the body with grosse, crude, and phlegmaticke humours; and therefore altogether unfit for weake stomaches, and such as are subject to any kinde of obstructions, either in the brest or nether belly: and are worst for old age, cold and phlegmaticke constitutions, and all such as lead a sedentary life, although I shall hardly perswade women that they receive any harme by the use of them. Of all other white meats, there is here with us one sort of white meat made of milke and wheat, called frumentie, in greatest and most frequent request, which is a strong nourisher, and therefore requireth a strong stomacke, it being hard of concoction, and a great enemy to any oppilations, especially if it be thickened with flowre, as most doe ordinarily use it; howbeit corrected with cinnamon or other spices, it is so much the better, and some adde also sugar and currants, wherewith I can finde no fault. Rice pottage made after the same manner, of Rice and milke, is much of the same operation, howbeit the later, I thinke, is more binding, and therefore may both be very well used in laskes and fluxes of the belly. And of the same nature is that which the French use much, made of millet. And besides, of milke there are no small variety of dishes made for ordinary food, and for feasts and great banquets, the which were here too long to relate. But all white meats, especially the more liquid they be, would be eaten before any other meat, or betwixt meales: and all supplings, or liquid meats, brothes, or the like, must be used at the beginning of our meales, and so ought crustards, although custome hath much prevailed to the contrary. But all these white meats must be left of our sicke, especially of acute diseases, as being hard of concoction, apt to ingender obstructions, and by consequence like to prolong the disease. In some chronicall diseases, as in fluxes, some of them may with discretion, to good purpose be used. And this shall suffice to have said of milke, as also concerning the whole drink and Diet of the Diseased; now come wee to certaine other things belonging also to this subject.



## CHAP. XVIII.

*Of exercise, which terminateth in rest: the necessity and utility thereof; together with the divers and various sorts of exercise, as well generall as particular, with severall circumstances to be observed.*



Aving handled somewhat at large both the elements, the aire especially, and the relation they have unto the body of man in sicknesse and in health: as also aliments of all sorts, conteining the whole matter of the diet of whole and sick persons: there remaine yet, notwithstanding; divers other things concerning this subject, of Diet to be handled. In the next place, therefore, wee are now to say something concerning motion or

exercise, and rest from the same. To prove the utility and necessity of exercise, and agitation or motion of the body, it being so undeniable a truth (yea, even among vulgar judgements, with whom, neverthelesse, other truth in this profession, find oftentimes but hard entertainment) I hope I shall need to spend the lesse time in proving the same. But that in the mouth of two or three witnesses, the truth may the better be established; Besides some reasons, I will produce some authorities of ancient Physitians and Phylosophers, that so it may appeare this is not mine owne bare assertion onely. Now, the utility of exercise duely and orderly uled as it ought, is threefold: the increase of naturall heat, a more speedy motion and distribution of the spirits thorow the body; and addition of strength to all the members therof: and besides the cherishing of naturall heat, fuliginous excrements are expelled, concoction furthered, and strength added to the nerves, and all the parts of the body. And of these, <sup>a</sup> Galen discourseth at great length; and not onely he but <sup>b</sup> Hippocrates himselfe. *Whosoever eateth, saith he, unlesse he use bodily labour and exercise, cannot long continue in health.* \* And againe, in another place, *It ought to be the care of such as will be carefull of their health, not to satiate themselves with food, and not to be averse from exercise.* And the <sup>c</sup> same author averreth, *That Nature her selfe, without the counsell or advice of any other, hath found out certain motions for the better performance of her actions.* <sup>d</sup> And labour and exercise. saith he, are very usefull for the ioints and musculous parts, but food and sleepe for the inward parts of the body. And Galen in many places of his workes, doth not a little extoll and magnifie exercise, as in these words following. <sup>e</sup> *To mainetaine our bodies in good health, we must beginne with labour and exercise.* And elsewhere. *To maineteine the body in good health, the moderate exercise of the body is marvellous usefull and necessary: but on the contrary, rest, ease and idlenesse are very hurtfull.* And in the same booke hee affirmeth, *That both himselfe, and a companion of his, for the space of many yeeres, lived in very good health, hee attributed to the moderate and seasonable use of their exercise: by meanes whereof crudities were avoided.*

H h 2

And

Necessity and utility  
of exercise.

<sup>a</sup> Exercitatione tria  
comoda primam adve-  
niunt. i. ex membrorum  
namq; atritu illorum  
durities: tum vero spi-  
ritus fit concitatioe,  
calorq; innatus augetur.  
Galen. 2. de sanit. tu-  
enda.

<sup>b</sup> Qui comedit nisi e-  
tiam laboribus utatur,  
sanus esse non potest de  
vict. rat. lib. 1.

Ανεπισημειον η ποτος αυτην  
ειδωτην τας εποδους, εν  
εν διαπονη. Idem  
Hippoc. 6. Epid. lect. 5

<sup>c</sup> Πλεον τοισιν αποδεσι-  
σι, η σαρξ, οτιος ον-  
τος, σπασμους. Id.  
\* Ασχετος υσθης, ανε-  
πισημειον, αποδωτην πο-  
τος Idem ibid. lect. 4.

<sup>d</sup> Sanitatis tutela a la-  
bore est incipenda, Gal.  
2. de sanit. tuenda.

<sup>e</sup> ad sanitatis tutelam  
mirum in modum pre-  
stat moderata corporis  
exercitatio at contra  
quies & diuturnum oti-  
um maximè est nocu-  
m. Gal lib. de Eush. &  
cacoch,



⁊ Ignavia corpus habet, firmat labor: illa naturam senectutem, hic longam adolescentiam reddit, Cell. l. 1. c. 1. & 2.  
 In Timco.

ἡ Πόλις ὅλη, πόλις, ὅλος, ἀποδοσὶς, μέ-  
 γιστα. Hippoc. 6. epid.  
 sect. 6.

ⁱ Quem interdum vel domestica, vel civilia officia tenuerunt, huic tempus aliquod servandum curationi sui corporis est: prima autem eius cura est exercitatio, quæ semper antecedere cibum debet, &c. Cell. lib. 1. cap. 2.

¹ Lib. 2. Σοφισμῶν.

ⁱ Herodot.  
 \* 180 stadia.

ⁱ Labor in venatu, sudor, cursus ab Eurota, fames, sitis: hisce enim epulis Lacedæmoniorum conduntur epule, Cicero. 3. Tuscul.  
 ο Πόλις ὅλη ἡ πόλις, ὅλος, ἀποδοσὶς, μέ-  
 γιστα, 6 Epid. sect. 4.

Violent exercise immediately after meals harmful.

And of the same minde is the learned ⁊ Celsus, *Sluggishnesse*, saith he, *dulleth the body, exercise and labour maketh it firme and strong: the one hasteneth on old age, the other prolongeth the time of youth.* And the opinion of <sup>h</sup> Plato, is, *that exercise strengtheneth, but ease and idlenesse corrupteth the body.* But fearing to trespasse too much upon the readers patience in the enumeration of more Authorities, I come next to the time, and then to the several sorts of exercises, of us seriously to be considered. The fittest and most opportune time for exercise is agreed upon among all our Physicians, in the generall, to be best before meales, when concoction is accomplished, to be seene in the urines. And as for the particular time of the day, the morning is both by Hippocrates, and of others preferred before any other time of the day. Howsoever, let this alwaies carefully be observed, that thy exercise be not undertaken before thy food be well concocted, and that now the time of thy next repast approach. And this a late Writer proveth both by reasons, and the example of Alexander the great. And Hippocrates mentioning the moderate use of divers things, which concerne the life of man, ranketh labour and exercise in the first place. <sup>i</sup> Let labour or exercise, and meat and drinke, carnall copulation and sleepe, all be used with moderation. And <sup>k</sup> Celsus wisheth those who in the day time have been busied, either with their owne private, or else with the publike affaires of the Common-wealth, to set apart sometime wherein they may take care of their owne body. Now, the principall care thereof consisteth in the use of exercise, and ought alwaies to be used before meales: and hee that hath taken lesse paines, and his food be well concocted, may use it more freely: but he that hath beene toiled out with labour, and hath not well concocted his food, let him use exercise more sparingly. And this was the sauce the noble Cyrus used in all his warlike expeditions: for saith <sup>l</sup> Xenophon, he never supped before he had sweat, or had performed some warlike exploit, or some rusticall and country imploiment, and by this meanes, inioyed his health perpetually. And besides, being not only sollicitous of himselfe, but also of all his souldiers & servants health, he had an especiall care that they were never admitted either to dinner or supper before they had laboured hard. And the <sup>m</sup> Egyptian youth by the command of Amasis, did not eat before they had run about \* 20 miles: and Tully relateth, that Denis the Tyrant, having supped with the Lacedæmonians, said, hee cared not much for their blacke-broth, which was, notwithstanding, the principall dish of the feast: whereunto the Cooke replied, that it was no marvell: for, saith hee, the sauce was wanting. What sauce, saith the Tyrant? <sup>n</sup> Labour and exercise, saith hee, in hunting, sweating, running, hunger and thirst: for these be the sauces wee Lacedæmonians use. And <sup>o</sup> Hippocrates hath one particular precept to this purpose, to use exercise before our meales. Labour and exercise, saith he, *must goe before our meales.* But to use exercise, especially if it be violent, immediatly after meals, is altogether unfit for the health of man. And that by reason it filleth the body full of crudities; from whence proceed strong and often invincible, and incurable obstructions, the orignall, and as I may say, the mother of most Fevers, and a multitude of other diseases: for the foode being before concoction violently expelled out of the stomacke, must needs much annoy the body. Let such therefore looke to themselves, and be warned, who, immediatly after meales give them-  
 selves



selves to any violent exercise; as jumping, dancing, and the like violent motions, and agitations of the body. Having now sufficiently discoursed of the time, wee come next to the place. Now the place where exercise is used, is not of small consequence: as whether it be in a towne, or in the country: and in particular, whether within doores or without; in a warme aire, or in a cold; whether in a blustering windie, or in a calme and quiet aire. Wee are againe to consider the place wee tread on, or whether it bee hard or soft; grassie, dusty, sandy, wet with water or snow; or whether hard or dry. And againe, we are to consider the <sup>P</sup> time of the yeere, whether in Sommer or Winter, &c; which doe intend or remit the manner of exercise. Violent exercise in Sommer in the heat of the Sunne, heateth much, dissolveth and melteth the humors, and procureth distillations: and where the braine aboundeth with humors, the head weake, and the stomacke stuffed with crudities, it occasioneth sometimes death, or at least very dangerous diseases. And in Winter exercises in the Sun, being violent, cause wearinesse, inward impostumes, as *pleuresies*; in hot countries, I thinke especially, such as is *Spaine*, where this author lived. In the shade it is safer, yet ought it to be shorter in Sommer; and lesse violent: but in Winter it may bee more violent. In the use of exercise, againe we are to consider the persons to be exercised: as whether men or women, young or old, weake or strong: for according to these and other the like circumstances, the manner of exercise must bee ordered and altered. The strong may use stronger exercise than the weake; and the man other exercise than the woman: and againe, the same patient is to alter his exercise according to the seasons of the yeere and other circumstances. Children againe are not to use such exercise as able young men; and old age must use such exercise as becommeth that age. Cholericke persons also are not so much to exercise their bodies as the phlegmaticke and other constitutions, and withall their exercise must be gentler: and the like is to bee said of thinne, extenuate, dry bodies, who by strong and violent exercise are much indamaged. And exercise in the quality must also bee accommodated according to severall circumstances, as hath beene touched already, and shall more particularly hereafter appeare. And in it we consider first the manner of exercise; whether violent or no? whether by lifting any great weight, a lighter, or of a middle size: and whether it bee continued or interrupted; whether the motion bee swift or slow. Wee are againe in it to consider the site and posture of the bodie moved: as whether it stand upright, bee crooked, or turne and winde about in a circular motion. Exercise of the body standing upright, is more beneficiall, and easier; bending and stooping is more laborious and painfull: but circular motion or turning round is of all others the worst, procuring giddinesse and casting, especially where the body is thereunto most prone. As for the time of duration or continuance of the exercise, which we comprehend under the name of quantity, it is likewise various according to the nature of the partie exercised: and is either great, small or a meane betwixt both. That Physitians call great,

Of the place where  
exercise is to be used.

P. Mercurius tom. 4.  
lib. 2. class. 2. quest.  
166.

The persons to be ex-  
ercised.

The quality of ex-  
ercise.

The quantity or time  
of duration.



<sup>1</sup> Hippoc. 3 de dieta.

<sup>2</sup> Hippoc. i. 6. Epid. sect. 3.

Order of exercise.

<sup>3</sup> 2 de sanit. tuenda

Differences of exercise.

<sup>1</sup> Difference, some exercise the body, some the mind, some both.

<sup>2</sup> Difference, some exercise the whole body; and some a part.

<sup>3</sup> According to the end.

<sup>4</sup> According to the quality.

Strong and violent exercises sparingly to be used.

which soonest causeth lassitude or wearinesse; that small which neither increaseth the heat of the body, nor causeth a more frequent respiration: a meane betwixt both, which both increaseth the heat, and maketh a more frequent respiration. It is notwithstanding a very hard matter to determine to any the quantity of exercise he is to use, <sup>1</sup> there being such a variety and difference in the individuall constitutions of particular persons; and withall, so many severall circumstances to be considered; the exercise being to be accommodated to the nature, strength, age, and necessity of the partie to be exercised. And as there ought to be a due proportion betwixt the quantity of food, and the duration of exercise, so is this not so easy to find out. But in the use of exercise we must observe this rule, that the respiration grow more frequent, or else it deserveth not the name of exercise: and in some exercises we sometimes cease not untill <sup>2</sup> we sweat; which is also variable according to the constitution of the body, time of the yeere, &c. Howsoever, whensoever thou seelest any lassitude or wearinesse, and the alacrity and vigor of thy body any white abated, know for a certaine, it is then high time to give over. Now besides the premisses, the antients observed an order in their exercise, using in the first place frictions and inunctions, as a preparative for other exercises, as may at length in <sup>3</sup> Galen appeare. Now these frictions were in very great use among the antients, and now among us in little or no use, howbeit in some particular cases they might bee yet of good use among us; but here I will not insist upon them, but proceed to the division of exercises. Of exercises, therefore some exercise the body alone: as jumping, dancing, digging, &c. Others againe exercise the mind alohe: as all manner of serious cogitations and study. Some exercise both the body and the mind: as playng at hand-ball, attenice, &c. Againe, some exercise the whole body; as playing at tenice; and many others: some but one part; as singing, speaking, and reading aloud, exerciseth the lungs; ringing, the armes especially, and pectorall parts; digging the reines and loines, &c. Another difference of exercise there is also according to the end some being onely exercises; as wrestling, running, walking, and the like, our end in them being onely our pleasure, recreation, or exercise of the body: but in others there is more labour and toile, and in the which we propound to our selves some profit, at which we principally aime; as in digging, plowing, harrowing, and divers other sorts of husbandry; and the like may be said of divers manuell trades and handicrafts. And according to the quality, some exercises are valid and strong, and some more mild and easy. Strong and violent exercises are wrestling, foot ball play, and the like, which are sparingly to be used; howbeit tennice play used with moderation, I thinke hath scarce its fellow, as exercising the whole body, and that without any hurt. Hunting and hawking howbeit they exceed many other exercises, yet are they more obnoxious to hazard and danger than many others; and being exercises and recreations chiefly appropriated to the gentry, they doe not so well besit trades-men and people of inferior condition. And in these same recreations I wish the gentry would



would use a moderation, and not make of a recreation a trade and vocation, and mis-spend so much pretious time, which was allotted them for a better end, and whereof they must one day give an account. And I wish them seriously to consider, that the end why they were placed in this world, and adorned with so great dignities and preheminences above the inferiour ranke of people, was not to cate and drinke and play, as was reproached to the people of the Jewes: but the more God hath graced great ones, the more honour and service he requireth at their hands. But to our purpose againe. There are againe some exercises, wherein sometimes the party exercised is the principall agent and mover himselfe; as in walking, running, and the like: and sometimes the motion dependeth on an other; as in sailing, riding, travailing by coach or waggon, by ship, &c. And the kinds of exercise differ both one from another, and sometimes even one and the same kind of exercise from it selfe: as namely, the motion of a coach or waggon is farre more unequall than that of a horse, and the more uneven and rugged the way is, the more unequall is the motion: as riding on a hard trotting horse is farre more violent and laborious than riding on an easy ambler. And therefore it is not without good reason, that such as ride post use to sweath themselves about the midle, and eate little: for by this meanes they become subject to the lesse danger. And it is to be observed, that hard riding is hurtfull for a weake backe, and sometimes is the meanes of breaking some small veine, whereupon often insue incurable ulcers in the kidnies or bladder, being also an enemy to weake legges; and besides, hard riding often overturneth the stomacke, especially if it bee weake and full, and yet more if the partie be not accustomed to ride. Sailing differeth likewise according to the water whereon one faileth. On the Ocean where are great waves, and good gales of wind the motion is more unequall, and sooner maketh a weake and full stomacke to vomit, and so proveth a good helpe for our health. But to saile on a fresh-water river on a calme day, is far easier, and troubleth the body far lesse. Next to this is the carrying of one in a chaire on mens shoulders: and carrying in a litter is a meane betwixt the two former. Now besides the premisses, there are yet a multitude of exercises, both universall, which exercise the whole body; and also particular, which exercise some part thereof. The whole body was exercised in that play with a little ball, which *Galen* so highly commendeth in a booke made in the comendation therof, which, as appeareth, differed much from our tennis play, in that there was in it mutuall imbracings and grapplings. But in my opinion, as I have said already, tennis-play moderately used yeeldeth to no other exercise whatsoever. We may here take in walking, which used with moderation, is hurtful to no age, sex, & may (contrary to other exercises) be even used after meals. Besides these, football play, wrestling and cudgell play exercise the whole body, (howbeit the taste lighteth many times on some one part) and many more which I willingly here passe by. There are also some particular exercises, which exercise some one part of the body or more: and some of those againe, besides the part moved, move the whole body also. And againe

Hunting and hawking moderately to be used.

\* Exod. 3:6.

§ Difference, from the principall agent.

One and the selfe. same exercise differeth sometimes from it selfe by reason of circumstances.

Hard trotting horse for whom hurtfull.

Sailing, and the difference thereof.

Carrying on mens shoulders.

\* *De usu parvæ pilæ.*

Tennice-play a good exercise.

Exercises of some particular parts.



Crying, reading  
loud speaking in what  
diseases helpfull or  
harmfull.

Crying aloud, sing-  
ing and playing upon  
instruments.

Mixt particular exer-  
cise.

Commendation of  
walking.

Observations of ex-  
ercises according to  
the trade of life.

gaine, of these some are appropriate and peculiar to some particular part onely; as namely, the voice to the brest and lungs, mastication to the jawes, seeing to the eye. And therefore all such members as have a free motion, and for some proper utility and use, ought to be exercised; as the lungs, brest, armes, legges, &c. But the head, because it obtained not motion from any proper utility or profit, but onely to avoid dangers, therefore needeth it no exercise. Crying therefore or reading with a loud and audible voice is very beneficiall for the lungs, if they be not too weake, and noulcer either present or imminent, either there or in the brest; and therefore very good for preachers that have strong lungs. If it continue long, it heateth the whole body, helpeth the shortnesse of breath, wasteth the superfluous moisture in the muscles of the pectorall parts, concocteth crudities in those parts, and furthereth expectoration: but withall, if violent and of long duration, it hurteth the head, if weake already, cacochymicall, replete and bursten bodies. Great, loud, long, crying and singing, sounding the trumpet, playing on pipes, and the like instruments, are hurtfull to schollers especially, in that it attracteth the heat upwards. To row with oares exerciseth the armes and upper parts strongly. Ringing of bells, swinging with a rope, playing at shittlecocke, and the like, exercise the armes and upper parts especially, and consequently the whole body also. And so doe shooting with bow and arrowes, gouf-playing, and the like. But cleaving of wood, sawing, drawing of water, howbeit they exercise the armes and pectorall parts, yet communicate they not so much motion to the rest of the body as the former. Cleaving of wood shaketh the head more than the rest. Digging exerciseth the kidnies and the backe. Walking exerciseth the feet and nether parts principally, but consequently the rest of the body also. This exercise as hath been said already may bee used of any age or sex, and may at pleasure be intended or remitted according to pleasure. After meales, if moderate, it may safely be used, especially after supper. It helpeth to concoct crudities, is good against the *windcolicke*, helpeth infirmities of the stomacke, is good to prevent the *stone* in the *kidnies* and the *bladder*, besides many other benefits it procureth to the body of man; and is very usefull for such as lead a studious and sedentary life. Some professions there are, who ordinarily use some parts of the body more than others: as Tailors and Shoemakers, their hands and armes; Weavers, their feet; Smithes, and such professions as handle the hammer, their hands and armes. Such persons therefore, when they are to exercise their bodies, let them exercise those parts which are most deprived of motion. Such persons as exercise little, must detract somewhat from their ordinary diet, and feed more sparingly.



## CHAP. XIX.

*Of the exercises of the mind: whether at our meales wee may discourse and deliberate of serious affaires, and what was the custome and practice among the antients. Accomodation of exercises to the sicke, and how safe it is for them to use exercise.*



As there are exercises of the body, so are there likewise exercises wherewith the mind is busied and imployed: and such are all manner of thoughts, serious cogitations, cares, and all manner of imployments, wherewith the mind of man is imployed. This must also be moderate and seasonable, otherwise it overthroweth the whole man. And this of all others concerneth most such as lead a contemplative and sedentary life; as Schollers, and such

as are imployed about weighty affaires in Church or common-wealth: and therefore it is with an unanimous consent of all our Physitians agreed upon, that wee are at meales to banish farre from us all sad and serious thoughts and cogitations; as hindering and distracting the worke of naturall heat, which is to concoct the aliment in the stomacke. And for this cause was it that Physitians did inhibite study for the space of certaine houres after the repast, according to this triuall verse.

*Nec propere à mensâ studijs vacaveris unquam,*

*Sed tribus aut horis quatuor inde vaca.*

*Haste not from study to thy booke, from study still refraine.*

*Three or foure beures, then thereunto thou mayest repaire againe.*

But this is not any ordinary, but of very serious and weighty study to be understood, which is not a good while after meales to be undertaken. Now it would be well considered, what bodies are most hurt by much serious study and intent cogitations of the mind. Dry bodies, especially such braines are most indammaged and indangered thereby. And therefore hot and dry bodies, or yet cold and dry melancholicke bodies must use a moderation in this particular, or else they will repent when it is too late. I cannot here enter upon particulars concerning this point, but advise every man narrowly to have an insight into the temperature of his owne body, and to order it accordingly. Phlegmaticke and sanguine constitutions are freed from this feare, this exiccation which wee so feared in the former, being for them beneficiall rather than any wayes prejudiciall.

But here ariseth a question from that which hath been said concerning serious and intent cogitations at meales, whether we may not during meales discourse or deliberate about serious and weightie

ii

affaires,

What are the exercises of the mind.

Caution for schollers

Whether at meales we may discourse of any serious matter or discusse any serious affaires.



Answer.

a Iliad l. 6. Achaen. in  
diaprosoph.

b Sympos. probl. i.

c Saturnal. lib. 7.

L invitation of convi-  
viall speeches.Fable of the Fox and  
the Crane.

d Idem Plutarch. ib.

e Lib. 6. cap. 13.

f Porro si veteres illi  
Philosophi vera philo-  
sophia sapientiaq; ig-  
nari ac imperiti, non  
in scholis tantum, sed  
etiam in triclinijs de re-  
bus gravibus atq; serijs  
ad bene beatuq; viven-  
dum differere fuerunt

soliti, quanto magis nos Christianos vere solideq; sapientia cognitione imbutos decet in nostris symposijs sermones inter nos conferre graves, honestos, pios, religiosos, qui ad edificationem, ut Apostolus Paulus loquitur, hoc est, partim ad Dei gloriam, partim ad mu-  
tue fidei charitatisq; confirmationem spectent. Et tamen sunt nonnulli qui omnem sermonem de Deo, de religione, de rebus di-  
vinis atq; celestibus, de Christiani hominis officio in convivio valde indecorum, eiq; minime convenientem esse existiment. Itaq; ut  
olim nonnulli Philosophie illi humane: sic hodie plurimi Christianorum animae illi nostrae atq; celesti Philosophie, hoc est, Theolo-  
gie in convivijs nullum volunt locum esse relinquendum. Sales tantum, locos a q; disteria non modo levia, nugatoria atq; ridicula;  
verumetiam blasphemia in Deum, a q; contumeliosa in proximum in convivijs volumi locum habere. Verum longe alia fuit summi illius  
nostri sapientissimiq; magistri atq; Domini nostri Jesu Christi mens, sententia ac consuetudo: Is namq; teste Evangelica historia,  
non modo in templo, in scholis sive synagogis, alyq; in locis, verumetiam in triclinijs, in ipsa mensa non dubitavit, tum huiusce  
vitae pie honeste, transigende, tum eterne illius adipiscendae optima saluberrimaq; tradere, ut Luc. 11. 14. & alibi passim  
videre est. Idem Struck loco nuper citato.

affaires, or discourse of any serious Philosophicall or other grave que-  
stion? Now that this was an antient custome both to deliberate of  
serious affaires in their feasts as also to discourse of divers philosophical  
questions, is by divers antient authors apparant. And therefore Ne-  
stor in <sup>a</sup> Homer is brought in at a great feast, all the Peeres of Greece  
there assembled, perswading Agamemnon to take some speedy course  
to helpe the then distressed Grecians against the Trojans. And the Persi-  
ans in their great feasts being full of wine, were wont to consult of  
warre, and every man thus full of wine was suffered to give his voice  
for the warre. But the next day after they were wont to meet againe,  
and not till then being sober, to make a full conclusion of all affaires.  
This same probleme is of set purpose handled by some antient authors,  
and the affirmative by them maintained, that during feasts and great  
meetings we may freely talke and discourse of serious affaires. And  
this is the opinion of two famous antient Writers, <sup>b</sup> Plutarch and Ma-  
crobius, the one a Greeke, the other a Romane Writer, who have both of  
set purpose handled this same question. If Philosophy bee banished from  
banquets (saith <sup>b</sup> the aforesaid C. Macrobius) then let her nurse also, to  
wit, honesty and modesty, packe them hence: and then let both piety and sobriety  
also be gone: for which of these discerne greatest commendation, I can hardly  
discerne. But the same Author in that place setteth downe at great  
length many directions concerning this same point: Amongst others,  
that we are to not enter upon the depth of any philosophical point, but such as may be  
both easy and profitable. And of the very same opinion is Plutarch also.  
And indeed in a publike meeting such things are to be discussed, as  
the whole company may understand, and may, if need be, reply to  
the purpose; lest it fall out, as it did with the Fox and the Crane.

<sup>d</sup> The Fox at a certaine time invited the Crane to dinner, and set upon the ta-  
ble a messe of thinn pottage, which the Crane with his long bill could not take  
up to satiate his hungry appetite: the Crane therefore in requitall inviteth the  
Fox to a feast, where was set upon the table a vessell full of food, having a long  
narrow mouth, into the which the Cranes long bill could easily enter, and eat up  
his food, when as master Fox went home almost famished. And besides, it is  
by <sup>e</sup> Aulus Gellius also apparant, that these philosophicall discourses  
were at such meetings in very great request, and by Plato himselfe.  
This limitation then being carefully observed there is no doubt, it  
seemeth, but we may often discourse of honest serious matters, and  
such as may be profitable to the hearers. And therefore a <sup>f</sup> late wri-  
ter discoursing of this subject, hath these words. Who (saith hee) at  
such a solemne meeting could indure a Physitian prescribing strict rules of meate



and drinke? A divine to enter upon that profound point of predestination? A lawyer upon some intricate case of law? or a philosopher to enter upon a discourse of the first matter, or any other intricate point of metaphysicke? an Astronomer to discourse of his circles, epicycles, and the like? But that there was a custome of handling and discussing of some serious matter, which might even exercise the wit, among many nations, by the practise of the Philistines may plainly appeare, to whom Sampson (no doubt according to their ordinary custome at such meetings) propounds his riddle. Now (saith the same author) if these antient wise philosophers, altogether ignorant of the true heavenly philosophie, did notwithstanding, not onely in their schooles, but even in their parlours; thinke it not unseemely to discourse of serious matters, conducing to the leading of a comfortable, quiet and happy life, and of letters and the liberall arts: how much more doth it then become us Christians, instructed in the true knowledge of heavenly wisdom, in our public meetings to accommodate all our discourse to honest, pious, profitable and religious matters, and such as might tend to edification, according to the Apostles rule; that is partly for the Glory of God, and partly for the strengthening and confirming of our mutuall faith, hope and charitie. And yet, saith he, some there are, who thinke it a thing very absurd and unseemely at such public meetings, to admit of any speech of God, of divine matters, or a Christian mans duty: howbeit, on the contrary they admit and allow of the free use of scoffing, flouting, of unseemely jesting, quips and satyricall taunts; not only vaine, idle and ridiculous; but even oftentimes blasphemous against God, and contumelious to our neighbors. But farre different from this was the custome of our most wise Lord and Master IESVS CHRIST, who, as in the whole Evangelicall history may appeare, not onely in the Temple, in the Synagogues and other places; but even at table tooke all occasions of giving good and wholsome precepts; not onely for leading an honest and civill life here among men, but even to attaine to eternall life also. And this same custome was also in the primitive Church imitated, as witnesseth Tertullian. & So they talke (saith hee) as knowing that the Lord heareth them; that is, their discourse is chaste, pious and religious, of the which they know they have an eare-witnesse, even the allseeing, and all-hearing God himselfe. In the same place he maintaineth certaine hymnes and prayers, which did both proceed and follow these love-feasts. And S. Chrysostome hath to this same purpose a worthy speech; not to be past over in silence: Would to God (saith he) that both in the wine Tavern, at their merry meeting in their feasts, in their hot-houses, yea, and every where men would discourse of hell-fire: for the often remembring of hell, would prove a meanes to keep men out of hell. And for this same cause was hell made and threatned, that by the feare thereof being bettered;

Ita fabulantur ut qui sciunt Dominum audire, hoc est, sermones inter se conferunt, castos, pudicos, pios, religiosos, quorum noverunt se aurum habere testem ipsum Deum cuncta videntem atq; audientem. Facit ibidem mentionem cantionum atq; precationum, quæ Agapas illas antecedere atq; consequi solebant. Idem ex Tertul Apolog. cap. 39. Utinam in Tabernis vinaris, in comessationibus & balneis, ubi & bibi, de Gehenna distaretur: non enim facit in Gehennam incidere Gehennæ meminisse. Propter hoc ipsum quippe illam & paravit &

minatus est ne in ipsam incidamus, timore ipsius meliores facti, Idem ex Chrysost. Homil. 13. in Epist ad Roman. Ab huiusmodi cum Christi tum Christianorum primogenia ecclesie sermonibus convivialibus quantum discrepent nostri sermones conviviales quotidiana experientia satis testatur. Erant illi graves, modesti, casti, pudici, pii, religiosi, nostri contra sunt leves, nugatorii, mendaces, scurriles, turpes, obsceni, blasphemii, contumeliosi, quibus Deus pariter atq; homines gravissime offenduntur. Sancte profecto veteres Hebræorum sapientes dixerunt, eos qui in convivii sermonem de rebus divinis non habent perinde se habere, ac si de sacrificiis mortuorum comederent. Contra vero, qui Dei verbum, legem & divinæ sapientiæ opera celebrant, super hos quiescere divinitatem, & non secus eos habere, atq; si de mensa ipsius Dei comederent. Contra hodie pleriq; Christianorum sacrum sermonem plane & ipsorum convivii maxime existimant, quem si quis inferat, illum seu hominem incivilem, rusticum & agrestem expellunt atq; subdant. Tamen si prob dolor! tanta est hodie nostrorum conviviorum luxuria atq; intemperantia, ut si quis sacrum aliquem & divinum sermonem eis inferat, ille tanquam margaritas canibus atq; porcis obiciens reprehensione dignus esse videatur. Idem ibidem, ubi etiam plura de hac materia fusius scripta videre est, ex antiquis scriptoribus & patribus, ut ex Plinio Iunior, Cicero, Iulio Capitolino, Seneca, Clemente Alexandr. August. Chrysost. &c. excerpta.



wee might not fall therein. Besides these ordinary grave Philosophicall and religious discourses during their meales, they had oftentimes also others, who, during their meales, read to them some antient history, or some other memorable matters, as the same Author out of many antient Writers, maketh it evidently appeare. And it is recorded of *Alexander Severus* the Emperour, that during dinner or supper, or else, after, either he himselfe read something, or else gave diligent attention to others while they read. And of the same Emperour it is also recorded, that whensoever hee dined or supped in private, then hee admitted into his company *Vlpian*, and other learned men, by whose learned discourses, hee confessed he was both refreshed and fed. The like is also recorded of *Charles* the great, that during dinner and supper, hee had some histories or exploits of antient *Kings* read unto him. And not onely the Christians of the primitive Church, did in laudable imitation of antiquity accommodate this custome unto themselves, in causing read some portions of holy Scriptures during meales; but is now become customary in some Colleges of our Vniversities. I will adde yet but a few words out of this same Author, they being so pertinent, before I finish this point. Now, from these conviviall conferences, as well of our Saviour Christ, as of the Christians of the primitive Church; how farr doth our table talke differ, daily experience sufficiently doth testifie unto us. Their speeches and conferences were grave, modest, chaste, pious and religious: ours againe, are light, vaine and idle, filthy and obscene, blasphemous, contumelious and opprobrious both to God and man. And it was a holy saying of the antient Hebrewes, that such as in their festivall meetings had no talke of divine matters, were as if they had eaten of the sacrifice of the dead. But on the contrary, such as doe magnifie the Word of God, his Law, his workes of divine wisdom, upon those resteth the divine benediction, and are as if they had eaten at Gods owne Table. But now with us the custome is farre contrary, many Christians being of opinion, that all religious speeches are then altogether out of season, and if any one shall speake any thing tending this way, hee shall be esteemed an uncivill and unmannerly person. And now (alas, the greater is the pittie) our feasts are so full of intemperance and gluttony, that if a man should insert any holy and pious speech, it will be but as pearles cast to Dogges and Swine. I need no comment to explaine these words; the text is plaine enough, and I leave the explication.

Accommodation of  
that which hath been  
said of exercises to  
the sicke.

In the exercise of the  
sicke two things to be  
observed.

It resteth now, that I should say something of the exercise befitting the sicke, it being the thing I here principally aime at; howbeit it was necessary I should make an enumeration of them all; and as the matter of the diet both of the whole and sicke, is one and the same; so are their exercises also, not differing so much as their diets doe. In the exercise then of the sicke, two things are to be observed: first, in what diseases exercise may be used, not being usefull in all; and the moderation thereof in such diseases where it may safely be used. Some diseases then are acute, and others againe, chronicall. Of the former, some are called simply acute, some peracute, and some perperacute; which are certane degrees of sharpe diseases. Of these two later sorts, the accidents are commonly so violent and fierce, and the diseases so dangerous, that in a very short time they are terminated either to life or death; and by reason thereof, they are not to use any exercise at all. Of the first sort againe



again, to wit, of acute diseases, some are of longer continuance; and some of shorter; some give some intermission, some scarce any remission. Such as give intermission, admit of exercise also, and in that time when they find most ease, and such as they were in health accustomed unto, and if it may with convenience, about the same time, especially when the intermission is of any long duration: provided alwaies, that the exercise be answerable to their strength and other circumstances. Where there is no intermission, and the accidents not very violent, with some remission, some gentle exercise may in the remission be allowed. Now, where any exercise may be either in acute or chronickall diseases admitted, walking may safely for the most part be used: provided still there be not a great debility in the nether parts, which yet by the helpe of a staffe, or leading by the armes may be helped, and the defect supplied. As for chronickall diseases, although they are commonly of longer continuance than acute, yet unto some of them is denied the use of exercise which consisteth in motion, their nature requiring rest and quietnesse: such as are *ulcers* in the *lungs* and *breast*. As for other chronickall diseases, most of them may admit of walking, unlesse in great debility of the legges; as in violent paroxysmes and paines of the gout, or some such other infirmities. And in many diseases where the sicke is not so well able to move himselfe, yet may he be moved by another, as in a chaire: and if hanging beds were here in use for the sicke, they would proove of very good use, and with more facility procure sleepe to the sicke, as I have touched heretofore. And frictions, although they be now almost out of use with us, yet were they among the antients of very good use in many diseases by way of diversion; as also ligatures of the extremities are for the same purpose of very good use: as in *wounding*, in *immoderate fluxes*, of *blood* and other *humours*. In violent *fluxes* tending downwards therefore, wee are to use frictions and ligatures of the armes, wrists and fingers: and in the suppression of any wonted evacuation, we use these meanes, neere and tending to the part affected, to further this evacuation. But to enter upon particular exercises befitting severall particular diseases, this is neither the proper place, nor yet my purpose, where I can onely insist upon generall directions. And as for exercise of the minde, the anxiety and trouble of mind by reason of the sicknesse, and the manifold, painefull and troublesome accidents, as individuall companions attending the same, together with many future (howbeit sometimes needlesse and frivolous) feare doe often so wholly possesse the mind of the sicke, that he needeth no other imploiment: besides, that many times there is somewhat to doe about the disposing of a mans temporall estate. I wish therefore that the sicke (especially in acute diseases, *fevers*, and the like) be troubled, as little as may bee with any serious or weighty affaires, either studies or others. I except alwaies the care of the soule, which is never unseasonable, which neverthelesse, I wish, it be not put off to the last, as is too common with the most part. It is now, I confesse, thought sufficient, if the sicke (death especially being apprehended; or else be sure of silence) send to the Parson of the Parish, and sometimes to some other, whom perhaps he fancieth best,

What kind of acute diseases admit of exercises.

Some chronickall diseases admit not of exercises.

Hanging beds usefull for the sicke.

Frictions in frequent use among the antients.

Ligatures of extremities.



In time of health every one ought to prepare for death.

<sup>b</sup> Robert Bolton preacher of Gods Word at Broughton in Northampton shire

Cessation and rest from exercise.

<sup>i</sup> 6. Epid. lect. 4.

<sup>a</sup> 5 de sanit. tuenda.

to say some good prayers by his bed-side, although all his life time he never cared for praier or any other good exercise; and then after *opus operatum*, this formality being now performed, with a *Lord have mercy upon us*, whatsoever the former life hath been, without any more adoe, thinketh to goe straight to heaven in a feather-bed. And here is the greatest miserie, that many times they meet with some *Empiricke divine* (for there are many *Empiricke divines* as well as Physitians; the more is the pity!) who after a formall confession of their sinnes in the generall, apply presently their plaister of mercy to all indifferently, without any further searching into the wound, and like a skillfull spirituall Physitian laying first before them the terrors of the law, searching into the sore, humbling them for their sinnes, and then powring in the oile of mercy. Therefore as in bodily health, I advise every man to looke narrowly to his Diet, to refraine from such things as may prejudice the health of his bodie, and prevent diseases, or at least make them farre more easy to bee endured when they come: so I wish every one to bee warned to have a speciall care of the spirituall estate of the soule, in feeding it with the wholesome food of Gods Ordinances, the Word and Sacraments and other good meanes; and in any case not to surfet thy soule with sinne (that so thou mayest prevent many dangerous diseases) which will never with a formall *Lord have mercy on us*, and some prayer booke of thine owne, thy minster or others (for with many to pray without booke smelleth ranke of puritanicall precisenesse) without a true and serious Repentance from the bottome of thy heart, ever bee exiated. If this were carefully observed and practised, and people would make their reckonings ready in their life time, and not post off all to the last, but often too late repentance, the sicke would not often be so much dismaied at the pronouncing of his finall sentence; nor the Physitian oftentimes so much troubled, how and in what manner to deliver this unwelcome message. But I know some will say now: *Suitor ultra crepidam*, and therefore since the pens and pulpits of our learned Divines give daily warning of this danger, I will cease from digressing any further; but among many other worthy workes published concerning such subjects, I wish the reader to bee acquainted with two, published by a <sup>b</sup> reverend Divine of Northamptonshire: the one a *Comfortable walking with God*, and the other, *Instructions for comforting afflicted consciences*.

Now after all exercises and motion and agitation of the body, there must be in due and convenient time a cessation and rest, and into this must all motion and exercise terminate and end, and alternatively succeed each other. Now as motion and exercise is accounted usefull for all men, and after to succeed; so would it seeme that no person, in health I meane, and able for exercise, is to bee freed therefrom, and so to live in ease and idlenesse. And yet <sup>i</sup> *Hippocrates* seemeth to command the contrary, wishing hot and cholericke constitutions to rest, and not to use exercise. And <sup>k</sup> *Galen* hath likewise something tending to the same pur-

pur-



purpose. This is not a little to be admired, saith he, that whereas Hippocrates is of opinion, that it is farre better for hot constitutions to live at rest than to use exercise, yet many Physicians there are who scarce are able to discern such constitutions, and therefore indifferently appoint every one exercise alike. But wee are not here simply and litterally to understand Hippocrates of a meere idle sluggishnesse, which was never of any wise Physician yet allowed; but whereas he denieth such constitutions exercise, hee is of strong and violent exercises to be understood, and such as may safely be allowed to other constitutions. And indeed, hot and cholericke constitutions,

Hot and dry constitutions are not to use so violent exercise as others.

by meanes of violent labour and exercise, especially in Sommer and hot seasons, fall often into hot and cholericke diseases, which by avoiding this violent motion might be avoided.



THE





# The Diet of the Diseased.

## THE THIRD BOOKE.

### THE ARGUMENT



**T**He residue of the fixe things called not naturall, and such things as thereunto belong, are here in this last booke handled, the first whereof is repletion and inanition; and in the first place of repletion in generall, and the division thereof, as likewise of inanition or evacuation, and the diuers kinds thereof: afterwards is phlebotomy handled in particular, and the diuersity thereof, where is set downe the utility thereof, the persons fit to be phlebotomised, the veins to be opened, the quantity, quality, convenient time, together with the preparation before, and the ordering after phlebotomy are plainly and largely set down; where something concerning the signe, whether in phlebotomy to be observed, with a consultation of that and some other points of iudiciall astrology: after follow purgations, whether or no we ought to purge? what persons are to be purged, of the nature of the humors to be purged, and concerning their preparation. Of purging medicines, reiteration of them, their quantity, quality, time of exhibition both generall and particular. Of vomits, glisters, and suppositories. Severall formes in which medicines are exhibited, together with the manner of governing the sicke, in and after physicke. Of sweating, and meanes to further the same. Of bathing and baths, both naturall and artificiall: of the nature and properties of diuers minerall waters, both in this Iland, and other parts of Europe, and in what infirmities most effectuell. Also concerning urines, the fecall excrements or ordure: of spittle, spitting, or salivation, and of Tabacco, and the use thereof, as also of snout or snevell, and of rheumes & distillations descending upon the nether parts, the lungs especially, and how remedies are for this to be used. Of carnall copulation, the right use and abuse thereof: of watching and sleeping, and dreames in sicknesse & in health: of the soule and the chiefe passions thereof: of love, and love potions, and whether they can procure love or no? of effascination, and something concerning Mandrakes, and the erroneous opinion of some concerning this simple: of anger, joy, sadnesse or grieffe, and the effects that follow thereupon. The conclusion of this whole discourse.

CHAP.



## C H A P. I.

Of Repletion and inanition in generall, what they are, and the variety of particular circumstances therein to be considered.



hitherto have wee discoursed of the nature of the aire and other elements, and other things pertinent to that purpose, as well in sicknesse as in health; as also of severall sorts of aliments; and lastly, of severall sorts of exercise: there remaine yet some things to be discussed, which concerne not a little both the sicke and the whole: and among these wee are now to speake in the first place of those things which our Physitians commonly call

*excreta & retenta*; or such things as are to be retained within the body of man, and such as ought to be expelled out of the same. The old Father of Physitians according to his Laconicke manner of speech, includeth the whole body of physicke within these two words, *addictio, & subtractio*: that is, in adding or supplying that which is wanting, and detracting that which is superfluous, or superabounding. Now, as in all living creatures there must be a daily addition of aliment, so must there be something also retained for the nutrition & preservation of the body nourished. Againe, by the continuall addition of aliment, it is not possible but there must be some excretion of superfluous excrements; or of such humours as abound in quantity only. That which doth thus so superfluously abound in the body of man, we commonly call repletion, he which is remedied by evacuation. If there be accumulated within the body of man a greater quantity of humours, good or bad, of one kinde, or more than is usefull for the mainteining of health, and performing of such functions as become the state & condition of such a creature, they become a burthen to the body, and by consequent to be expelled. Now, in the body of the daily additon of aliment for the reparation of that radicall moisture (which neverthelesse by degrees, doth still insensibly decay and waste away) there are continually some superfluities or excrements ingendred, which must be expelled: and for this purpose the great and wise Creator and Governour of all things, hath appointed certaine emunctories, or passages whereby the body might of them be unburthened. It commeth, notwithstanding, often to passe, that these humours, whether abounding in quantity, or quality, are by some meanes still retained within the body, and so either threaten some disease, or else have already produced it; and then wee are by such physicall helps as are fitting, to further the excretion of such humours. This oppression, or over-burthening of nature, if generall through the whole body, commonly called repletion, is either of all the humors jointly, and called by the name of *plethora*, and is to be remedied

K k

by

*Excreta & retenta.*

*a Hippocrates libr. de fluitibus.*

*Repletion, and how ingendred.*

*Emunctories and passages in the body of man whereby superfluities are evacuated.*

*Plethora, or repletion in generall.*



Cacoehymia, and of  
what humours.

Profitable excrements

Evacuations do some-  
times too much a-  
bound.

What evacuation is.

What things before  
evacuation to be con-  
sidered.

The strength diligent-  
ly to be considered,  
especially of the vi-  
tall parts.

The plight and tem-  
perature of the body.  
*Habitus & constitutio  
corporis*

Custom.

The quantity.

The time.  
*Cum indicans turget vel  
urget.*

by phlebotomy; or else of some corrupted humours; as phlegme, melancholy, choler, jointly or severally, and called by the name of *caco-chymia*, the which is to be expelled by purging medicines. There is yet besides the premises, a retention of certaine profitable humors abounding onely in quantity, and ought at certaintime, for the benefit and better being of the body, to be expelled: as the seed of generation in both sexes, and the menstruous fluxe in women: and sometimes more excrements; as sweat, urine, ordure, &c. are detained within the body. All these in their due seasons are by fit and convenient meanes, by the counsell of a judicious Artist prescribed, by their emunctories and proper passages to be expelled. And sometimes these evacuations either naturall, or procured by art, by their too great abundance, threaten danger; and then wee are to use our best art and skill for the speedie and safe suppressing of any such evacuation. Of all these in order, by the helpe of the Almighty, I purpose to say something, after some generall rules premitted, which concerne all sorts of evacuation; for the which purpose it shall not be amisse to beginne with the definition of evacuation. *Evacuation is an expulsion either naturall, or procured by arts industry, of such humours as abound in the body of man, and that by fit and convenient passages, whether it be universall, whereby the whole body is evacuated; or particular, whereby some part is purged.* Now that this may be, safely and profitably undestaken, divers things are first to be considered: as namely the fulnesse of the bodie, the strength, temperature, the plight or state of body, occurring accidents, the age, the time of the yeere, the former custome, and the part it selfe to be evacuated, and the place by which we are to evacuate, together with the quantity. Among all these, the fulnesse of the body, together with the strength of the party, have the pre-eminence. Now, this fulnesse exceeding measure and mediocrity, alwaies indicateth evacuation, whether it come by the abundance of blood, or other humours, and that both in sicknesse and in health: howbeit some particular individuall bodies there be, for whom either abstinence, a slender diet, or frictions may suffice. The strength is here likewise diligently to be considered: to wit, the animall faculties in the braine, the vitall in the heart, the naturall in the liver: and among all these, the strength of the vitall faculties doe chiefly indicate evacuation: as on the contrary, the imbecillity of the same inhibiteth evacuation. Againe, wee are to consider the temperature and plight of the body to be purged, for thinne cholericke bodies indure more easily evacuation by vomit and sweat; but melancholicke and phlegmaticke constitutions, having hard and thicke bodies, are more easily evacuated downward. Custome doth also often indicate the manner of evacuation, nature it selfe often inclining that way, to which it was wont and accustomed in former times. Againe, the quantity of evacuation is not to be neglected, which may by a skilfull and wise Physitian easily be attained unto. In great repletion of what sort soever, great evacuation must be answerable; and in the lesser small evacuation; and a meane repletion requireth an evacuation in the same proportion; of all the which more hereafter, when we shall come to discourse of each evacuation apart. The time fit for evacuation,



is when that which doth indicate is swollen up, and increased, forceth us to evacuation. The time of the yeere, day and other things thereunto belonging shall in their proper places hereafter be discussed. Besides the premises, wee are yet diligently to consider the waies and passages most convenient for our evacuation: and that is performed if we have one eye intent upon the pronenesse and forwardnesse of nature, and the other upon the part by the which the evacuation is to be conveyed. Now, since all and every one of the humours may be conveyed by severall passages and waies; as choler by vomit, sweate or urine; wee are therefore to looke into the inclination and propensenesse of nature, and so if we perceive it incline upward, manifested by a nauseous inclination to cast, it is then to be purged by vomit upwards: but if it take the course downewards, and we perceive any propensenesse that way, then wee are likewise to follow nature's direction, according to the golden precept of <sup>b</sup> Hippocrates. And hence it cometh to passe, that wee often cure excessive casting by the same meanes, and fluxes of the belly by glisters, or some gentle absterfive purges, howbeit the vulgar often wonder at such proceeding, and out of their stupid ignorance often traduce this so laudable and warranted way. The convenient places or passages by which humours are evacuated, are such as receive these noisome humours without any hurt to themselves; in the which, neverthelesse, wee are to consider as well the nature of the part whereunto wee expell the humour, as the consent and affinity it hath with the other parts. To this end wee must consider, that it be no principall part (by which we can never purge without prejudice to the party purged) and besides, that it be a place for this same end and purpose of nature set apart; as the guts, bladder, wombe, the pores of the skinn, &c. Now, although nature sometimes attempt some such evacuation; as in criticall excretion of blood by the nose, the blood passing by the braine; an impostume of the lungs by the urinarie passages, the guts, and the hollow passages of the heart; yet the Physitian is not to take this course, unlesse when of two evils, we are to chuse the lesser. By the consent and sympathy of the parts, the way of evacuation is also found out, and hence is it, that the hollow part of the liver, by reason of the sympathy it hath with the stomacke and guts, is purged by those waies: but the backe, and bossed part of the liver, for the connexion it hath with the kidnies and bladder, is by them for the most part evacuated. And sometimes when great store of grosse humours conveyed thither from the mesentary and hollow parts of the liver are there seated, then the skilfull Physitian is carefull (lest by their abundance and thicknesse they stop up the narrow passages of the kidnies and bladder) with farre greater conveniency to convey them to the large passages of the guts. The passages by which the humours are to be purged, must not likewise be of too exquisite feeling, lest by this meanes insue swoounding, fainting, gnawing of the stomacke, and a sudden overthrow of strength. We must likewise beware, lest the matter to be purged be conveyed by the part already surprized with the disease. But if nature of it selfe should attempt any evacuation a wrong way, then this were suddenly to be suppressed, and the matter to be drawne backe againe another way,

Convenient waies & passages.

b A' d'et d'et d'et d'et d'et  
μελιστα δεην η φουρα  
ταυτη αγειν δια των  
εμπερεστων χορδων.  
Aph. 21. lib. 1.

Convenient waies of evacuation.

The nature of the part to be considered.

The sympathy & consent of the parts to be considered.

The sense and feeling of the parts to be considered.

Evacuation must not be by the part affected.



c Loco nuper citat : 2.  
epid. sect. 2.

a Aph. 9 lib. 4.

a Aph. 4 lib. 4.

way, except some other rub come in the way, And <sup>c</sup> Hippocrates testifieth, that many thicke grosse and tough glutinous humors are easilier evacuated downwards by the guts: but thinne, sharpe serous humors more easily by urine and sweat. <sup>d</sup> And againe, elsewhere he testifieth that cholericke humours are easilier purged upwards, and melancholicke downwards. And <sup>e</sup> againe, that in Sommer, it is best to purge upwards, and in Winter downwards: as concerning acute diseases, they are most ordinarily purged by vomit, by sweat, by the guts, and by bleeding at the nose: except in contagious, maligne, and pestilent diseases, where antidots and cordials, expelling by sweat, are of most use; and where humours abound, or ill accidents occurre, some of the aforementioned evacuations may be of good use. And this shall suffice for evacuations in generall, now come we to particular evacuation, and first, of phlebotomy, so famous a remedy both in antient times and in this our age also.

## CHAP. II.

*Of Phlebotomy, what it is, the severall sorts, and sundry things therein to be considered.*



Many diseases proceed from the abundance of blood.

Evacuations are naturall or artificiall.

Artificiall evacuations two fold

Generall evacuation, what it is.

Definition of phlebotomy.

IN the body of man, of the aliment he receiveth is ingendered blood in the liver, and contained in the veines and arteries, and by nutrition communicated to the whole body. This blood, as it conferreth no small benefit to the whole body; so from thence are many mischiefes thereunto procured; and that not onely by the excesse thereof in quantitie, in quality, or both, but also by the multitude of superfluous excrements from thence proceeding; which often prove the fountaine and well-spring of a multitude of diseases in the body of this miserable microcosme. Now, according to the repletion of this or that humor, so is the evacuation of the same answerable. All evacuations then are either naturall or artificiall. If naturall and withall beneficiall, we are so farre from suppressing any such evacuation, that we are rather to further it. Artificiall evacuations, of which at this time I intend to speake, are either generall or particular. Generall or universall evacuations I call, such as doe in generall evacuat all the humors indifferently both good and bad; or such as doe evacuat the bad humors of all sorts, and that jointly or severally: and thirdly, which doth evacuat indifferently from all the parts of the body. The first is effected by phlebotomie, the second by purgation, and the third by sweating. The first of these then is phlebotomy, the which as it is an instrument used by the Physitian, we thus define. *Phlebotomy is an artificiall evacuation of humors abounding in quantitie, and that by the opening of a veine or artery, to this end, that the vessells distended*



distended and oppressed with the multitude of humors may be relieved; or else that noxious humors may be averted from the part affected. Phlebotomie and purgation doe both in this agree, that both are universall evacuations, are great and generous remedies, and appropriated to great diseases. They differ againe not onely in the instrument, but also in the manner and forme: and againe, that purgation draweth forth by election, humors distinguished by their qualities: but phlebotomie neglecting the quality, respecteth the quantity onely. The nature therefore of phlebotomy is to draw indifferently any humor whatsoever is contained in the veines, not making any election of this or that particular; and although it draweth from the whole body, yet doth it draw immediatly from the next veines, and the part next adjoyning to it; and secundarily it doth evacuate the whole body. Now for our orderly proceeding in this particular, it being a matter of that moment, we are to consider these five heads. 1. In what infirmities of the body, this generous remedy is to be used, and the severall kinds thereof. 2. What veines or arteries are to be opened. 3. What bodies may best beare this remedy, or are not able. 4. How much wee may evacuate, how long, or how often this remedy may be reiterated. 5. The time, when it is to be used. As for the first, we have already mentioned a double repletion in the body of man; one called *Plethora*, wherein we make use of phlebotomy; an other *cacochymia*, wherein we use purging medicines. This *Plethora* againe is double, or of two sorts, *quo ad vasa*, & *quo ad vires*. That which we call *quo ad vasa*, or according to the capacity of the veines, is that fulnesse, wherein by reason of the abundance of blood, the veines are so distended, and stretched out, that the party himselfe may feele as it were this distention, with no small danger of disruption of some veine, or sudden suffocation. *Plethora*, or repletion *quo ad vires*, according to the strength, when as there is such abundance of blood contained within the veines, that nature is not well able to governe the same, but suppresseth the strength, by that meanes inducing as it were, a heavinesse and certaine weight. Both these repletions are incident, as well to the whole as to the sicke; but in health cannot long continue: for in a short space the humors are either putrified, some veine burst, or some defluxion procured, the cause of infinite infirmities in the body of man. Againe, all repletion or fulnesse in regard of the humors contained, is twofold, either exquisite and single, proceeding of the abundance of good humors onely; or else declining from this purity, when as with the good some bad are also intermingled, called therefore *plethora cacochymica*: as againe, when as with abundance of bad humors some good are intermingled, we call it then *cacochymia plethorica*. This single Plethory or repletion againe is twofold, one properly so called, when all the foure humors doe equally abound; another called *sanguinea*, or of blood, when as pure blood is increased in too great a quantity. Againe, *plethora*, or repletion in regard of the body affected, is either universall, or diffused through the whole body; or particular, when as this fulnesse is settled and impacted upon some part of the body. Againe, there is one fulnesse in the vessells or veines, another in the whole bulke of the body. There is

Difference betwixt  
phlebotomy and pur-  
gation.

In phlebotomie five  
things to be conside-  
red.

*Plethora* or repletion  
twofold.  
*Plethora quo ad vasa*,  
what it is.

*Quo ad vires*, what

Repletion in regard  
of the humors two-  
fold.

Single plethory two-  
fold.

*Plethora* or repletion  
in regard of the body  
affected twofold.



Plethoric, actual or  
potentiall.

Indication of phlebo-  
tomic.

The use and end of  
phlebotomy two-fold.

Phlebotomie three-  
fold.

Phlebotomia evacuans,  
revellens, & derivans.

Evacuating phlebo-  
tomy how and when  
to be used.

also a repletion or fulnesse present *actu*, actually in the whole body, or some part thereof; another *potestate*, onely in power, which is likely shortly to ceize upon the same: as when by the suppression of any wonted evacuation of blood, we feare a fulnesse in the whole body; or when as by the afflux of some humor to som determinate part, we feare some inflammation, putrefaction or paine, &c. Now phlebotomie doth evacuat this fulnesse in the whole body, or any part thereof, either in any great disease already present, or yet imminent. A great disease I here understand, not onely that which by reason of the greatnesse; as some great inflammation or wound is esteemed to be such; but even in regard of the excellency of the part, and some malignitie of the disease: for a small inflammation in some ignoble part of the body, although arising from the abundance of blood, doth not require phlebotomie or any other great remedy. In great plethoricall diseases we are to use this remedy, especially, if the strength bee answerable, which is the chiefe indication to be regarded. And here we are to observe, that the indication of this evacuation is sometimes deduced from the disease it selfe: as in an exquisite *Tertian*, we open a veine for eventilation, not for any great evacuation. Againe, in regard of the cause wee are often undoubtably to use this remedy: as in the suppression of the piles in men, and menstruous fluxe in women; and sometimes in *dysentericall* and *lientericall fluxes* proceeding from excessive heat of the liver. The use and end of phlebotomy is not alwaies one and the same: for the most part indeed, wee use it as a remedy against repletion, and then we use it for it selfe. Sometimes wee use it for an other end, when as we would bring some thing to passe, which without this cannot well bee effected: as, when in the beginning of any disease wee use this remedy for ventilation, or breathing of the blood, and not for any copious evacuation, that thereby concoction may the better be procured, putrefaction of the humors may bee inhibited, and all other remedies may more commodiously be exhibited. Of it selfe, and for its owne worke we use this remedy in a double respect. First, that this double repletion, of the which before, consisting either in the whole body, or in some part of the same, may be evacuated, and that the humor may bee diverted or turned backe from the part affected, or for preventing of a particular repletion. The humor is recalled or turned backe two waies: first, when as it hath a sudden influx upon any part, it being from thence againe pulled backe to the contrary part: and againe, if the influx of the humor be without any force, or this fulnes be *partim in facto, partim in fieri*, or partly in being, and partly already bred, if it be then derived to the next place. Hence have we three sorts of Phlebotomy, *evacuans*, or evacuating, *revellens*, or pulling backe, *derivans*, deriving or diverting, as it were turning aside. That which evacuateth, doth either simply evacuat from the whole body, or else from some one determinate part onely; if the humor be inherent without any new afflux. But if withall there bee any afflux of humor, then requireth it some derivation to be joined with evacuation. Evacuation, or evacuating phlebotomie wee use both in sicknesse and in health also, if we perceive any plethoricall disposition,



on, or disease imminent; as in the athleticall disposition, especially, if the strength doth not hinder. Single plethory or repletion of all others is safest cured by this remedy; the false and bastard not so safely; and the more admixtion there be of all other humors, the more sparing ought we to be in the use thereof. Plethory or repletion proceeding from choler may safest thus bee evacuated, than of melancholy; and againe, of that safest than of phlegme; by reason that phlebotomy not onely evacuateth the abundance of humors, but cooleth the body also. The second sort of phlebotomy is, that we call *revulsio*, or revulsion, *απὸ τῆς αἵματός*, and is taken either in a large or strict sense: in a large and generall sense it is taken for any aversion, or turning away of the humor, whether to the contrary part, or that which is nearest; but <sup>b</sup> properly it is a retraction of the humor flowing unto any part, to the contrary place. Now all such may be called contrary parts, as have a sufficient distance from the part affected. And by contrary, we understand not onely the contrary part to that which is affected, but also to the contrary motion, or the terme from whence the humors flow *κατ' ἵκιν*, as Artists speak, observing as much as may be, the rectitude and communion of the yeines. This is apparant in a *Pleurisie*, where we open the *Basilica* of the same side, which is a branch of *vena ἀρτηρίας*, or without a fellow. Contrariety in motion wee call up and downe, behind and before, inward and outward, the right side and left. But on this I will not insist; as not being usefull for us to insist upon all these particulars, wherof *Galen* and our other Physitians discourse at great length. This kind of phlebotomy is chiefly used in diseases, where the afflux of humors is great and violent, and the humors in great abundance; as especially in the beginning of *inflammations*: and is therefore to be used in the *Squinancy*, *Pleurisie*, *Phrenesie*, *Ophthalmie*, inflammation of the liver, lungs, and the like infirmities; ingendred of blood, or the eruption of hot and sharpe humors. Neither is it onely of use in humors already flowing with impetuosity, but by way of preservation also, when they have been accustomed to fall upon any part, or yet when as we feare any such influx, as also in wounds, luxations, fractures, &c: having especially, respect to that which wee feare will follow; to wit, some inflammation of the part affected.

• Derivation is an *aversion*, *diversion*, or turning away of humors falling without force or violence upon the part affected, or of such as have already fastned upon it, but are not yet impacted, or sealed upon the same; to the place next adjoyning to it, to the end that the part affected may be freed from the noxious humor. Derivation then principally regardeth the part affected, and differeth from evacuation and revulsion, in that we derive or divert humors yet in the fluxe, and not yet impacted into the part; not by the parts remote, as in revulsion; neither by the the part affected, as in single evacuation, but by the parts adjacent, and such yeines must of necessitie have a communion with the part affected. This kind of phlebotomie we commonly use in infirmities, having their originall from long continuing defluxions, and after universall evacuation from the whole body by revulsions; as in great inflammations after the great afflux of humors is staid: we use it also in some infirmities, where other

<sup>a</sup> Hippoc. aph. 2. lib. 3

*Revulsio, ἀπὸ τῆς αἵματός*  
taken two waies.

<sup>b</sup> Gal. 6. epid. sect. 2.  
comm. 3. 1. 5. & 13 meth

Contrariety and what  
is thereby meant.

The use of revulsion  
and in what cases to  
be used.

Derivation what.

<sup>c</sup> Gal. 6. epid. comm.  
2. sect. 7.

Difference of this  
from other evacuati-  
ons.

In what cases to bee  
used.



Signes of repletion  
quo ad vasa.

Of repletion quo ad  
vires.

Phlebotomy in what  
infirmities is fittest  
to be used.

other evacuations have not prevailed, and that two manner of waies : one, that by them that which is contained in the veines of the parts affected, may bee evacuated; and that that which is collected in the part transmitting, by the veines next adjoining to it, may be expelled. Againe, in some healthfull persons it is usefull, although the humors now be still and quiet, yet being accustomed in times past to feize upon any weake part, although without any violence. Now because mention hath been made of a plethory or fulnesse, we will briefly set downe some signes or markes of both the sorts. Of that which we call *ad vasa*, or according to the vessels or veines, these bee the chiefe signes: a fresh ruddy colour, arising either from externall causes; as the heat of the Sunne, bathing in a hot house, great labour and paines taking: or from internall causes, as a conspicuous tumor or swelling up of the veines, together with a notable tension and largenesse of the same; a pulse also very full, firme, quicke and very great. Signes againe of fulnesse *quo ad vires*, or according to strength, be these: there is a naturall or voluntary wearinesse and a lazinesse; so that notwithstanding, there may easily be seene such causes as increase blood, together with some conspicuous tumor or arising in the veines, there following in the body, as it were some acrimony and sharpenesse to the sense. To draw therefore this Chapter to a conclusion, phlebotomy is a most soveraine and excellent remedy, not onely in the afore-named infirmities, but also in many other: as in all *Fevers*, proceeding of blood, as well without as with putrefaction, and of any other humor putrified, and that both in continuall and intermitting; even of *Quartanes* and *head-aches* proceeding of blood; in the *Dropsie*, proceeding of suppression of blood, in *strangury*, retention or difficulty of urine proceeding of a hot cause, and in the *Palpitation of heart* in health comming without any manifest cause, and in divers sorts of obstructions; as the *Jaundize*, &c. Where these are wanting, the strength weake, and in the presence of any great evacuation; as fluxe of the belly, vomits, much sweating in young children, women with child, (unlesse in great extremity) we are not to use this noble and generous remedy. And withall let this rule alwayes be observed, that it is alwayes better to use this remedy by way of prevention; in the approaching rather than in the presence of the disease. Let every one therefore beware how they trust ignorant Empirickes, and desperate, bold Barber-surgeons, to rely, I meane, upon their judgements in so weighty a matter, when there is question of losing this noble *elixir* of life.



## CHAP. III.

Whether in contagious, malignant and pestilentiall Fevers, and in the small Pox and Measels, as likewise in the laundize, phlebotomy may safely be administred?



Y that which hath been said already concerning Phlebotomy, it is apparent that Phlebotomie in Fevers is a soveraigne and approved good remedy, which is confirmed by the common consent of all our judicious and learned Physitians. And Galen himselfe is of the same opinion; where hee alloweth of this remedy, as well in continuall as in intermitting Fevers; provided alwaies the strength hold out, and the age be answerable.

But then here ariseth no small doubt, whether in contagious; malignant and pestilentiall diseases so noble and generous a remedy may be used? And it would seeme that the negative is to be holden, in that in such diseases commonly the heart, the fountaine of life is assaulted, the spirits also infirme; and for this cause it would seeme wee should rather use alexipharmaks and cordiall remedies in this case most proper, to strengthen and corroborate the vitall spirits, and to expell, if it be possible, this poison from the heart: whereas any great evacuation, especially of this so usefull for mainteining of life, may by the evacuation of spirits, rather hinder then helpe forward the cure of such diseases. The answer to this question must be by distinction: for we must consider, that the Pestilence it selfe (for I will beginne with the most dangerous) setteth upon the body of man after divers manners: as sometimes striking suddenly without any shew, or at least it is scarce discernible, in which case it were a desperate course to attempt any such evacuation; but then the onely cure is, with antidots to opugne the disease, and by all meanes possible to underprop and uphold the decaying spirits of the patient. Againe, often and many times, and more frequently, especially in these our Northerne and cold countries, this infection is accompanied with a Fever, and often meeteth with plethoricall bodies as living in ease and idlenesse, and then I see no reason, why phlebotomie should or ought be denied unto such bodies; if especially administred in the beginning, strength, age, and other circumstances then concurring. And that this hath alwaies been the practice of the learned both antient and latter Physitians, I could make it easily appeare, if I were not afraid to spend too much time, which by reason of divers matters, yet to handle, I must husband. Now if this hath place in the pestilentiall Fever, of all others most dangerous; then much more hath it place in other Fevers, participating indeed of a certaine malignity, howbeit not pestilentiall. Of this na-

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ture

a Saluberrimum autem ut praediximus, est in febribus venam incidere, non continuo modo, verum tamen omnibus quas putrescens humor concitat, ubi praesertim nec aetas, nec vires prohibent. Levata namque quae corpus nostrum regit natura, exonerataque eo quo velut sarcina premitur, haud egre quod reliquum est, vincit. Gal. 11. meth.

Answers

This hath alwaies bin the opinion and practise of the learned Physitians.  
Crato lib. 6. de fist. medic. tractatu depresso  
Haller. lib. 2. de peste  
Horeb. obser. medic. lib. 6. obser. 17. ex Actio. cass. &c.



Maligne Fever and  
the nature of it.

How it is contagious

Names.

Whether phlebotomy  
be here of use.

Vulgar fearefull of  
phlebotomy, especially  
in this Fever.

Answer.

Error of the patient,  
the assistants, or the  
ignorant Physician,  
are many times the  
cause of the miscarry-  
ing of the patient.

ture is that *Fever*, which hath now divers times, especially of late yeeres, swept away many lusty people out of this Iland. This *Fever* is of the nature of putrid continuall *Fevers*, and yet not tied to any one particular kind. It is called, by reason of the evill quality, *Febris maligna*, approaching neare the confines of the *pestilentiall Fever*, howbeit commeth farre short of it in malignity, this disease being indeed contagious *per contactum* onely, when as such as are yet free, are infected by touching the body that is sicke, especially in their sweat, and sometimes also by being too neare their breath: and therefore wee see it often come to passe, that a whole family is one after another infected with the same, when as others who come to the sicke by way of visitation goe free, provided they be not too busie about them. But the *pestilentiall fever* infecteth often by inspiration of the ambient aire, although they have no commerce with the sicke of the same disease. This fever is also called *febris pelecchialis*, from the little blacke or blew spots like unto flea bits, which notwithstanding differ from those of the *pestilentiall fever*. It is also called *morbis hungaricus*, or the *hungarian disease*, by reason it hath been, and is very frequent among the people of that nation. It is now become a free denison in these our countries, the smart whereof hath been of late yeeres experimentally felt here among us. Now it may here be demanded, whether Phlebotomy may be of any use in this malignant fever? The reason why I take upon me to discusse this question, is, because of the ignorance and error of many people, who have conceived so hard an opinion of this so noble and generous remedy in this disease, that if the patient die after the use thereof, they impute this successe to the use of this remedy, and the vulgar often are affrighted at the very mentioning of it, and as they are commonly jealous of the best actions of the Physitians, and apt to interpret every thing in the worst sense, so commeth it to passe in this particular. It is true indeed, that many after the use of the best meanes doe many times miscary, the Almighty who first made man having set downe a period of time for every one, which no man can passe: and because the skillfull Physician not being able to dive into the secret counsell of his Maker (as being a man and no God) useth the likeliest meanes, which by reason, and his owne and other mens experiences he thinketh fittest to grapple with this strong champion; in the which combat, the violence of the disease being so great that it will not yeeld to any meanes, is it reason that the Physician for all his care and diligence should be so sharply censured? I doe not deny, but that they had need to have their eyes in their heads who deale with this disease: but againe many stand in their owne light either protracting time and irrecoverable occasion, which as in all, so especially in this disease, is speedily to be laied hold on; or else using the counsell of such ignorant and unskillfull persons, who although they assume unto themselves the name of Physicians, and are so by most reputed, are notwithstanding altogether unfit for so weighty an imploiment. By these meanes an error may be committed in the carriage of the businesse, and yet will this be but *vitium persone, non rei*, a fault in this ignorant person, but not in the profession it selfe. And it is by an unanimous



animous consent of all our best practitioners agreed upon, that in this same *fever* phlebotomy is a most soveraine remedy, and may safely be used, if in time, and with due circumspection of circumstances it bee administred. The famous *Grato*, Physitian to foure Emperors, is of this opinion, and did so practise it, as likewise a famous *Spanish* Physitian, and divers others doe all subscribe to this practise. And therefore let women content themselves with their owne affaires, and conteine themselves within the precincts of their owne callings, and not take upon them to passe sentence in matters of so high a nature, whereof they are altogether ignorant, and let every man (as is most reasonable) be beleevd in his owne profession. I doe not here averre, that the *fever* of it selfe in regard of the malignitie doth indicate phlebotomy, but onely in regard of repletion. Neither yet am I so ignorant, but that I know there are divers such constitutions which admit not of Phlebotomy, which may severall waies come to passe: either in the absence of any such repletion, or else in regard of the sexe, age, some ordinary evacuation supplying the place thereof, a thinne or rare structure of the body, the individuall and particular constitution of some bodies, and the like circumstances. And indeed the various manner of the invasion of this disease, and the diversitie of bodies it assaulteth (few being surprized after one and the same manner, as writers doe witnesse, and I my selfe have, as very often, so especially this last yeere, and 1617. observed: in both which yeeres the constitution of the aire, humid and austrine, was much alike, doth require a divers, and not alwaies the same manner of cure. And therefore as in all diseases, so in this more particularly, people had need to consider with whom they deale, and not, as is the too common and ordinary custome, to betrust their lives with such as are unfurnished often either of skill or honesty. It is true the patient often dieth after the use of this remedy, and so doth he also often recover after it; and so if the case be to be judged by issue and event, why take they not this with them then, and *set the hares foot against the goose gibblers*? And whereas it may bee objected, that phlebotomy in this disease occasioneth a sudden evacuation of the spirits, so carefully here to be preserved. I answer, that the former cautions carefully being observed, there is no such feare: nay it is more agreeable to reason, that a breathing of the blood by eventilation, should rather refresh the spirits, and by that meanes the better enable nature to subdue the residue behind. And as some have died after the use of this remedy, and others recover, so have I likewise observed divers, who without either this or any other meanes, died. And many againe, especially of the poorer sort, who after a long endurance of much misery by reason of this disease, have at length without meanes recovered. This ministers sometime occasion to some of the ignorant sort, especially of our too busie women, to say it is in vaine to use the advice of any Physitian; which opinion is so absurd in it selfe, that I thinke it needeth no confutation. But I reply to these pragmaticall busie bodies, that many poore women are in their lying in hard pinched with poverty, lying upon a little straw, scarce able to come by a morsel of good meat to refresh their hungry appetites,

phlebotomy by an unanimous consent allowed of in this disease.

*Consilior med. cin. lib. consil. 274.*

*Mercat. tom 2. cap. 2. lib 1. de febr. incurat. febr. maligna Ruland. de morbo venger. & alij multi.*

Phlebotomy not alwaies of absolute necessity in this *Fever*.

*e Raro aut nunquam eisdem accidentibus & conditionibus insignis apparet, hu'usmodi febris. sed pro varietate corporis apparatus, & aliarum rerum quibus corpus humanum mutari habent, variari subinde ipsam contingit. Idem. Mercat. loco nuper citat. Crato. etiam loco nuper citat.*

Objections against phlebotomy in this disease.

Answers



Historic.

Many poore people  
although they reco-  
ver of their disease;  
yet often endure  
much misery, and are  
long a recovering.

Whether Phlebotomy  
may bee used in  
small Poxe.

petites, and by this necessitating poverty, are often constrained within two or three daies after their delivery to goe about their domestick affaires; and yet these people (the blessing of the Almighty supplying the want of that he hath otherwise denied them) all this notwithstanding doe well live, and recover their former strength againe. I would willingly aske any of these so wise women, if they would in imitation of those poore people betake them to their straw-bed in a raw earthen floore, forsake their warme cawdells, plum-broths, almond-milkes, and many other dainties; their downe-beds well warmed, and couches well accommodated, and betake them in so short a time to busle about their household businesse. *There was a neare kinswoman of mine once delivered of twinnes in the fields, a great way from any towne (she not thinking her time of delivery then so neare) accompanied onely with her two men, the one performing the office of a midwife, while the other posted to the next towne for this same intent; but ere her coming, the Gentlewoman was delivered, and lived till she was above eighty yeeres old. Of these twinnes also, the one was afterwards a captaine in the Low-countries, and died afterwards at home in his bed: and the daughter was married to a gentleman of good meanes, and lived to be a mother of many children.* By these and the like these foolish and idle objections are easily answered, and yet, sure I am, many of those poore people would be glad to injoy such comforts as those of the better sort doe; Howbeit, I thinke, they would scarce exchange their condition with that of those poore people, nor yet imitate this last or the like example, howsoever the party sped well. Many of these poore people, I am sure, would be glad to have the counsell and directions of a good Physitian, and would be willing to follow his directions, at least in diet, if they were able. And howsoever many in this extreme poverty through the blessing of the Almighty, who is able both with small meanes, and without any meanes at all to bring his owne purpose to passe, yet doe many of those poore people also miscary and die; and many of those who recover, for want many times of a small helpe, as of a glister, &c; often undergoe a great deale of misery, and especially for want of good, comfortable and wholesome Diet, lye often languishing a long time. Now the judicious well know and understand, that the Physitian many times neither useth phlebotomy nor purging medicines, where hee sees no use of the same, but when he sees nature able of it selfe to doe the worke, lets it alone, doing nothing but as he sees need: and many times there is need only of som directions for diet: and yet is this a thing of no small moment, as hath been proved already. Besides, that the presence of the skilfull and expert Physitian watcheth and espieth the fit time and opportunity of doing that which in his discretion he shall thinke fitting. The vulgar indeed thinke the Physitians skill consisteth all in purging and bleeding, and where either that is not to be done, or they conceive it ought not so to be, they thinke there is no use of the Physitians counsell.

But now I proceed to the *small poxe*, wherein wee are to discusse this question, whether phlebotomy in this case may be admitted or no? the which may be also understood of the *measells*. Of this remedy in the diseases



diseases, not onely the vulgar sort, but some of better breeding are also very shy, whether there be any just cause, let us inquire. To discuss this question, we are to distinguish the times of this disease, whether before the eruption of the Pox or after. It hath beene held hitherto by most people, a great absurdity to let blood, or administer any manner of physicke in the least feare, or suspition of any such disease, and many, especially of the more ignorant sort, are still of this old erroneous opinion: but others have of late yeeres, by the judicious proceeding of learned Physitians, attained to some better understanding and are better satisfied in this point. It is then the opinion of all our best Physitians, that before the eruption of the poxe, *consideratis considerandis*, all circumstances duely considered, it may be safely administered, if wee see neede: and this I could both out of mine owne, and other Physitians experience plainly make appeare. The late practice of the Physitians of the City of London 1628, where this remedy was used, both in this disease before eruption, and in many young people. for prevention, I thinke, hath rectified the erring judgement of many people. This last yeere, 1630. a Lady then living in this Towne, had a chamber-maide, who falling sicke, within three or foure daies after, I was sent for to her; but perceiving some beginning of either poxe or meafells, and for this cause abstained from phlebotomy, at first, by reason of the fever by mee intended: but in conclusion, the disease getting the upper hand, the fever increasing, the Maide died. The same day, a little after, having hired another chamber-maide, within a little space shee also fell sicke of a fever, for whom also my presence and counsell being craved, at my first comming, finding a plethoricall body, with an intense Fever, yet without any eruption of poxe or meafells, although all feared some such matter, I caused open a veine in the arme, and the next morning after the poxe came forth in great abundance; and so through Gods blessing upon the meane, shee in a short time recovered her former health. And yet after the use of this remedie, shee confessed, that before her bleeding, shee was not sensible of any thing that was either said or done to her: and yet immediately after, shee confessed shee found great ease and alleviation of former accidents. If this party had died then, many of the vulgar would undoubtedly have said, phlebotomy had beene her bane, and yet the former died without it. Some Physitians proceed yet further, to the use of phlebotomy, even after the eruption, in some cases, as in a great plethory, or abundance of blood, accompanied with a Fever, difficulty of respiration, &c. especially, if there be no other impediment or contra-indication. And in case this could not conveniently be effected, then doe they advise leaches, or else scarification with application of cupping-glasses. But herein it will concerne that Physitian that shall follow this course, to be verie warie and circumspect, for feare of hindring the laudable course of nature, as also for preventing the clamour and calumnie of such as are alwaies readie to censure the Physitians best actions, and to interpret all in the worst sense, especially if so it come to passe, that the patient die of the disease. But because my purpose is not, in this place to dwell upon particular diseases, I will speake but a word or two of phlebotomie in the laundise, and so conclude this chapter.

• Tempestive igitur detrahen-  
dus sanguis est ex interna  
brachii. Verum ubi iam malum in  
habitu corporis periculosa est  
phlebotomia. Holler. de morb.  
int. in libr. 2. tract. de  
exanthemat.

Historie.

• Cautum perpetuum non est  
abstinere phlebotomia cum iam papule  
in superficie corporis extiterint.  
Etenim si aliquando præcipua vi-  
ti, ut & plurimum reliquum sit in corpore, po-  
teat vehementer difficultas sanandi, gravis  
sit febris, quo tempore si nihil repugnat vena  
secunda est aliqui san-  
gui sagis utendum erit.  
Idem ibid.



Whether in the *Jaundise* we may use phlebotomy.

¶ Vide hac de re Mer-  
catum Tom. 3. libr. 4.  
cap. 5. de intern. morb.  
curat. Holler. de morb.  
intern. lib. 2. cap. 37. de  
Icter.

¶ Anatomy of urines,  
libr. 2. cap. 2.

History.

As in many other points, so in this particular concerning phlebotomie in the *Jaundise*, the vulgar are much mistaken. They are alwaies of opinion, that some ordinary womans medicine will doe the turne, how unfit soever, and without any consideration of the cause. Now, whether the use of phlebotomie be here sometimes necessary, let us inquire a little. Wee are then first to consider of the cause, and then shall wee be better able to proceed to the right cure. This disease, then commeth either of it selfe alone, without any other disease, and that of divers causes; or else as a symptome, an accident, or reteiner to some other disease, a *Fever*, especially. ¶ If then it be conjoynd with a *Fever*, the *Fever* of it selfe, if no impediment, doth indicate phlebotomie, and the *Jaundise* doth not at all hinder our course. And if it come primarily, and of it selfe, blood abounding, or being the chiefe cause of the disease, it is in no wise to be neglected, as the authorities of our learned Physitians doe evidently witness, as I could prove by a cloud of witnesses, if I had undertaken of set purpose to handle this subject, and withall had not said some thing of this subject in another place, this being here spoken onely occasionally; and by the way, this being often an accident accompanying *Fevers*, as wee have said already. Hence is evinced the mad temeritie of many, indifferently exhibiting their ordinarie *Jaundise* medicines in every sort of *Jaundise*, without any respect, either to age, sexe, cause, or any other circumstance whatsoever, of the which to judge they are altogether unable; thus often trifling away irrecoverable occasion, untill the party be ready to be imbarqued into Charons boat. And thus it befell a young Gentleman of Northampton-shire, some few yeeres agoe, and little above thirty yeeres of age, in whom, about the later end of the Spring, the *Jaundise* was apparently to be seene, of the which a woman (as is commonly the custome) tooke upon her to cure, and thus was the time trifled away, untill at length, in the Harvest, the Gentleman came over to Northampton, to finde some better counsell than this womans skill could afford him, and did continue here for a certaine space. At my first comming to this Gentleman, I perceived besides his *Jaundise*, a double Drop sic of the worst kinde, together with a very hot obstructed liver, whom, a learned Physitian then living in this place also, and my selfe, doing our best indeavours to cure, yet had this enemy taken so strong possession, that all our writs of remove could not serve the turne, nor would any meanes serve to bribe this grim sergeant, death. Let people therefore be warned by other mens harmes, and learne to be wise in that which concerneth them so neere.



## C H A P. IIIJ.

Of the veines to be opened in the body of man, together with the manner.



It followeth now in order, that wee say something concerning the veines to be opened in the body of man. Under this name, veine, wee understand, besides the ordinary veines, the arteries also, which by antient Physicians were often opened for divers infirmities; the arteries have their originall from the great artery planted in the heart, and sending branches thorow the whole body, filled with a pure, thin, subtile, and more refined blood

than that of the veines, and full of the vitall spirits. These arteries are not with us usually opened, as they were in antient times; and that both in regard they are not so easily found, also for the difficultie in the solidation, there being danger of *gangrene*, or at least of a dangerous tumour, called *aneurysma*, which are hard to be cured: of these therefore I will say no more.

The liver is the fountain and wel-spring of blood, from whence by the veines, as it were so many pipes, it is conveyed thorow the whole body. The two principall, or master-veins, taking both their being and beginning, are the great hollow veine, called by our Anatomists *vena cava*, and the other *vena porta*, or the porter-veine. From these two, especially *vena cava*, are many great branches full of blood, distributed thorow the whole body. Of these branches, as need requireth, either by way of prevention, or curation, we open sometimes one, sometimes another, as well for generall evacuation; as in great repletions, and prevention of diseases; as also sometimes to evacuate blood abounding either in quantity, in quality, or both, in some great and dangerous diseases. It is againe sometimes used for revulsion, and sometimes for derivation, as hath beene said already. Sometimes also we use more particular evacuation of the veines: as by leaches, scarification, with cupping, as afterwards shall appeare. The veines usually opened in the arme, are fixe: *Cephalica*, *Basilica*, *Mediana*, *Axillaris*: and besides these, yet two other; the one running downe the arme like a cord, passing betwixt the thumbe and the formost finger, and another runneth out betwixt the ring-finger and the little finger. Among all these veines of the arme, none more safe to be opened than the *Cephalica*, or *humeraria*, as having neither *nerve* nor *artery* under it, as the others have. These three first mentioned are most usually opened in the arme: and sometimes the smaller veines upon some occasions: to wit, either when the great veins are not conspicuous, or perhaps when we feare the strength of the party; in which case the *salvatella*, running betwixt the ring-finger and the little finger is opened. For these great master-veines send downe

Two great master-veines in the body.

Veines opened for divers ends.

Veins usually opened in the arme.

*Cephalica*, or *humeraria* may be opened with least danger.

Small veines sometimes opened.



*Cephalica* upon what  
occasion to be open-  
ed.  
*Basilica*, or liver-veine  
*Mediana*.  
*Salvatella*.

The veine betwixt  
the formeſt finger  
and the thumb.  
Divers veines in the  
head opened upon  
ſeverall occasions.

Veines opened in the  
foot.  
*Iſchiadica* ſeu *vena pop-  
litis*.  
*Saphena*.  
De his *ſuſius* Galenus  
*lib. de vena ſect.*

In phlebotomy a re-  
ſtitution to be obſer-  
ved.

The manner of the  
ſection.

downe ſmall branches, which are diſtributed among the fingers. All theſe veines are branches of the great aſcendent trunkke of the great hollow veine. The *Cephalica*, we open to evacuat and pull backe from the head and parts above the necke. The *Basilica*, or liver veine, to evacuat and pull backe from the liver, and all parts beneath the necke. The *mediana* or middle veine drawes as well from the parts above as beneath the necke. The *Salvatella*, as well right as left are uſed to be opened in infirmities of the liver and ſpleen. That which runneth out betwixt the formeſt finger and the thumb is not ſo often opened. In the head there be divers veines which upon occasion may bee opened, howbeit not all in uſe; there being few Surgeons ſo ſkillfull as to open them well. There is one in the forehead uſually opened for a paine in the hinder part of the head; as alſo for the numneſſe and heavineſſe of the head, and for the inflammation of the eyes, called *Ophthalmia*. The veines of the temples and in the corners of the eyes helpe the *megrin*, old inflammations of the eyes, ſcabs and inflammations of the eie lids. But wee proceed now to veines uſually opened in the foot, howbeit there be divers more veines in and about the head, which might upon occasion by a ſkillfull Artiſt be opened; howbeit there is in frequent requeſt phlebotomy of the veines called *ravine* in a *Squinancy*, and internall inflammations of the almonds, *Tenſills* and *Tongue*. In the foot then there are two veines uſually opened; the one called *Iſchiadica* or *vena poplitis* in the out-ſide of the foot, uſually opened in inflammations beneath the kidnies, eſpecially after the *Basilica* of the arme hath been once opened. *Saphena* in the inſide of the foot we open eſpecially in infirmities of the womb: as in retention of the menſtruous fluxe, &c. And theſe veines are branches of the great trunkke deſcendent of the great hollow veine. Many ignorant Surgeons doe indifferently oftentimes open the wrong veine in the foot in women, that in the outſide for the other in the inſide, and ſo doe them wrong. In phlebotomy we are likewiſe to obſerve a reſtitution, or anſwering of the place affected, to the place by which we evacuat, and this in revulſion is the beſt way, and giveth ſpeedieſt eaſe: as in a *Pleurisie*, to open a veine in the arme of the ſame ſide; as if in the right ſide, the right arme; if in the left, the left arme. And *Galen* himſelfe witneſſeth, that the parts of the body which have this relative ſituation, have likewiſe a great communion or ſympathy one with another: as likewiſe eruptions of blood proceeding from any part of the ſide affected, bring no ſmall profit; whereas that which proceedeth from the contrary ſide bringeth but ſmall benefit, or if otherwiſe, it is after a long time. But upon many other particulars concerning this point, and many other alterations concerning the veines to be opened, I thinke it not pertinent now to inſiſt. The manner of opening of the veine, and the oriſice are not to be paſſed over. Now as for the manner of the ſection, it is of three ſorts: oblique or ſlopwiſe, when as wee reiterate this operation the ſame day, tranſverſe or overthwart, when as wee purpoſe no reiteration: downe-right, when we intend reiteration the next day. Sometimes alſo we make a larger oriſice, and ſometimes againe a narrower. A large oriſice we uſe when the blood is cold, thicke, clammy and



and melancholicke, in Haruest and Winter, and in strong and able constitutions. And therefore in all diseases proceeding from melancholicke or phlegmaticke blood, as in the *Fever, quartane, quotidian, madnesse* proceeding from melancholy in the braine, *Apoplexie, suppression of menstruous fluxes* in women, we are to use a large and ample orifice, as likewise, when we are to make use of a plentifull evacuation. Sometimes againe, we are to make a smaller orifice, and that both to prevent weaknesse, to evacuat the thinnest blood, and to avoid the dangers which might insue upon immoderate evacuation. If the party likewise prove unruly, as in *Delirations or Phrenesies*; or yet fall out in the night time, the same course is to be taken, and the sicke to be watched, lest the opening againe of the orifice should procure a dangerous, if not deadly evacuation.

### CHAP. V.

*To what persons this remedy may safely be administered? And whether a woman with child may safely be let blood, where some thing also concerning the age fit to be phlebotomised.*



Now in the next place we are to consider what persons may safely use or not use this so noble and necessary a remedy. And we are not alwaies when we deale with the sick to set upon that remedy, which the disease doth indicate; but must alwaies in the first place carefully consider, whether their strength will endure it or no. A great disease present or imminent doth indicate phlebotomy, if strength, age, the time of the yeere, &c. do permit. But

every weaknesse and debility doth not inhibit the use of this remedy. The strength then is weakened two waies: first, when it is oppressed, and againe when it is quite dissolved and overthrown. Strength oppressed doth not alwaies inhibit evacuation, but onely that which is dissipated and prostrated or overthrowne, either by the abundance of humors or by their stuffing up. *ab insarctu*: as in that Plethorickall disposition whereunto the Wrestlers of old were obnoxious, and by interception of the veines, in fierce fevers, &c. the strength is dissipated or prostrated by the dissolution of the substance of the spirits of the musculous or fleshy parts of the body, of the spermatickall parts, or by the overthrow of their temperature: as commeth to passe in *Consumptions, Heeticke and maligne fevers*, in great crudities and the like. The strength is to be considered according to the triple faculty, animal, vitall and naturall, and are discerned by their severall functions: the animal by the functions of sense and motion; the vitall by the pulse; and the naturall by the signes of concoction and cruditie: al-

Mm

though

in diseases we are not  
alwaies to use the re-  
medy by them indi-  
cated.

In diseases we are not  
alwaies to use the re-  
medy by them indi-  
cated.

Strength weakened  
two waies.  
Oppression of the  
strength.

Strength prostrated  
or overthrowne.

Strength is to be con-  
sidered according to  
the triple faculty, a-  
nimall, vitall and na-  
turall.



What constitutions  
of body admit of a  
large and plentiful  
evacuation; and what  
constitutions admit  
not of it.

What age fittest for  
Phlebotomy, and  
what not.

The sexe.

Custome to be con-  
sidered.

Things contrary to  
nature doe inhibite  
evacuation.

Things contrary to  
nature doe inhibite  
evacuation.

Things contrary to  
nature doe inhibite  
evacuation.

though *Galen* mentioneth onely the vitall, as that on which all the others doe depend. Strength is altered by meanes of things naturall; not naturall, and such as are besides nature. So then in the first place the temperature of the body hot, of a solid and firme substance, with large and ample veines, may sustaine a large and ample evacuation: the contrary constitution either admitteth of a very small, or no evacuation at all. Againe, a hot and moist constitution of body, of a soft and thinne substance, and often induring great dissipation, doth in no wise sustaine any great evacuation. A temperature of body, hot and reasonable dry, with large veines, will indure a more liberall evacuation, than a body either cold and moist, or cold and dry; by reason that both these constitutions have but small veines. And let this alwaies carefully be observed, that such bodies as have small veines and little blood, can spare but little, if any at all, of this so noble and necessary a humor. And for the most part in fat folkes the veines are small: but if they be larger, they endure phlebotomy better than the former. Againe, severall ages have their strength and naturall vigor for the most part answerable. Middle and flourishing age is ordinarily and most commonly lusty and strong, abounding both in blood and spirits, and by consequent is more able to endure a more copious evacuation of blood. But old age, decrepit I meane, by reason of the defect thereof, is to be exempted from this evacuation. And children before 14. yeeres of age, although their strength in the substance doe abound, yet by reason of their soft and tender bodies, and by meanes of much evacuation, endure a daily dissipation, doe therefore either admit of little or no evacuation at all by phlebotomie, howbeit we take not alwaies our indication from the age, as hereafter shall appeare. Againe, we are to consider the sex, for men generally and most commonly are for the most part better able to beare this evacuation than women, such especially as are of a thinne and foggy constitution, with small narrow veines. And during the time of their menstruous fluxe wee are to abstaine from this evacuation, unlesse sometimes in case of necessitie, when as it exceedeth in quantity. Women with child are likewise, unlesse in case of necessity, exempted from this generous remedy. And here custome commeth also to be considered: for such as are altogether unaccustomed to this evacuation, using a spare Diet, turmoiled with cares and troubles of mind, are lesse able to endure this evacuation. The contrary is to be understood of such as are thereunto accustomed, and feed more liberally: Againe, things contrary to nature, in regard they overthrow the strength, do inhibite this evacuation: as diseases proceeding from crude and ill humours without repletion; as a *Dropsie*, or the like. As also great distempers of the principall parts, great wounds, &c. And so doe likewise distension of the nerves, paine or gnawing in the orifice of the stomach, swooning, long watching, immoderate fluxes of the belly, spontaneous evacuation of blood, so farre as it overthroweth strength, or doth sufficiently diminish the matter of the disease. Neither yet doth it suffice to consider the present estate of the sicke, but to foresee also what is likely after to insue. By these things wee may then judge, not onely who may



may safely bleed, but in some sort aime at the quantity, and how often and when we may let blood, concerning which, notwithstanding, wee shall say some thing more at large in the next Chapter. But first I will discusse two questions; one concerning women with child, the other concerning the age, and whether age doth indicate Phlebotomy.

Concerning that therefore which hath been said concerning the sex, especially of bleeding women with child, ariseth here no small doubt whether a woman with child may safely be let blood or no? And great reason there is for this doubt: first, for that the antient <sup>a</sup> Hippocrates, and father of Physitians hath left upon record, that there is no lesse danger than of abortion to let a woman with child blood. There is also good reason to succour this assertion: for blood being the aliment and proper nourishment wherewith the child is sustained in the mothers wombe, if this sustenance be by phlebotomy withdrawne, the infant frustrated of its food, fadeth and is expelled before the accustomed time of deliverance. Now if this question were to be decided by a jury of women, I doubt not, but we should have a verdict for the negative, unlesse it were composed of some of the wiser sort, who, perhaps, have sometimes seene this with good successe practised. To answer this question, true it is, that Hippocrates doth totally inhibite this remedy, and that, as is most probable, by reason neither this phlebotomie in women with child, nor yet any other was so frequent in his age, as it is now adaiies. As for that which some alledge, that the evacuations in his time were so copious, and so farre exceeding ours, that with good reason he forbiddeth the same, I thinke it to be no reason at all: for it is not to be supposed, that a man of that eminent understanding & experience was ignorant of the limitation of so generous a remedy, according to the severall circumstances. But with us this controversie is long agoe decided, we finding by daily experience, that this in many women proveth a most soveraigne and singular good remedy both for themselves and their children, as both my selfe, and many other Physitians have by daily experience found to be true. And besides, it is by an unanimous consent of our <sup>b</sup> late Writers of whatsoe ver nation fully agreed upon and determined. But let us now see whether there bee any reason for this practice? We see many times some women so abound in blood, that all the time they are with child, they have their periodicall and monethly fluxe as constantly as at any other time, and often also in reasonable great abundance, which argueth that besides the infants ordinary allowance, there is yet a great deale to spare. Besides, it is not unknowne that some women cannot goe out their full time, unlesse they make use of this remedy. Againe, doe we not see, that even towards the later end, when they are now nearest their time of deliverance, notwithstanding the infant now growing greater, demandeth a greater allowance of food than in former times, yet are the breasts now filled fuller with this whitened blood than before. As also, doe we not often see some women to void a great quantity of pure, refined blood at the nose, sometimes in the beginning, sometimes in the middle, and sometimes towards the later end of their time? What prejudice then, I pray you, can this bring to a wo-

M m 2

man

Whether a woman with child may be let blood or no?

a Τὸν ἐν γαστρὶ ἔχοντα  
φλεβοτομήσαι ἐκτὸς  
παιδείας, καὶ μάλλον ἐν  
μείζοντι ἐν τῷ ἐμβρυῳ.  
aph 30. lib 3.

Answer.

Phlebotomy not so frequent in the time of Hippocrates as in this our age.

b si sit in utero mer-  
bus, si adhuc indicationes  
mittenda sanguinis sint,  
potest tuto mitti eo  
tempore per sectionem  
venarum brachiorum,  
ex Mercur de morb:  
muliebr. lib. 22. cap. 1.  
Nec adeo uti veteres  
fecerunt, in gravidis  
plethoricis phlebotomia  
metuenda, cum ex illius  
usu aliquas abortivisse  
mibi non e instet. etiam-  
si am bis terve repeti-  
erint: videan usq. mu-  
tas, et si vulnerata aliq-  
terve jlesa, plurimum  
sanguinis profuderint,  
tamen fetus minime  
nocuisse. i. lat. Praxeos  
sue tract. tertio cap. 1.  
Reasons proving this  
assertion.

1. Reason.

2.

3.

4.



It may safely be used  
if discretion be not  
wanting.

In the Authors owne  
experience safe.

This remedy not rash-  
ly to be attempted.

• *Præstat anceps adhi-  
bere auxilium quam nul-  
lum.* Cels. lib. 2. cap. 10.

A carefull considera-  
tion must be had what  
Physitian one useth.

man in this case, if surprized with some dangerous acute disease, by the advice of a judicious and understanding Physitian, to prevent a further mischief, he make use of this remedy? It is true indeed, the issue and event is not in the power of mortall man; and perhaps, sometimes some have observed some finistrous accident to have insued the use of this remedy, which may deterre others from the use of it. But by the same reason we may reject the most laudable and usefull evacuation in time of greatest need, it not alwaies answering our expectation. I can, notwithstanding, upon mine owne experience testifie, that some, to whom upon necessity, I administred this remedy, did afterwards confesse, they never found more easie and speedy labour, than after they had used both this and some other evacuating remedies, being likewise freed from divers accidents wherewith they had beene in former times after their delivery molested. Others, I make no doubt, can speake as much upon their owne experience. Besides, the same *Hippocrates* alloweth women with childe, the use of strong purging medicines in certaine moneths, which is yet, in my opinion, more dangerous, and not so in our power to stop when wee please: as for phlebotomy, it is alwaies in our owne power, according to our discretion, as we shall see neede require, to take more or lesse, and to use reiteration, if wee shall not see it safe to take our full allowance at the first. But let no man here mis-take my meaning, as though I would perswade women, desperately and unadvisedly to rush upon this noble remedy: nay, my meaning is so farre from this, that I wish them to be very wary and circumspect in the use hereof, but when the case without it is dangerous, if not desperate, then my counsell is, that they rather admit of a lawfull warranted remedy, which, by the blessing of God, is in all likelyhood and probability like to doe them good, then to lie still in the ditch and cry God helpe mee, and yet suffer none to put to their helping hand. But it may be the issue will not answer expectation. I answer, it is better to admit of a doubtfull remedy, than to continue in a desperate case, admitting none at all. Moreover, I wish women to be circumspect and wary whom they set aworke, not betrusting so pretious a Jewell as thine owne, and it may be, thy childe's life also, with some idle, prating, counterfeit Physitian, assuming, though undeservedly, unto himselfe, the name of a Physitian: but such a one as thou knowest an Artist, experienced in his profession, and able to consider of all the severall circumstances here to be taken notice of. It is also to be observed, that it is not here sufficient to take notice of the strength and greatnesse of the disease in the woman her selfe, but to consider the strength of the infant also, and how much time is past since her first conception. And let this rule alwaies carefully be observed, that this remedy be freelier, and in a greater quantity used in the three or foure first moneths than after. Again, although the woman seeme to be strong and lusty, yet I wish the quantity to be but small, and rather to be sparing, so committing the rest to nature, than standing too punctually upon thy set quantity, adventure to overthrow both the mother and the childe: and if there shall seeme an urging necessity of a larger evacuation, then will it be farre better, and lesse prejudiciall to either party,



party, to divide thy quantity, and take it at two severall times. Besides phlebotomy upon this occasion, there occurs yet another in the which phlebotomy is used in women with childe; and that is, when now their reckoning is at an end, and they upon the point of their labour, then some Physitians doe advise phlebotomy in the foot, to facilitate and further the birth. The which course, as it hath beene practised by *Hippocrates*, so can I not altogether disallow of it; yet I wish him that shall undertake such a taske, to beware, lest hee precipitate and eject this guest out of his antient habitation before his lease be out; and so according to the old proverb, *Haste might make waste*.

Now, before wee conclude this point concerning the persons who are to use this remedy, I have yet something to say concerning the age. Wee have already said, that <sup>d</sup> children under 14 yeeres of age, were not to use this remedy. Upon this then ariseth a question, whether the age doth indicate this evacuation or no? This is the vulgar opinion, that the age simply doth indicate this remedy: and therefore they stand punctually upon the number of yeeres, without any consideration had to the strength of the party here principally to be considered. I answer therefore negatively, that the age doeth not simply and in it selfe indicate the strength, and by consequent the use of this remedy, but wee are rather to consider the state and constitution of body: for wee see some bodies to be farre stronger at a certaine age, than others at the same age. Some children are stronger and abler at eight, than others at foureteene; and if we may upon urgent occasion let the one blood at foureteene; why not the other at eight, upon the like occasion? Againe, as <sup>e</sup> *Celsus* saith, if a young man be weake and feeble, or yet a woman that is not with childe, wee ought to refraine from this remedie. But a childe that is strong, as likewise a woman with childe may safely use this remedy. Put the case therefore, that a childe having overpast his sucking time, of a thick & strong constitution of body, and full of blood, fall into some acute dangerous disease, and without the use of this remedy, in all appearance, irrecoverable; it will be the best course without any further delay to let him blood, yet not without a due consideration of the time, age, &c. And thus *Avenzoar* let his sonne blood at the age of three yeeres. The like may be said of lusty able men or women, sicke of some dangerous disease proceeding of repletion; as long experience hath taught us. Besides, it cannot be denied, that some men are abler and lustier at 60 or 70, than divers others at 40 yeeres. Why then may not such persons, upon urgent occasion, enjoy the benefit of phlebotomy. Some dozen yeeres agoe, my presence was solicited for an antient Gentlewoman in Bedford-shire, about 65 yeeres of age, at that time much distemperd with heat, not without a Fever, and feare of further danger. After the use of some small meanes fit for the purpose, fearing shee would hardly admit of phlebotomie, although in my opinion then usefull for her, yet I asked her whether shee had ever used this remedy, and whether shee durst adventure upon this remedy, if need should so require? She replied, that for many yeeres together, shee had used this remedy at least three or foure times a yere for divers yeeres together, and therefore very willingly gave way to the same, which was not without good successe, and was very lately alive. Moreouer, doe wee not by experi-

M m 3

Whether phlebotomy may be used to accelerate and further the birth.

Answer.

Whether the age doeth indicate phlebotomy.

<sup>a</sup> *Licet Græci in pueris usq; ad 14 annum a venæ secti, abstinerent, arabes (ut aitas proximis lib. 1. schol. ad observat. 21) etiam in pueris cæsi aliquando non reliquerunt. is nos in pueris 9. annorum puerum de laborantibus vnam secimus etiam a quodam 12. annorum pueri. Quidā medicus vult. elensis febris successu quarto anno venam secuit. Amatus venam secuit in puero obeso sanguine & a novum. In pueris tamen pinguiusculis (ubi vena angustiores sunt) sanguis fugit, decurrit, ta barum cauda. Forreus observat. medic. lib. 16. scilicet ad observat. 33. Ergo si iuvenis imbecillus est, aut si mulier que gravida non est parum valet, male sanguis mittitur. At firmus puer, & robustus senex, & gravida mulier valens, tuto curantur, lib. 2. cap. 10.*

History.



ence, often see many both children, women with childe, and old men and women lose a great quantity of their purest and most refined blood, at the nose, and often in a farre greater quantity than any Physitian would ordinarily let out of the arme? and therefore to conclude this point, let not people so much stand upon niceties of age, which as appeareth, is of no such validity, as to withstand and oppose in time of need so noble and so necessary a remedy.

## CHAP. VI.

*Of the quantity, how long the patient is to bleed, and concerning reiteration of this remedy in time of need, with a confutation of some erroneous opinions concerning this point.*



**I**N bodily infirmities we are not onely to consider what is fitting for them, but likewise what nature is able to beare: and therefore we are here to use no small discretion, lest wee give nature more than it either demandeth, or the cure requireth. When nature therefore is strong, then dare we boldly goe about that which the disease doth indicate: for nature it selfe being once set aworke by some auxiliary meanes, doth afterwards of it selfe perfect the rest. The quantity then of evacuation of blood must answer in quantity to that which aboundeth in the body, provided the strength can beare it. But because there is no certaine rule and measure of the strength, neither doe wee assuredly know or fore-see divers circumstances and accidents to insue after; as of the constitution of the ambient aire, &c. this quantity therefore must needs remaine uncertaine. It being, notwithstanding, in our power when wee open a veine, to take lesse or more, according to our liking; therefore comparing the strength with the greatnesse of the disease and the repletion of the body, by the proper signes of them both, it will not be very hard by an artificiall conjecture, to come very neere to the just quantity. But if yet wee cannot so well bring our purpose to passe, it shall be the safer course to keepe within compasse, and reiterate the remedy another time, than standing too much upon our precise quantity, indanger the sicke by diminution of strength. Now, wee must alwaies measure the quantity of evacuation, by the quantity or greatnesse of the causes requiring, and strength tolerating the same. And from the mutuall comparison of the diseases requiring, and the strength tolerating, this phlebotomy admitteth a three-fold difference: for there is one sort of phlebotomy called great or perfect, evacuating all or the greatest part of the matter of the disease; another profitable but imperfect, which detracting some part of it, leaveth a lesser quantity behinde

No certaine rule concerning the quantity can be set downe.

How to finde it out.

A triple quantity observed.



behinde, which therefore nature may easily overcome: there is yet a third, so small and little in quantity, that not only may it be called imperfect, but being so small, is also unprofitable, and no whit beneficiall. The like we may say concerning the strength, which is either absolute, and in the heighth, in a meane declining from the former, or weake and overthrowne: the first requireth perfect evacuation; the next, though imperfect, yet may prove profitable; the last admitteth either of a very small, or no evacuation at all. The like division may we likewise make of the diseases. And if wee would safely proceed in our cure, this rule must alwaies be observed, that wee lay in even scales the greatnesse of the disease with the measure of strength. If the disease be very great and dangerous, accompanied with strength answerable, we are not to deferre a full and copious evacuation: if the disease be lesse, yet with full strength, a lesser evacuation may prove profitable, that the cure may be safe, although not so sudden: for to use a plentiful evacuation at the first, is not alwaies so safe. Againe, if the strength be but small, yet not altogether prostrate, meeting with a great violent disease, it will be best to divide this evacuation, and in the time interceding these two evacuations, before wee come to reiteration, to refresh and cherish languishing nature. In acute diseases, by reason of greater danger, wee may use a more plentiful evacuation, if strength be not quite prostrated: but if onely oppressed and languishing, we are not to omit, but divide it; as hath beene said, which wee commonly call phlebotomy, *per symplosin*. In diseases called chronicall, or of longer continuance, the longer we thinke they are like to last, the lesser evacuation may serve, for feare lest nature sincke in the way: for in chronicall diseases, we are not only to have an eye to the present, but also carefully to fore-see the future forces. Againe, in phlebotomy, by way of prevention in approaching of any disease from repletion, wee need not evacuate so much as this plenitude requireth; as wee see in diseases which require a present and speedy cure. The antients, I find, were very lavish in this kind of evacuation, and let them blood often, till they swounded; and yet is this no certaine rule how long they should bleed, neither yet is it safe, although both by *Hippocrates* and *Galen* in some cases prescribed; for neither are such as fall into those fainting fits, alwaies sufficiently evacuated, neither yet will some swound, although they lose a farre greater quantity of blood than the former. No more is the changing of the colour of the blood, especially in inflammations, and many more cases besides, any certaine signe of the true quantity. Now, this change of colour is either to be observed in the fluxe, or after: in the fluxe it is hardly discerned, and after, it is to small purpose: and we see oftentimes, that after a double or triple reiteration, the blood is still bad, and yet were it not safe to goe on still, untill the blood appeare better: for so sometimes we might exhaust all the blood of the body. And this is diligently to be observed of covetous or ignorant surgeons, either in the City or the country, many being often too ready to exceede the limits of reason; as little certainty is there to be found in the changing of the face & eyes. And in the streame or impetuosity of the fluxe of blood, there is yet as little

The strength threefold.

When to use a liberal and plentiful evacuation, and when a lesser.

Reiteration when to be used.

In chronicall diseases how to determine the quantity.

In prevention the quantity.

Swounding no certaine signe of the quantity.

The changing of the colour of the blood is no certaine rule to discern the true quantity.

As little certainty by the change of the face and eyes.



The best rule of finding out the true quantity.

The antients very lavish in this kind of evacuation.

*a Gal. de vene sect.*

*b Borall. de vene sect.*

Reiteration very usefull.

*c Lib. de curat. per sang mission.*

Erroneous opinion of the Vulgar.

Confutation of this folly.

Whether fit to bleed constantly once or twice a yeere?

*Answer.*

Many countrey people much wrong themselves.

Covetous Surgeons much wrong the people.

little certainty as in the former: the which many waies faile before a full evacuation, howbeit none of these are to be slighted & neglected. We are then to judge of the competent quantity principally by the ease ensuing, and the patients ease enduring of the same. Now although sudden alienation doe not alwaies ensue, yet were it better againe and againe to reiterate the same, than preceed too farre at first, as we have said already; although the antients proceeded to an excessive quantity, as 6. or 7. pounds at a time; and a late Writer relateth strange stories of prodigious and stupendious evacuations in this kind, which I had rather beleve than make triall of the like. Our Brittain bodies, I am sure, would never endure such vast evacuations. But I hold the rule of the learned Celsus far better, *that it is good to be sparing in the use of those remedies which evacuate strength, the preserver and gardian of our lives, and in stead of credit purchase often disgrace to the Physitian.* Now when as wee cannot at once evacuate a due quantity, then, as said is, we come to reiteration. And this, both in evacuation, revulsion and derivation, is a very effectuall remedy: and the oftner this reiteration be used, the more effectuall is the revulsion, saith *Galen.* Now in reiteration, if necessity urge us not much, and we not so well as yet acquainted with the patients strength, it is better to beginne with the lesser quantity: but if necessity constraine us, and we assured of the patients strength, it is better at first to beginne with a greater quantity, and more the second time than the third. If we are to let blood in any inflammation, wee are to reiterate it the same or the next day, and out of the arme. Reiteration by way of preservation may bee deferred untill the third or fourth day.

Now before we proceed, we must say something of a point, whereof some ignorants make a scruple: for oftentimes it cometh to passe, when the physitian, not without great need, prescribeth this so lawfull and usefull a remedy; that some are afraid to venture on it, not out of any present feare or faint-heartednesse, but for feare, say they, lest our bodies looke for it againe every yeere. To this the answer is easy, that if there be the like occasion, the yeere after, I see not, why thou maiest not with as good reason, as before, yeeld to the use thereof. If there be no need, I warrant thee from incurring any danger for this omission. Some againe use to bleed twice a yeere, and feare some great danger if this be neglected; and it may be demanded, whether this be well done or no; blood being the treasure of life, and the fountaine and originall of all the spirits? I answer, I would wish thee to be well advised, how thou partest from such a Jewell: yet because some may have more need than others; as namely, sanguine complexions with large and ample veines, living in ease and idlenesse, may with good counsell be bolder than others. Some doe this meere out of custome, as many of our countrey people will, without any occasion, or good counsell, bleed in the Spring: many covetous countrey-surgeons (and I wish there were none in the City) also will sooth them up in this erroneous opinion, and bleed them without any necessity at all, yea, although it prove oftentimes the cause of many after-ensuing dangerous diseases. But such as have, without any need for a long time



time inured themselves to so base acustome, I advise them by degrees to change this custome into a better: and if they be such, as have been accustomed to live in ease and idlenesse, and to feed liberally, I wish them to bee more frequent in their exercises, and more sparing in their Diet; so shall they both live longer, and injoy better health. No certaine perpetuall rule can here be prescribed to all bodies; yet will it prove alwayes the safest, especially in a businesse of so great a weight and moment, to establish thy thoughts by good counsell, for feare of a too late repentance. There is yet another erroneous opinion, for want of the knowledge of naturall philosophy, and ignorance of anatomy, hatched in the braines of some ignorant people: to wit, that when as they perceive any palpitation, by reason of some inclosed aire, either in the muscles of the temples, jawes, or any other place, they are of opinion that the life is then in that place, and by consequent, if the blood should at that same instant be let out of that place, that the party would instantly be deprived of life. And a learned *Germane* Physitian relateth, that some ignorant Surgeons, after the falling of the blood out of the veine into the vessell, perceiving it sometimes, by reason of some flatuous matter mingled therewith, a little to move or tremble, made the party presently to drinke up this warme blood, affirming that this was the very life, whose foolish, ignorant and erroneous opinion the same author doth there learnedly confute, on the which I cannot now insist, having now yet many other things to handle, both concerning Phlebotomy and other matters. But I hope our people will be wiser, and leave many of their foolish, idle, ignorant and superstitious opinions, both concerning Phlebotomy and other points of Physicke. As for this flatulent, windy matter, the letting of it out, if there be not therewith too great an abundance of blood, will rather doe thee good than hurt: and as for the life, it is not confined to any particular part, but diffused thorough the whole parts of the body, although it be more principally, or as we may say, *radicative*, in the more noble and principall parts, the *Braine*, *Heart* and *Liver*, according to the seats of the three principall powers or faculties, animal, vitall and naturall.

Next to the Spring is Autumn, in the which, if any be to bleed, the same cautions are to be observed. In sickness is the case not alike, where we are not always allowed this freedom of election. Now all diseases are either acute or chronicall, as we have said already. In chronicall diseases we are to be careful, as we can without the patients prejudice, to pitch upon the best and most convenient time: but in acute diseases the case standeth farre otherwise, where we are often cast upon a forced necessity. Wherefore, in burning fevers, in fluxions, and other like diseases, if strength permit, we are not to deferre this remedy, delay being dangerous; but with all speed, either day or night, as we have before said, not regarding any preparation of the body, to goe about it. By proportion of time, strength is often weakened, and therefore it will

Another grosse and erroneous opinion of the vulgar.

Langius epist. medic. lib. 7. epist. 8.

Langius epist. medic. lib. 7. epist. 8.

Langius epist. medic. lib. 7. epist. 8.

Langius epist. medic. lib. 7. epist. 8.

Langius epist. medic. lib. 7. epist. 8.

Langius epist. medic. lib. 7. epist. 8.



## C H A P. VIJ.

*Of the fittest time for evacuation by Phlebotomy, both generall and particular, both of election and coaction: as also whether wee may safely let blood during the dog daies.*



Time generall and particular,

Best time of the yeere,

The particular time,

Best time of the day.  
Time of election and coaction or necessity.

In prevention,

In sicknesse,

In Chronicall diseases.

In acute diseases.

S there is a fit and convenient time for every action under heaven; saith the wise man: so is not time to be neglected in this so waighty a businesse of evacuation by Phlebotomy, where especially the life of man lieth at the stake. The time is either generall or particular. By the generall time we understand the foure seasons of the yeere: by the particular, the day and houre besitting such a businesse. Among all our Physitians it is agreed upon, that the Spring is the best and most seasonable time, and next to that the Autumne: but the Sommer by reason of excessive heat, and the Winter by reason of cold, are not esteemed so seasonable. Againe, in the particular times the morning is answerable to the Spring, the noone tide to Sommer, the afternoone to Autumne, and the night to Winter. Now in the use of Phlebotomy, we consider the time after a double manner, one of election, another of necessity. In election when it is in our power, we are to make choice of the fittest time, as wel generall as particular: in necessity and cases of extremitie and coaction, wee must take hold of that which offereth himselfe, when we stand in most need. Now Phlebotomy is used for a double end, either to prevent sicknesse in the whole, or to cure diseases in the sicke. In prevention, where we may have a free election, we are to make choice of the Spring, as the most temperate time, and a day temperate, neither too hot nor too cold: and in particular, the morning is the best and fittest, an houre or two after rising, the partie to be bled being fasting, and having unburdened his body of the fecall excrements, and concoction being fully finished. Next to the Spring is Autumne, in the which, if any be to bleed, the same cautions are to be observed. In sicknes is the case not alike, where we are not alwaies allowed this freedom of election. Now all diseases are either acute or chronicall, as we have said already. In chronicall diseases wee are, as neare as we can without the patients prejudice, to pitch upon the best and most convenient time: but in acute diseases the case standeth farre otherwise, where we are often cast upon a coasted necessity. Wherefore, in burning Fevers, in Plurisies, in Squinancies, and other like diseases, if strength permit, we are not to deferre this remedy, delay here breeding danger; but with all speed, either day or night, at what soever houre, not regarding any preparation of the body, to goe about it. By protracting of time, strength is often overthrowne, and therefore it will be



be best at the beginning, and if in the first or second day, wee find this be wanting, we are not to adventure; nor yet after divers daies over-past, if it be not wanting, to incite it. But according to the <sup>b</sup> Hippocraticall oracle, it is best in the beginning of the disease to undertake such a worke, and when the humors are now settled, it is best to rest. And this is chiefly to be understood of such diseases as are without intermission. In acute diseases with exacerbation, whether they admit of remission or intermission, we are to make choice of this time of greatest tranquillity. And therefore in *Fevers* with remission we are to take that time; as in those that intermit, we are then to use this remedy, whatsoever houre it be, whether day or night: for then nature is most at quiet, and in regard of strength they then are best able to beare it. But when in any inflammatio, or any extraordinary great paine without any *Fever* we are to use this remedy, we are not to wait for any remission, but having respect to the greatnes of the cause, presently to set upon it, and in time of greatest extremity to use this remedy, to the end there may be procured a retraction of the humor (the other parts transmitting thither both blood and spirits) from the part affected. Phlebotomy used onely for a generall evacuation from the whole body, ought to be administered in the beginning of the disease: and therefore in putrid *Fevers* it is best to be used at the first, according to <sup>c</sup> Galens testimonie. Revulsion is used in diseases proceeding from distillation, and is best in the beginning in the impetuous fluxe of humors: but derivation after revulsion or generall evacuation, the afflux of humors now ceasing.

By that which hath been said already, the fittest and most convenient time for phlebotomy appeareth to be that which is most seasonable, and by consequent, both the heat of Sommer, and the cold Winter-season is here excluded. But here ariseth a great scruple in the mindes of the vulgar and ignorant people, who are so fearefull of phlebotomy in some seasons, especially during the Dog-daies; howbeit, if they well weigh the premies it will evidently appeare, that in all seasons we are to yeeld to necessitie. But the vulgar seeme to have some reason on their side, at least the authority of <sup>d</sup> Hippocrates, who hath left this upon record, and the antients did carefully observe this rule, and that, as seemeth, not without reason. I answer, it is true indeed, we have it recorded by antiquity, that during that time, it is not so safe to adventure upon phlebotomy or purging, and that by reason of the excessive heat of the Sunne in that season. And indeed in hot countries, this season is often very tedious to the body of man, by reason of the dissolution of the spirits, and by consequence debilitating the whole body: yea, during that season, the sea it selfe suffering some alteration is more troubled, and wines in the cellars during that season doe often shew themselves therewith affected by a new ebullition, as it were boiling afresh. And therefore, good reason had these antient fathers of Physicke, to wish men, during these excessive heats, to refraine from the use of any great evacuation. But let us see, whether there be any specificall, maligne influence descending upon the body phlebotomised during that season. The vulgar,

*b* Ἀρχόμενον τῶν νόσων ἢ δόξαν ἢ νεύειν, ἢ κίβη, ἀκμαζούσῃ δὲ ἡσυχίᾳ ἔχειν βέλτερον ἐστίν.  
Aphor. 29 lib. 2.

In acute diseases admitting of intermission or remission the fittest time.

Inflammation, and great paines without a Fever.

*c* Method. med. lib. 9.  
Revulsion when to be used.  
Derivation.

Whether Phlebotomy may be used during the dog-daies.

The Vulgar shy of bleeding during the dog-daies.

*d* Aphor. 5 lib. 4.

Answer.

In hot countries this season often very hot



No particular nor  
specificall influence  
proceeding from the  
dog-starre doth any  
whit at this time af-  
fect our bodies.

Phlebotomy not ab-  
solutely forbidden  
by the ancient Phys-  
itians, but compara-  
tively.

In time of necessity  
we may freely use this  
or any other remedy  
during the dog-daies.

As no time of the  
yeere is free from sick-  
nesse; so in no time  
is it amisse to use  
the meanes.

d Laurence Ioubert  
des erreurs populaires  
partic. seconde chap. 6.

yea and some of a more refined understanding are carried away with, I know not what, superstitious feare of this season, be it hot or cold; that be they or their friends in greatest extremity of danger by reason of sicknesse in the same, yet shall one hardly many times perswade them to the use of any remedy. And in this, women (as they are commonly most pragmaticall, and readiest to controll the Physitians prescriptions) shew themselves most crosse and opposite. In the first place then, true it is, that this season proveth often the hottest time of the yeere, the Sun then entring into the signe of *Leo*, as they call it, and the dog-starre then arising upon our horizon, the heat is most commonly then increased. But that any specificall malignity, more than is procured by heat, (which is a generall cause, and an active qualitie) is conveyed from this or any other starre or constellation into the body of man more than at any other season, I utterly deny: although the vulgar are of opinion, that the very season of it selfe, howsoever the ambient aire be affected, portendeth alwaies danger: even as the Papists have a strong conceit of their *opus operatum*, in mumbling over a set number of their Prayers in an unknowne tongue, the receiving of the Sacraments, &c. to be of great force and efficacie. And besides, these ancient Physitians doe not absolutely inhibite the use of Phlebotomie or physicke during this season, but hold comparatively, that then they doe not so well sute with the body of man as at other times, and in this doe our opinions also concur. And what judicious Physitian of our time maketh choice of these canicular daies for any elective evacuation by way of prevention? doe we not alwaies advise people, when it is in their power to make choice of the most temperate time, as may plainly by our precedent discourse and difference of election and coaction or necessity, appeare? But the question is not here of election, but of coaction; whether the body being assaulted with some furious Fever or Inflammation; as *Pleurisie*, *Squinancy*, or the like, may not in this case safely admit of Phlebotomy? If we should deny this truth, we should be injurious to our Maker, as though he were not alwaies the same, and would in some seasons leave men destitute of any helpe or succor, than the which, what can be more impious? I deny not indeed, but that if the sick can adjourne his disease (as Lawyers do their courts) till the Spring or Autumne, I shall be of their opinion. But we know, and many wilfull and peevish patients, though to their great smart, doe often finde this old saying true: *Ante capillata, post est occasio calva*. He that will not when he should, often cannot when he would. Now as there is no time nor season of the yeere, wherein there is any immanity or exemption from sicknesse, so is there no time nor season of the same, wherein we are deprived of meanes and comfort against this calamity. And this is the generally received opinion of all learned and judicious Physitians, as I could prove by a multitude of witnesses. Among many others, there is a famous<sup>d</sup> French Physitian, who lived in the South parts of France, the Kings Physitian, and chancellour of the famous University of *Mountpeliers*, and Doctor of the chaire in the same University; who of set purpose confuteth this sottish and erroneous opinion of the vulgar in this particular concerning evacuations.

And



And yet this place *Montpeliers* I meane, is betwixt \* 8 or 9 degrees further to the South, than wee here in this cold and moist climat, that knowne to be very hot, and of the same height of elevation of the pole, with many parts of *Spaine*, and *Italy*, yea, of *Rome* it selfe: which may be yet further proved by the strong wines of that countrie, exceeding many places of *Italy*; as likewise by the abundance of Orenge, Lemmons, Olives, Figs and Pomegranats, together with the abundance of Scorpions, Vipers, and other venomous vermine (to counterpoise this former felicitie) no where but in hot climats and countries to be found. This same Physitian, among many other passages, inserts a merrie advertisement for women, wishing them, during this hot time, to counsell their husbands, for their healths sake, to abstaine from their amorous imbracings, rather than trouble themselves with controlling the Physitian in his owne profession, who can tell well inough what to doe without their directions: although as he affirms, some would have this abstinence in all the moneths that have not an (R) in them, yet disclaimeth he this rigidity. All this notwithstanding, many people are so pertinacious and obdurat in this their foolish opinion, without either ground or reason, that they will often adventure their owne, or dearest friends life, rather than admit of any meanes for the recovery of their health during this season, and if, perhaps, sometimes pinched with extremetie, by meanes of some dangerous disease affrighting them, they use the lawfull meanes not to be neglected in any season, necessity so requiring, and through the violence of the disease, the patients, or assistants errour, there follow not that answerable successe as was expected, the Physitian is presently laid in fault, and condemned of lemeritie and boldnesse, in adventuring the use of any meanes in such a season, when as the ambient aire, perhaps, was as temperate as in April (as in this our countrie and climat often commeth to passe) yet all is one, the very name of a dog-day, doth as much affright them as if some furious mastiffe dog had bitten them by the breech. About some ten yeeres agoe, a Knight living in Northampton-shire of my acquaintance, about Bartholomew-tide, fell sicke of a violent Fever, with extreme drouth and headach, and although at his first falling sicke, hee would willingly have sent for mee, yet some Ladies and Gentlemomen his friends, at that season lying at his house, for the space of two or three daies, caused him deferre the execution of his intended purpose, and withall, kept him so short of drinke, that scarce would they allow him a good draught of drinke in a day. At length finding no amendment, and fearing some further inconvenience, neglecting now his womens counsell, hee sent for mee. At my first comming, I found him in great extremity of heat and headach, and for this cause I presently caused administer to him a cooling glister, with diet accustomed with such a case, giving way also to a more liberall allowance of drinke, which of all other things gave him most content. The next night after, his rest was better, and after followed great alleviation of his former accidents: and therefore, although my purpose was to open a veine, yet perceiving some alleviation, and hoping still for more, by reason of signes of concoction in the urine, which accordingly came to passe (withall knowing the hard conceit these Gentlemomen, as is usuall also with others, had conceived of that remedy, especially in that season, which neverthelesse was not then very unseasonable in regard of the temperature of

\* About 500 miles to the Southward of us in England.

c En este on doit moutiller le bec et avoir le membre sec. Ibid.

Tous les mois qui n'ont point de R. laisse la femme et prenas le verre. Ibid.

History.



Another of an old man.

Another concerning the Author himselfe.

Great difference betwixt this our cold climat and other hot countries, lying further to the South.

the aire) with cooling glisters, abstinence, and some other small meane, within the space of two or three daies, this Gentleman recovered againe his former health, although by some otherwise indidious, this sudden good successe was not expected. And as for phlebotomie during the dog-daies, and purging, I have both knowne others use them with very good successe, and have beene my selfe both an agent and patient in time of need. Many yeeres agoe, about the midst of the canicular daies, a man of this same Towne, about 64 or 65 yeeres of age, fell sicke of a dangerous pleurisie, who sending for mee, intreated my best advice and counsell. Acquainting him then with the danger of the disease, notwithstanding the heat of the weather and his yeeres, I wished him with all speede to open a veine, a remedy of all other most likely to helpe him in this extremity. This was by him as speedily put in execution as apprehended, (notwithstanding many womens opposition, and their peremptory sentence of temerity and unadvisednesse, past upon mee, as it pleased them to speake) and with as great speede was he rewarded for a voluntary submission to the meanes, by a speedy and happy recovery: who after that lived a many yeeres, and with a thankefull remembrance to his dying day acknowledged me under God the meanes of saving his life. But lest I may seeme too rigid and strict in imposing heavie burthens upon others, which I would not touch with mine owne little finger, I will adde yet one experiment practised upon mine owne person. Some 15 yeeres agoe, during the heat of these canicular daies, being newly returned from a noble Lady of Northampton-shire, and being great with childe, and then in some extremitie had desired my presence and counsell; after my returne I was surprized with the head-ach, a drouth, with other accidents, arguing the inchoation of a Fever, and therefore well remembring that golden rule, *principijs obsta*, I did first use a gentle purge, keeping a diet fit in such a case, and the next day after sent for my Surgeon, and out of the median of the right arme, caused him take at least twelve ounces of blood already begunne to putrefie; with a full purpose within a day or two after, in case of continuance of the former accidents, to have proceeded to a reiteration of the same remedy, evacuating as much out of the other arme. But the former quantity sufficed, and followed immediatly alleviation, and so with the use of a gentle purging infusion, by the help of Almighty God, recovered my perfect health: All this notwithstanding, I kept not at home two daies together, but every other day rode abroad to visit a Gentlewoman, a patient of mine, lying within some few miles of Northampton, and newly before that come out of Stafford-shire; and this is moreover yet observable, that although the weather was then as hot as any time I have knowne it, yet found I no more faintnesse then in my bodie after this evacuation, than at any other time of my perfectest health; but on the contrary, a speedy alleviation of all my former accidents. It were easie for mee to produce yet a multitude of mine owne, and other mens experiments of this nature, but these few shall suffice to confirme the truth of this assertion. I will yet adde this, that there is no small difference betwixt this our cold climat, and the country of France, the South part especially; in the which, notwithstanding, their Physicians, as appeareth, allow both of phlebotomie, and purging in time of need, be the season as it will, as hath beene already proved. And Greece, in the which Hippocrates and Galen lived, is yet a farre hotter countrie than any of the aforesaid, as extending it selfe to divers degrees



grees neere the South. Besides, this our Iland being so invironed round about with *Neptunes* warric walls, by meanes of many moist exhalations by the Sunne-beames attracted into the middle region of the aire, is often so watered with showers, and our aire often so overcast with thicke cold clouds, by this meanes keeping from us the force of *Phæbus* burning beames; that by this meanes wee need not be so much afraid of the biting of this mad dog. To which purpose, I will relate a story told mee by a friend. *The cruell Cardinall Beton, Arch-Bishop of S<sup>t</sup> Andrewes in Scotland, sent for that famous Cardan out of Italy (for no neerer, nor ordinary Physitian would serve the proud prelates turne) to consult with him concerning some infirmity then troubling him: in his returne homewards, passing thorow England, hee staid some daies in London. During his abode in the City, many hearing a great fame of an outlandish famous Physitian (as the Proverbe saith, A new broome sweepeth cleane) resorted to his lodging to crave his counsell: but when hee saw them so shy of physicke, and that few would then in that season adventure on any, hee asked what was the reason? to whom it was replied, it was by reason of the dog-daies, in the which to take any physicke, they were much afraid. Hee wittily and wisely replied againe, *Canis non mordet in Anglia*: alluding to this I have already said, that the Dogstarre is not much to be feared here in England. And this did yet more evidently appeare, this late yeere past, 1630. in the which, during all this canicular season, or Dog daies, wee had not three hot daies, and proved colder than any of the former part of the Sommer. If the season then before or after be hotter than these canicular daies, why should not wee be as warie and circumspect, as when the heat falleth out in that season? And when that time falleth out seasonably, why are we as fearefull of it, as when extremitie of heat scorcheth our feeble bodies? It is the ambient aire, hot or cold, &c. as I said, which doth most affect our bodies and not any specificall maligne influence from this or any other star that threatneth us with any mischief. Let people therefore from hence forward be warned, that they be not so superstitiously fearefull at the very naming of a dog-day, that during that season they neglect good and wholesome meanes for the recovery of their health in time of neede. But if it be in thy option, no necessity compelling thee, make choice of the most temperate time. But if thou beest surprized with any acute or dangerous disease, whatsoever the season be, take heed of dallying with thy disease: take counsell of a judicious and able Artist, and thou shalt finde, hee can accommodate his physicke to any season. The judicious and understanding Physitian goeth not hand over head and at randome; but knoweth how to accommodate his physicke both for quantity and quality, not onely to the severall seasons of the yeere; but to the particular and individuall constitutions and diseases also. But if thou cast thy selfe upon Empirickes, woman-physitians, and unlearned Physitians, I cannot blame thee to be afraid, not onely of dog-daies, but of any other season also. But if thou wilt be ruled by no reason, upon thine owne perill be it, it is sufficient thou hast beene warned.*

History.

*Canis non mordet in Anglia.*

Dogge-daies in the yeere 1630. cooler than any other part of Sommer preceding.

The ambient aire chiefly to be taken notice of.



## CHAP. VIII.

*Whether in Phlebotomy wee are to observe the signes, and severall other things pointed out unto us by our Ephemerides-masters.*



Y that which hath beene already said, it hath plainly appeared; that in diseases wee are in no hand to procrastinate and spinne out time, but lay hold on oportunitie without respect of time or season whatsoever; yea, even during the scorching heat of the canicular daies. This hath beene acknowledged, as an uncontrolled truth, and generally entertein'd by the most learned and judicious physitians of all ages of all countries; Greeke, Arabian, Roman, and others of all Europe. But as *errorum plena sunt omnia*, error and imposture carrieth a great stroke in this whole universe; so neither the noble celestiall creatures themselves (the heavens I meane, with their glorious orbes, and resplendent ornaments) have beene freed from imposture. And all this by meanes of wicked and malicious men, prostituting themselves to imposture, and making bawds of these celestiall bodies, the more cunningly to circumvent the vulgar, and cover their their owne covetousnesse and ignorance in the principles of this profession. Hence have wee so many erroneous and pernicious opinions now so rivetted in mens mindes, that they cannot without great difficulty againe be extirpate. And this opinion concerning phlebotomie, the Moone being in certaine signes, among others is not one of smallest consequence. To mainteine then this erroneous opinion they have taken for granted, that there are certaine signes, having dominion over certeine parts of the body, and therefore if any shall happen to be let blood in that member, where, say they, the sign for the time is predominant, portendeth no small danger to the patient. And therefore when at any time there is occasion offered of using this remedie, especially to the vulgar sort, or countrie people above others, they aske presently how is the signe? And if it shall then happen to be in that place to be phlebotomised, a man had need to use all his eloquence, and yet should scarce, perhaps, perswade them to it at that time, untill such time as the signe be past that part. And why, I pray thee, ought wee to be so curious in the observation of the signe, so many thousand miles off us, and in the meane time neglect the ambient aire, which, as sense it selfe teacheth us, environeth us alwaies on every side. Now, they cannot deny that all diseases are ingendred in all times of the yeer, in every moneth, weeke, day and houre; and hot acute diseases are as well ingendred when old frosty father Saturne is in conjunction with the Moone, as when fire Mars is joined with the same affinitie: and cold diseases againe ingendred as well under the one as the other. Now, then, Master

*Astrologer*

The heavens and celestiall bodies not freed from imposture.

Of phlebotomy, the Moone being in the signe, erroneously supposed to have predominance over that part.

Superstitious and erroneous ignorance of the vulgar in this particular.



*Astrologer* yeeld me a sound reason, why I may not as well use phlebotomie and any other evacuation during these conjunctions? And yet \* *Ptolomee* was in this particular so superstitious, that hee affirmeth, that if physicke be exhibited while the *Moone* is in conjunction with *Iupiter*, it doth blunt the edge of the operation thereof. For, saith hee, our life consisteth in heat and moisture, over which qualities *Iupiter* presideth: wherefore, saith he, if the *Moone* be also joined to *Iupiter*, then is vigour and strength so much increased, that they farre surpass the vigour and strength of the medicine, so making it of no effect or operation, insomuch, that it worketh not at all. But by *Ptolomees* good leave, all our Physitians doe very well know, that by the vigour of naturall strength and heat, all physicall operations are furthered and perfected. And therefore the *Moone* being accounted the mother of humidity, if *Iupiter* adde yet more moisture, there will be great use of all the heat hee can communicate unto us: and by this meanes, in all probability of reason, it would seeme, this active quality of heat should the more facilitate the operation in the body now replenished with this double humiditie. And therefore, not without good reason is it that all our Physitians doe prohibite the use either of phlebotomie or physicke to old and decrepid persons, by reason of the want of this naturall vigour and strength, and then onely use them when as the body aboundeth therewith. But now concerning the signe, saith the \* same Author, wee are nor to open a veine when the *Moone* passeth by that signe which governeth that part of the body: for, saith hee, and with him *Almansor*, that since the *Moone* filleth the body with moisture, that then that part is replenished with humiditie: and yet it would seeme there should be then most use of phlebotomie. But this doctrine is againe contradicted, by *Messahala*, who would have us to beginne the cure of all diseases, when as the *Moone* is entred into that signe which is appropriated to the part affected: as if one were surprized with a *Phrensie* or *Squinancie*, although the *Moone* were in *Aries*, *Taurus*, or *Gemini*, yet should wee beginne our cure by incision of the *Cephalica* veine, otherwise called *humeraria*; which, neverthelesse, is quite contrary to the tenent of *Ptolomee*. This contrariety caused some to confesse, that these precepts were to be understood only of such diseases as might well without danger be deferred. It will then follow, that in dangerous and acute diseases, they are of no force and validitie. Of this then the people in their prognostications ought to be advertised: for, wee see many times, that many, insatiated with this perverse opinion, rather than they will transgresse these irregular rules, often indanger that which ought to be to them most deare. And have wee not too many that sooth them up in this their sottish superstitious and erronious opinion? I speake not onely of our ordinary *Ephemerides-Masters*, and ordinary almanack-makers, but I wish some of the sonnes of *Levi* were not too much addicted to such idle vanities, with calculating nativities, and such other foolish frothy and forbidden stufte. I will not deny, but since the *Moone* is accounted the mother of all moisture, there may be some use in the observation of her increasing and decreasing, according to her quarters;

o o

and

a in centiloquio.

Confutation of the former opinion.

Humidity doth not inhibite, but rather indicate phlebotomy, and so doth the heat concurring.

\* *Langius epist medic. lib. 1. epist 35. & 36. de his agit copiosius.*

We reject the observation of the *Moone* in some cases.



in Lib. 2. & 3. de dieb.  
dific.

criticall daies. de-  
pend more upon the  
Materiall cause of the  
disease, than by the  
starres.

c Passim in aphor. prog.  
nost. & epidem.  
e 4. De morb.

The Moone of a swift  
motion, and abideth  
not long in a signe.

Ruminanti signa.

A weake stomacke  
especially clogged  
with corrupt humors  
will scarce reteine a-  
ny physicke whatso-  
ever.

Sottish and idle opi-  
nion of ruminant  
signes, being but a  
mere faulce.

and when it is in our free election, by way of prevention, if there be no impediment, wee may use evacuation in the increase of the *Moone*. And wee deny not that this same Planet manifesteth her power in many sublunary creatures; as wee see in the Sea, and creatures therein contained; in the fruits of the earth, &c. It is true indeed, that <sup>b</sup> *Galen*, both in the birth of mankind; and other creatures, and in the criticall daies ascribeth something to the motion of the *Moone*, according to the 16 angles of her monethly peragrations; and wee doe not deny the same. But withall, it is certaine, that the observations and effects of these criticall, judiciale and provocatory daies depend upon the disposition of the materiall cause of the disease, and concoction of the same, and better knowne by the ordinary and set periods and paroxysmes of the disease, than by all the starres in the Heavens, witnessed that worthy <sup>c</sup> *Hippocrates*, in many places of his workes. And in <sup>d</sup> one place hee maketh it yet more plaine, where, searching into the cause why the *crisis* commeth commonly upon the odde day, maketh no mention of any starre at all. Now, besides all this, the *Moone* is of so swift a motion, that in two or three daies shee passeth by any of these signes, and that with such a celerity, that she hath quite passed by the signe, before the force of the same can be perceived; or taken notice of. And yet these wise Masters will have us in no hand to exhibite any purging medicine, the *Moone* being in any signe which doth ruminant or chew the cud: to wit, *Aries*, *Taurus*, *Capricorne*, for feare forsooth, say they, lest it be againe rejected by the mouth. But I could tell their wisdomes, that both my selfe and others have found this most idle and false; besides, that it is builded upon no reason at all, I have found by manifold experience, that a nice, daintie and weake stomacke, but especially oppressed with corrupt humours, will scarce reteine any purgation, unlesse it be first evacuated by vomit upwards, the which I have proved to worke as well in my selfe as others, when the *Moone* was most remote from those ruminant signes: and againe, purgations to worke as effectually in these ruminant signes as in others. And besides, I have already made it appeare out of *Hippocrates*, that hee appointeth some times and seasons fitter by farre for evacuation of some humours, than others, without any relation at all to the signe. Moreover, this ruminant is but a meere *Chimera*, or phantasie, and nothing indeed: for these starres fixed in the firmament for mens better conception and capacity, were by some, at first, ranked into certaine troupes, and as it were, certaine companies; and unto each severall troupe or company, men imposed, certaine names of such creatures as in their conceit they most resembled: as of a *Ramme*, *Bull*, *Beare*, *Dog*, *Dolphin*, and the like; although most, if not all of them might as well be resembled unto some other shape or figure, and so carry another name. Now, then, it is apparent, that there is neither *Bull* nor *Beare*, *Dogge* nor *Cat* in these celestiall bodies; and therefore what relation can there be betwixt this their supposed ruminant and our medicines here exhibited? I could yet instance in a multitude of such



such idle fopperies : as in what signes with the *Moone* to administer pills, when potions, and such like; and when to waine children. And what better is it than meer heathenish, to point us out some daies of the moneth good, some bad, some criticall; some not? Is there one day of it selfe better than another? and what makes one day better than another but divine ordination? If they say this dependeth upon some influence of celestiaall bodies, I answer, that according to their owne doctrine, they are so various and divers, and doe so suddenly change, that their operations and influences cannot be certaine, and fixed upon set certaine daies alwaies the same. And therefore, as for their good and bad, criticall and not criticall daies, wee care not at all. But what is the reason that these wise men doe so much neglect that great and glorious triumphant King *Phæbus*, who sitting in his chaire of state, by his accessse towards, and recessse from us, produceth such an alteration in the seasons, and the ambient aire, that not one of all the rest of that great host of Heaven is able to parallell his power? Who doth not sensibly see and feele the various effects and changes of seasons hee produceth in this inferiour world, is deprived of his senses. His effects are more forcible than any of his fellowes: the *Moones* moisture is but a passive, his vivifying heat an active quality, and therefore of farre greater force and validitie. See in his highest exaltation above our Horizon what a sweet refreshing heat he darteth downe upon these sublunary creatures. Againe, in his recessse and lowest declination, notwithstanding *Jupiters* hot and moist influence, and all his auxiliary helpes, yet for the most part doe we find such frosty effects of old frostie father *Saturne*, that nill wee will wee, forced wee are to confesse and acknowledge the noble effects of this King of Planets above all the rest: for the which cause, not without reason, among all remote causes, in the generation of mankinde, and by consequence of other creatures, the Philosopher ascribed the pre-eminence to this noble Planet. The efficacie and power of this powerfull King doth yet more plainely appeare, by comparison of those places where he doth most manifest his Majestie and power; namely, under the *Equinoctiaall line*, and within the *Tropicks*, and many degrees on either side: with such places as are a great part of the yeere deprived of his princely presence; or else by reason of the farre distance from them, are so little thereby refreshed, that in some of those places, there is no habitation for mankinde, and in some others a life indeed some lead, but such, as, in regard of the outward estate, a death may rather be desired. The *Hollanders* in their navigations, to finde out an North-East passage to the East *Indies* can testifie what enterteinment they found at *Nova Zembla* in about 70 degrees elevation of the Northerne pole: *Forbisher*, *Davis* and *Hudson* of this Nation, attempting the same by the North-west, could testifie the same truth. If we will passe but into *Poland*, and other dominions of that great Prince; as *Life-land*, *Lap-land*, *Courland*, &c. We may, during all Winter, make our habitation upon that vast and waterie element, where *Neptune* hath his dominion, as safely as upon

Heathenish & superstitious to account some good and some bad daies.

The Sunne and his coniunction, with other planets quite neglected.

Efficacy and power of this King of planets.

*Sol et homo generant hominem.*

Intolerable cold of these Northerne climates.



The Sunne abideth a compleat moneth in one signe, & yet there is no mention made of the Sunne in the signe.

e Claudius Deodatus panth. hygiast. libr. 3. cap. 10.

a Pertinax ista multorum Chirurgorum consuetudo, nullis rationibus firmata nulla experientia stabilita, nullis veterum, nec recentiorum medicorum auctoritatibus munita, eo usque pedem extulit ut non solum conjunctiones, oppositiones, aspectus infavos, & pestilentissimos in omni vene sectione, aut purgatione pertimescendos proclamant, quasi vene sectio aliquo illorum diorum adhibita certa perniciem hominem sit medio sublatura. Interim huius perniciose opinionis, alios, vel authores, vel fautores non habent, quam Aniculas, Veneficos, Zingalos, ineptos Empiricos, Astrologos, & Ephemeridum calculatores, &c. Et paulo post unde Gal. 11. method. Has Lunæ observationes adeo nihili fecit, ut etiam magnopere laudet medicum, qui quinquagenarius in cephalalgia noctu sibi venam incidere, Idem

Deodatus ibidem. b Vide Duncani Liddellii Aberdinensis Scoti art. medic. libr. 5. de febr. curat. lib. 3. c Cum igitur illæ planetarum conjunctiones, oppositiones, quadraturæ, & cætera signa illis mendaciorum tabulis affixa, non sint vera & legitima vel venæ sectionis, vel purgationis, aut scarificationis indicatoria, non ita scrupulose observanda veniunt, sed multis nominibus irridenda, expungendaque. Primum enim illorum varietas, diversitas, & discrepantia, argumento est, nihil omnino, vel ad venæ sectionem, vel ad cæteras vacuationes conferre, cum in uno die bona, in alio mala; in his multa, in illis vel nulla, vel exigna depingatur: Idem ex perniciosissimo Lunæ per signa Zodiaci rotatu colligitur: licet enim in calendarii tabula Luna duabus, vel tribus in Scorpionis signo viis excurrere doceatur, tanta tamen id pernicitate fit, ut citius Lano signum illud percurrat quam signi vires exeri, & animadverti possit. Idem Deodatus loco prius citato.

any part of the terrestriall globe. Besides all this, the *Sunne* hath his abode and continuance in each of these twelve signes, for the space of a whole moneth; and yet for all this, there is no mention made of the *Sun* in the signe, which, in regard of these former reasons would seeme farre more reasonable. c A late *German* Writer maketh mention of one of those Prognosticators, who had lately published an Almanacke, wherein were set downe certaine daies in each moneth of the yeere, on the which, if any were let blood, it portended extreme danger, if not death to the party: and besides, prognosticated death to all that should be let blood on the feast of the Annuntiation of our Lady (I hope the *Roman Catholikes* will have this villaine by the eare, for so farre vilifying the power of the *virgin Mary* that she, that commanded her Son, cannot divert any dismall event from her holy day) on the day of *Simon and Iude*, and *S. Andrew* the Apostle, with many more other idle fooleries. In the same place, againe, hee inveigheth against the foolish custome of some, who postposing signe, or any other thing whatsoever, in the midst of Winter, be the weather as it will, frost, snow, or haile, especially upon *S. Stephens* day, doe usually (as is the custome here with horses) to have a veine opened. f This pernicious and pertinacious custome of some Surgeons (speaking still of the signe) and by them stiffely maintained, is a cause of no small mischiefe in a well ordered Common-wealth; and yet hath no solid nor sound foundation, either from antient or moderne Physitians of greatest fame, who never have any regard unto the same. g And some of our late Writers, of no small note, and as well skilled in all the Mathematicall Sciences as any *Ephemerides*-master of them all, yet neither in their cures nor indications once make mention of the *Moone* in the signe, of all these idle planetary conjunctions, evill or good aspects, and the like needlesse curiosities. Among others, there was of late yeeres a famous Physitian, and native of *Aberden* in *Scotland*, and no lesse skilfull in Mathematicall speculations, and therefore by *Henry*, late *Duke of Brawnswicke* (called *Henry* with the long nose, and married a sister to our late gracious *Queene Anne*) chosen for Mathematicall profession in his University of *Helmstadt*: and yet in his learned works published to posterity in the *Latine* tongue, in his tractat of indications, evacuations and curations of all sorts of *Fevers*, hath not one word of the observation of the signe and the rest of that rabble of foolish vanity. And this is also the generall opinion of all our most famous and skifull Physitians.

h Since then these signes, conjunctions, and the rest of these more than foolish and superstitious observations set downe in these lying *Ephemerides* tables (saith our former author) are no certaine true judicatory signes, either of Phlebotomy, purgation or scarification, they are rather to be derided, and blotted out of



all bookes. And <sup>i</sup> another famous Physitian and his country-man before him, wisheth that the magistrate would take order that in these publike prognostications, nothing might be divulged, save onely the Festivall times, together with the times and returnes of legall proceedings. The like could I wish might be looked into here in his Majesties dominions, that wee might have nothing but the moveable feasts, the motion of the *Moone*, and the times and returnes of the *Termes*: and if any memorable accidents or historicall relations were set downe, I thinke no man would be against it. As for Physitians they could make a good shift without their helpe and directions, to phlebotomise both the sicke and the whole; to purge by pills, potions and electuaries, as the case and occasion should require: women could weane their children, the barbers shave beards and cut haire; and every man pare his owne nailes without the Almanacks prescription and direction. And Princes could undertake, and wage warre, and others goe about the businesse of their particular places and callings, without such busy-bodies intruding upon that which concerneth them not. By these particulars it may then appeare, that this judicall *Astrology* is not so well rooted, but may easily fall to the ground, being so loosened and weakened by so many famous and worthy personages of severall ages and times: yea, and some who have in former times favoured the same, after they were thorowly acquainted with the vanity and uncertaintie thereof, at length forsooke it, and have left their recanition for a perpetuall memoriall behind them. Many other things concerning this subject be said, and many arguments to evince the vanitie and superstitious use of *Judicall Astrology*, with all the dependants on the same: but this were besides my text, and withall would prove a taske too tedious, especially for mee, having at this time so many other things yet to handle; and therefore I will now draw this point to a period: protesting neverthelesse, that what I have said, is neither of a

*i* At bone Deus quantum præstaret ut Principes & urbium rectores, has Astrologorum Ephemerides in universum obtulerent, & more veterum, tantum dierum fastos instituerent, quorum consuetudo sacrorum Rex, quibus diebus pro mensium ratione sacra decorum mysteria celebrari deberent, & jus populo indicabat, &c. Et paulo post, Huiusmodi sane Ephemerides, quæ syderum ortus & occasus, ac tempestates, & quæq; mysteriorum fastos et nefastos nobis indicarent nobis satis forcat: quas nugigerulum Astrologorum vulgus suis imaginarijs Lunæ & planetarum aliorumq; aspectuum infortunij, exaltationibus atq; triplicationibus, dierum electionibus defœdavit: qui ut imperitus Scytotomus ex uno calopodio omnibus solularia conficit: sic illi Astrologi ex eadem anni constitutione hominibus etiam sub diversissimo cæli themate natis, quæ de re secare venam, corpus pharmaco purgare, cucurbitulis aut hirudinibus

sanguinem emungere, pueros ablactare, mercari, peregrè proficisci, novas induere vestes, caput & barbam radere, refecare ungues fastum sit, indiscriminatim omnibus præscribunt. Taceo quod bella, principum mortes, annonæ caritatem, perfricta fronte predicere non erubescant. Quorum nugis moderatores urbium consiti, nec eorum prudentia & ratione habenas reipublice moderari, nec Medici egros recte curare possunt. At id reipublice parum interesse censet? Nequaquam: digniores certe essent in quos omnes annus scommata jacerent, quam Thales fuerit Milesius, qui primus Solis prædixit eclipsim, & stellas urse minoris monstravit; hic enim egressus domum ut astrâ contemplaretur, inq; subjectam decidens foveam, irrisus ab anu fertur, quod ea quæ in cælis essent scrutari vellet, quæ quæ pedibus essent subiecta non videat. Sit æc anus nostri sæculi deliramenta vidisset quid eam dicturam arbitravis? Annon exclamaret: O vanitas vanitatum, & super omnia Astrologorum vanitas, &c. Picus Mirandulæ Comes & Angelus Politianus contra Astrologiam iudiciariam scripserunt. Item August. lib. 2. supra Genesim, lib. 2. de Doctr. Christi & lib. de civit Dei copiose contra Astrologos genethl. Porphyrius etiam teste Iamblichō eandem refutavit. Testatur etiam Langius Marfil. Ficinus qui in libro de vita cælitus comparanda conscripto hanc Astrologorum curandæ morbos methodum docuit & approbavit: eundem tamen tandem, palinodiam Angelo Politiano & Pico Mirandulano canentem, ingenue fateri hæc Astrologorum observationes ut quomodo libet ad vitæ conservationem profuturas se congesse, non ut eas probaret, sed potius cum Plotino gravissimo Platonis interprete derideret, & ambobus congratulatur, quod Astrologica vanitatum & superstitionum Portenta tam argute quam sancte confutaverint, & quod contra Astrologos qui Iovi cælum frustra eripere more Gigantum meliuntur, hic ut Palladis alumnus, ille ut aliter Hercules egregie decertaverint. Hæc ex Marfil. Ficin. lib. 12. epistol. Porphyrius, teste Iamblichō totius eorum artificij fundamentum his verbis evertit & abnegavit, dum ait: Si quis cognosceret figuram nativitatis, Dominumq; figuræ, inveniret quoq; demonem suum, & solveretur per ipsum a fato nativitatis. Sed subdit, illam scire, & hunc invenire esse impossibile: & regulas Astrologorum esse incertas & incomprehensibiles, auctore Chæremone. Nam certe quis in tam præcipiti siderum nocturna & diurna vertigine, quum minima momenta ingentes parturiant mutationes, quæ vix quisquam cognitione assequi possit, quisquam exacte nativitatis thema assequi possit, non video. Adde, quod observationis astrorum motus organa, raro sint ad amissim facta, sed plurimum manca. Hæc & alia multa hanc materiam concernentia cergeßi. Iohannes Langius medicus doctissimus & celeberrimus lib. 1. epist. medic. epist. 35. & 36, ex Macrobi. Saturn. lib. 1. Suidæ, Hesychio, Ovid. 1. Fast. Gell. lib. 4. cap. 9. Diog. Laert. lib. 1. Euseb. de præpar. Evangel. lib. 12, &c.



ny hatred or prejudicate opinion conceived against the persons of any, who have either practised this Art, or published any thing concerning the same: but onely to vindicate the truth from error and imposture, and to give the world notice, how farre they have hitherto been deluded. And besides, it never came into my mind to harbour in my heart the least evill thought against that noble and thrice renowned true *Astronomy*, with the subalterne Power it hath, from the great Lord, Maker of Heaven and Earth, received over all these sublunary creatures: Onely I would not have the servant to have dominion over his master, and place a creature in the place of the Creator, and to abuse the simpler sort of people, as is most frequent with those which attribute so much to this art.

## CHAP. IX.

*Preparation before phlebotomy, during bleeding what to be done, and how to bee ordered after. Of particular phlebotomy by leaches: of sacrifice and cupping. Of searing, setum, vesicatories, &c.*

Preparation to be used before phlebotomy.

Crudities.  
Expulsion of the fecall ordure.



Imbecillity of the orifice of the stomach.

**I**N the first place then before phlebotomy we are to prepare the body, by cleansing it from the excrements of the first concoction contained in the guts, & withal we must have a care to correct the crudities of the stomacke and small veines. Crudities before must be corrected by a spare and wholesome Diet. As for expulsion of the fecall excrements, it is safest to use a gentle, emollient glister, or some gentle, lenitive, *Manna*, sirup of roses, or the like. A broth made of loosening herbes; as mercury, mallows, betes, spinage, groundsell, and the like, will sometimes serve the turne. But if necessity constraines us, or any other acute disease urge us: as a *Pleurisie*, a *Squinancy*, or the like, we are then to make no delay, but take hold of the present opportunity, delay in this case threatening no lesse danger than death. If the orifice or mouth of the stomacke be very sensible, if some choler proceeding from the liver or veines have seized upon it, or it hath contracted any imbecillity or weakenesse, then before we set upon this worke, we are first to corroborate the stomacke, and blunt the edge of these humors, with the juice of lemmons, pomegranats, barbaries, or rather their sirups: and the imbecillity of the heart is to bee remedied with a taste in a little *Canary-sacke*, *hipocras* or the like; as also with some cordiall loosings, or the like solid or liquid substance. If fasting be offensive, an houre or two before, they may take a little of some liquid substance, broth, cawdell or the like. The party to be phlebotomised, if in health, is to bleed sitting, unlessse



unlesse upon a small occasion subiect to swoond, in which case he may bleed upon his bed. In sicke persons, especially when they are weake, this same rule is to be observed; and withall we are to obserue and diligently to marke, whether in the bleeding strength continue; the decay of which may be discerned by the changing of the colour, by gaping and yawning, by stretching and reaching, dazeling of the eyes, ringing of the eares, the hicket, loathing of the stomacke, and especially by the changing of the pulse: in which case it is good either to give over, or else to pause a little untill the partie be a little refreshed, and then to bleed againe, or deferre it a while as occasion shall require. If hee swoond let him backward, sprinkle his face with rose-water, or other ordinary, and present to his nose refreshing smell. After bleeding, especially in sicknesse or weaknesse, the patient is to be laid upon a bed on his backe, not sleeping for two or three houres after; and within an houre or two may take some food in a small quantity, and easie of digestion: as some cawdell, broth or the like. And in case of sudden fainting it may bee sooner used, or at least some other comfortable cordiall. After this, the patient must keepe a good and spare Diet.

But many times it commeth so to passe, that this noble and generous remedy by opening of a veine cannot so wel be effected, or at least is not so fit, in regard blood is oftentimes impacted into some particular part, so that it cannot by ordinary phlebotomy bee evacuated, and then doe we betake our selves to a particular kind of phlebotomie by leaches, scarification and cupping glasses. The leaches must be chosen; such as live not in stinking puddle water, not very greene, nor having great blacke heads: and being caught, they are to bee kept in faire water, which is often to be shifted. Some counsell to put a little sugar in the water, and some a little blood. They are best that live in waters where mosse and frogges abound: not rough on the backe, of the colour of antimony, or having blew lines; but round little tailes like unto mice, and small heads. In defect of phlebotomy, when for some good consideration it cannot conveniently be administered, we may apply them to the great veines: but most properly they are to be applied to the small veines. They are much used in the hemorrhoidall veines, and doe best of all draw unto them melancholicke blood: & for this cause, they are of singular good use in *Itches, Scabs*, and the like. They are to be put through a quill, and so applied to the place wee please; howbeit some use a sponge, fomenting the place first with warme water, and then anointing it with a little blood to make them sucke the sooner. Some, when they are a sucking, cut off their tailes that they may draw more freely. If they fall not off in due time, sprinckle some salt on them: and if they fall off too soone, bath the place with warme water, and if it may be with conveniency, bleed over warme water; and after they arealne off, this will still further the bleeding. If the veine bleed too long, use the same meanes we use in stopping the bleeding of a veine in ordinary phlebotomy, adding, if thou wilt, a little powder of bole armenicke, some powder of galls, &c.

Situation of the patient to be let blood.

What to be observed in the bleeding.

Swoounding.  
After how to be ordered.

Particular phlebotomy by leaches.

Election of leaches.

Preparation of leaches.

In what cases most usefull.

Application.

To make them fall off.

To stop the bleeding.

Be-



Of scarification.

In what cases to be used.

Cupping commonly used with scarification.

The matter &amp; forme of these cups.

In what bodies most usefull.

Manner of application.

The time.

Besides these, there is yet another particular evacuation of blood performed by meanes of scarification or racing of the skinne, and differeth according to the manner it is used. If deeper, it draweth more copiously and from the remote parts, and withall evacuateth the thicker blood. It may often supply the place of Phlebotomy. And thus in the armes deepe scarifications evacuat from the whole, as likewise sometimes in the legges, especially cupping glasses being therewith applied. And thus *Oribasius* in that great and memorable *Asiaticke* plague scarified both himselfe and many others, and drew out very neare two pounds of blood, and by this meanes escaped the present danger. Scarification in this same place is also good in a plethory, proceeding from the suppression of the *piles* or *menstruous fluxe*. It may sometimes be used, by way of revulsion, to the remote parts, observing still the rectitude or communion of the parts, as in the inflammation of the right legge, scarification of the right hand or left legge. As likewise scarification of the legge attracteth from the inward to the outward parts, and draweth downe-wards, &c. And in the menstruous fluxe scarification of the thighes or hands serveth in stead of derivation in furthering this fluxe. But scarification hath alwaies a most forcible effect in attracting from the remote parts when it is deepe, and a cupping glasse presently applied. But the most proper use of scarification is to evacuat from the part affected, other remedies not prevailing. And for this cause is effectuell in all *Scabs*, and other breakings forth upon the skinne, as also for an inveterate *Scirrhus*, *Inflammations*, *Gangrenes*, *Pestilentiall tumors*, *bitings of venomous beasts*, &c. But with scarification for the most part we use also cupping with or without fire; and these cups are made of divers matters, of horne, glasse and copper; and of severall formes, long, round, some of a wider, and some of a narrower orifice. They are for the most part used of glasse, called therefore cupping glasses. And of these the round with a narrow mouth or orifice are the best, and draw most effectually; and of these some are bigger, some lesser, according as the evacuation is to be more or lesse. In regard of the bodies they are to be applied to, they have a farre more successefull operation in thinne bodies, than in thicker constitutions. Againe, we are to consider the nobility, consent, and the vicinity of the parts in the application and use of this remedy; and therefore not to bee applied to any principall part, lest there follow an attraction of bad humors thereunto. But in the mutual consent of two parts, they may to good purpose be applied to the one; as in the immoderate menstruous fluxe, to the breast. They are not to be used of sound and healthfull bodies, to young and growing people, nor to old decrepit persons: nor yet of custome, but with good advice of the learned Physitian, as need shall require, especially in the Spring and in Winter; not in a hot house, but neere a good fire, onely some frictions going before. We use them either with or without fire, also with or without scarification. The time elective is after perfect concoction, the stomacke now being empty, and the guts cleane from common excrements. The time of coercion or necessity is that which requireth this remedy, although the time bee not so seasonable, and that



that to prevent a further danger. They are not ordinarily to be used before generall or universall evacuations have been used, but in some cases; as in the *wind-colicke*: or when as by reason of the thinne structure of the body it is not so safe to open a veine; or when we would attract any tumor from the internall to the externall and superficiall parts of the body. Wee are then to apply this remedy either to the part affected, or the next to it, when there is now no more afflux of matter. Dry cups without scarification draw and evacuate the body insensibly, especially of wind. They are sometimes for staying of vomits and yexing applied to the stomacke. They are in divers cases applied to severall parts of the body: as the hinder part of the head, and the crowne for divers infirmities of the eyes and head: to the forepart for the *Phrensie*, *Lethargy*, &c: as also to the shoulders, chinne, thighs, legges, &c; for divers infirmities, whereon I must not now insist, but proceed.

Besides the premisses, there are yet some other particular evacuations performed by the hand of the Surgeon, the which for affinity with the former, although no bloody evacuations, we will handle in this place. Of these, the chiefe is burning or searing of some particular place of the skin both for preservation and recovering of health; whereunto we referre also the two other, *setum* and *vesicatory*. This searing, in Latine called *cauterium*, is nothing else but a little ulcer made in the superficiall part of the body of man, with some actually or potentially hot thing, by this meanes to make a free passage for a leisurely ensuing out of peccant, noxious matter causing diseases: and that both for inhibiting corruption, corroboration of the members of the body, and the restriction of the influx of humors. This remedy is of greater utility and profit than many are aware of; and may indifferently be used in all ages, not excepting infancy it selfe, where it is most soveraigne, even when they are yet in the cradle, and that for curing and preventing many diseases: as *Convulsions*, *Epilepsies* and *rheumes*; and besides, is not denied to any sex. The severall sorts or kindes of it are distinguished by three severall & distinct names: the one *fonticulus*, the next *setaceum* or *setum*; from a thred of silke or haire drawne thorow; and the last *vesicans* or *vesicatorium*, and of the vulgar, a blister, from the effect: and as for others *dropax*, *sinapismus*, *psilothrum*, as not being so frequent and usefull in sicknesse and health, as the former, I passe by. Now as concerning the part or place of the body where this issue is to be made, we must be very circumspect, and well consider where this noxious matter to be evacuated is ingendred. If the matter be by the issue to be derived, diverted or drawne aside, then is the issue to be made neare to the part affected. If it be for revulsion or pulling backe, then we are to beware of molesting any noble part; and therefore the place of the issue must be made a little further off; with that caveat notwithstanding, that the rectitude and consent with the part affected be observed. Neither are wee ever to make any issue in the part affected, unlesse the matter be already there impacted, and universall evacuations have already proceeded. This issue is made most commonly with an instrument made of iron actually hot, and of

Dry cups without scarification in what cases to be used.

Burning or searing of some parts.

What it is

Utility and profit of this remedy.

Fonticulus.  
Setaceum.  
Vesicatorium.

The place where wee are to make this issue

With what cautions



With what instrument  
it is made.

Potentiall cauteries.

The particular place.

Vesicatories or bliste-  
ring remedies.

Setum what.

Guilielm. Fabricius  
Hild. observat. chirurg.  
observat. 40. & 41.

divers formes according to the nature of the part affected; and some are also made of gold. Some againe use no materiall instrument of iron or other metall; but some hot burning medicine, composed of some ingredients of a hot, burning operation, although no heat to the outward senses of seeing or touching be therein discernable; called therefore potentiall cauteries: and these being applied to the part, doe in a short time make an issue. Some againe use to open the part by incision, and so make the issue; but is farre inferior to the former. The best way is that which is seared with gold or iron; and next to that, such as are made of causticke matter; especially, if care be had that it performe its operation with speed, and with as little paine as is possible. The particular place where this is to be made, is indicated by the place affected, where the matter hath its residence; which if ingendred in the liver ascendeth up into the head, then is it to bee made in the legge; and if it descend into the legge, then is the arme of the same side to have an issue opened. Again, if noxious humours abound in the nether belly, it must be opened in the legge; if in the middle region, in the arme, if there be no impediment: but if there be any such matter in the head, it must be made in the the hinder part of the head: if it take the way downe towards the breast and the lungs, then both in the coronall suture in the forehead, and in the hinder part. If it be ingendred in the head, and descend upon the backe-bone, the loines and nether parts, then must it bee made in the beginning of the backe-bone to intercept the matter. In many other particular places of the body we use this remedy, which would be here too long to relate.

As for vesicatories, or blistering remedies, they use to bee made of such things as blister the flesh; such as be crowfoot, *euphorbium*, pelli-tory of Spaine, mustard, *cantharides*; being any one or more of these mingled, with sowre leaven and vineger wrought together; the blister so made is to be opened, the place to bee kept open with a little fresh butter, or cere-cloth.

That which we call *Setum* or *Sataceum*, is an issue most commonly made in the necke with a hot needle drawne thorow the necke with a thred of white or crimson silke, the place kept open by drawing the silke to or fro out of its place, and dressing it afterwards as is fitting. Some used heretofore a haire in stead of silke, from whence this operation taketh its denomination.

There is yet mention made of another manner of making of this issue with this hot needle; recorded by a famous Surgeon, on which now I will not insist. Now all these issues are to be kept open untill such time as this noxious and evill matter bee quite spent and wasted away, at which time it may safely againe be closed up. But if they be appointed by way of revulsion, or pulling backe any humor, accustomed to fall downe upon any place, and have been of a long time continued, then may they not so safely be dried up, unlesse another bee made to supply the place of the former. This *Setum* is a singular good meanes to helpe all infirmities of the eye-sight, and many inveterate infirmities of the braine: as *Epilepticke* fits, bad memory proceeding of



of moisture, and many more. And thus have I somewhat at large handled phlebotomy, and all circumstances concerning the same; and so much the rather, for that I see the world so much herein abused, and so many by the indiscreet use thereof miscary: now I proceed to the other and second generall evacuation called purgation.

## CHAP. X.

*Of purgation, or evacuation of corrupted humors in generall.*



hitherto have we handled Phlebotomy both generall and particular, it now resteth, wee proceed to other generall evacuations. In the body there is a triple repletion, two within the vessels or veines, and one without: One abounding in quantitie, to be evacuated by phlebotomy; another abounding in quality, to be purged by appropriate purging medicines: the third being without the veines, is to be putged by sweat. And all

these are called universall evacuations, by reason they doe not evacuate from any one particular part, as from the head, *errhina*; from the brest, *bechica*; &c: are properly called particular purges. Here wee purpose in the first place to speake of purgations in generall, as they purge evill humors from the whole body. \* Purgation therefore we define to be an evacuation of humors abounding in quality, procured by the helpe of nature, together with the efficacy of the purging medicines administered by the Physitian, for the preservation of health present, or recovering of health already lost. In purgations properly so called two things are to be considered: first, that which is to be purged, & doth principally indicat purgation: to wit, the humor abounding in quality, which we call *cacochymia*, and is of many sorts. Againe, in purgation we are to consider that which purgeth. Nature it selfe, or the expelling faculty purgeth, yet not simply in it selfe, but seconded and set forward by the power and efficacy of the purging medicine, and exciting the expulsive faculty to purge away the superfluous humor, either upwards by vomit, or downwards by defection. Such purging medicines are of two sorts; either such as by a manifest quality evacuate any obvious humor: and such are ordinary loosening herbes; as betes, mallowes, spinage, coleworts, and infinite others. Againe, there is another sort of purging medicines, properly so called, and by a proper name *cathartica*, and make peculiar choice of one or more certaine peculiar humors, called therefore *electiva purgantia*. Now in purgations wee are to consider three things: the first doth concerne the medicaments wherewith we purge. The second, the manner or method how to use them. The third, the accidents following upon purgation; or such things as are to be done

P p 2

after

Triple evacuation in the body of man.

Purgation what it is.

a Purgatio est evacuatio humoris qualitate peccantis, facta a natura, ope & efficacia pharmaci cathartici, administrati a medico in eum finem, ut sanitas praesens conservetur, aut amissa restituatur. Comment. in aph. 2. Dunc. Liddel. arte med. lib. 5. cap. 12. Purging medicines of two sorts

In purgation three things are considerable



A specificall quality  
in purging medicines

*ὑπερκαθάρσις, seu su-  
perpurgatio.*

In purging medicines  
4. things to bee con-  
sidered.

Purging medicines  
differ both in strength  
and by reason of the  
part to purge.

Compound medicines

Their divers and va-  
rious formes.

after the taking of a purgation. Purging medicines, as wee have said already, are of two sorts, either purging by manifest qualities, heat and cold, &c; without any distinction, any or all humors: or else one or more particular humors, or from some particular part. Now although purging medicines, by reason of heat, attract unto them peccant and noxious humors, yet that the attraction is of this or that particular humor, proceedeth from a specificall quality, or from the whole substance. And yet such medicines as together with this specificall propertie partake of a greater heat, doe more forcibly and effectually attract the appropriated humor. Each purging medicine most commonly evacuateth one particular humor, sometimes two, seldome three, and never all, unlesse, either the medicine be so violent, or nature so weake, that it is not able to master them: and then it oftentimes worketh so violently, that at length it bringeth blood; and this the *Greekes* call *ὑπερκαθάρσις*, or over purging; very familiar to *Empiricks*, women-physicians, and such as have not beene initiated in the schooles, and so trained up in the practise of this profession. In these purging medicines then foure things are to bee considered. First, what humor they are properly to purge, whether choler, phlegme, water or melancholy. Secondly, by what wayes they evacuate: for some purge upwards by vomit, and some downe-wards by defection. Thirdly, from what parts principally: for some purge from the nether belly, some from the liver, some from the head, &c. Fourthly, after what manner: for some purge gently and mildly, some againe more forcibly and violently, and some keep a meane betwixt both. *Manna*, *Cassia*, sirup of *Roses* purge gently: *Rhubarb*, *Sene*, and the like, keepe a meane: *Scammonie*, *Colocynthis*, strongly. It were easie for me here to make an enumeration of variety of purging medicines appropriated to severall humors. And although these medicines both weake and stronger draw some from the more remote parts, some from the neerer; yet have some of them a neerer relation to one, and some to another part: as *Colocynthis* and *Agaricke* most effectually from the head, *Rhubarb* from the liver, *Aloe* from the stomacke, &c. These milde and gentle medicines, by reason of their milde and easie evacuation, are rather referred to preparations than purges; these other being of a farre more forcible power to attract and draw humors from the remote regions of the body. Notwithstanding, the judicious Physitian can easily quicken them according to occasions, with an addition of a small quantity of the stronger: as likewise, with some of the milder medicines, blunt the edge of these stronger and more violent purgations. Of these simple purging medicines, divers compounded are made, and that in severall formes; which are either taken inwardly by the mouth, or injected, and put up into the fundament: or else outwardly applied, by way of cataplasme, ointment, &c. Such as are assumed at the mouth, are taken either to worke upwards by vomit, or downewards by stoole; and are, according to their formes, divided into three severall sorts: some liquid, as *potions* made after divers manners; some, againe, solid, as *pills*, *solid electuaries*, or *confections*: some of a softer, and as it were, of a middle substance, betwixt both; as our ordinary *electuaries*. In the fundament

we



wee use to make injections by *glisters*, and put up *suppositories*, in constipation of the belly, and divers other cases. But in some cases, when the patient is incapable of any of these, or at least refuseth them, then are wee sometimes forced to supply this defect by outward ointments, cataplasmes, episthemes, &c. and sometimes by masses & lumps made of strong purges holden in the hand, until they grow warme, and smelled to at the nose. Of these purgations againe which purge by election, or by choice, some are called perfect and full, which purge away the whole cause of the disease at once: another againe, imperfect, which doth not all at once evacuate the whole matter of the disease. Under this last is comprehended, first, that which we commonly call a minerall purgation, whereby wee lessen a little the matter and humour causing the disease, which most commonly is used in the beginning of diseases: and againe, that evacuation performed by degrees, which wee call *per omnes gradus*, whereby we gently, and by degrees purge away the vitious humour, and in stead thereof supply the sicke with good and laudable humours, which by meanes of good and wholesome diet is effected. Now, the next thing we propounded to consider in purgation, was the manner how to use these purging medicines, or the method of purgation, which we may reduce to these five heads: 1 whether, and to what persons wee may safely administer purging medicines: 2 what manner of humors wee are to purge: 3 how much, how often we are to purge, and how farre to proceed: 4 the convenient and fit time for purging: 5 by what waies or parts, or passages wee are to purge. And this is the summe of that wee have to say concerning purgation and purging medicines, and therefore of these in order.

Externall formes of purgations.

Perfect & imperfect purgations.

Minerall purgations.

*Purgatio per omnes gradus*

The manner or method of purgation.

Five things therein to be considered.

## CHAP. XI.

*Whether wee ought to purge or no, what persons are to be purged, and able to indure purgations, whether women with childe may safely be purged.*



That evacuation by purging medicine is to be used in cacochymicall bodies, abounding in bad humours, hath beene said already.

But whether bodies living in health may be purged or no, may not without cause be questioned: for purgations not finding bad humours in the body, trouble the good, make a colliquation of good flesh, and withall induce divers evill accidents. In answer, this holdeth true of such strong purgations as

were used in the time of *Hippocrates* and *Galen*: but in our milde and gentle purging medicines, there is no such cause of feare, they being rather in stead of a preparation than of any strong purgation: for the

*2. OI VSEIWS EXOTTE  
ta sapientia in tunc  
capitulum in doli  
purgatio in doli  
taxeas, di purgatio  
negon xpoimov. Hip-  
poc. aph. 16 lib. 2. Gal.  
in comment.*



Needle and frivolous  
fear of the ignorant  
people.

Tobacco as strong a  
poison as the strong-  
est purging medicine  
that is used.

Threefold constitution  
of bodies.

*Corpus neutrum, seu va-  
letudinarium.*

which cause, being wisely administred, they may safely be used of all sorts of people, to loosen the belly, to expell the common excrements of the guts, and withall, to prepare the humour causing the disease. And we may safely purge any body, although living now in health, and that by way of preventing the accumulation of humours, which in time might produce some disease. Hence appeareth the frivolous feare of many people, who being altogether ignorant of the true knowledge of this sublime profession, yet, with open mouth cry out there is poison in all our purgations: but the judicious are not ignorant with what caution and circumspection the honest and able Artift, even in cases of greatest necessitie, and with what correction and preparation, and in how small a quantity they make use of these strong medicines, which, notwithstanding, were in onely use among the antients, and yet many of these plantives themselves will often in their need, sooner have recourse to some ignorant Empericke, some unskillfull Barber-Surgeon, yea, to a beard-shaver, or a woman, who will adventure upon any the most desperate medicine, without any preparation, or knowledge of the constitution of the body: than to the learnedst and ablest Physitian, who is able, if it were a poison, so to prepare and accommodate it, that it may safely be taken without any danger: and indeed, who deale with such chapmen, may often cry out with these Prophets, *mors est in olla*, death or poison is in the body, howsoever the effects are not alwaies upon the sudden so sensibly perceived. Besides, some of these severe censurers are often as busie with a pipe of *Tabacco*, as with their appointed food; and yet no bill of inditement preferred against it. Now, I will be judged by the learned, if this simple be not indued with as poisonable and maligne a qualitie as any of these strong and violent purgations the antients used: I will except neither *Hellebore*, of them, nor *Antimonie* of us used, nor any other; besides, the narcotick quality, as we prove by daily experience, of the which more hereafter. It is then apparent that we may purge, and that no bodies are excluded from the use of gentle and milde purgations. And yet do we not so indifferently admit of purgation, that we thinke they may be of all, and at all times indifferently used, but with divers cautions, diorismes and limitations, especially when wee are to purge cacochymicall bodies with strong purgations, when as they will not yeeld to gentler remedies. Before we proceed, wee are to take notice of a threefold constitution of the body: One injoying perfect health, which we commonly call a sound and healthfull constitution: another we call a neuter, or neutrall constitution, declining from the former perfection of health, and yet not falne into any sicknesse which may be taken notice of: and such wee commonly call crazie, or valetudinarie bodies, and pertake of both the extremes, and so is apt, ready, and inclined to fall, and yet not falne into sicknesse. The third is such a body as is now already falne sicke. Now, as the first may safely be purged for prevention, so this second sort hath yet greater need, as living still in feare of some infirmity. The sicke especially are not to be abridged of this benefit, but with these limitations: first, if the strength, constitution, and other circumstances doe not inhibite, we may safely



use it. Againe, if nature of it selfe suffice, and by other gentle meanes it may be effected, and where nature leadeth us not the way; as likewise if the humor be unfit for purgation, wee are not to attempt it. In every purgation then, the first indication is desumed from the morbifick caule, or humor peccant, which doth indicate purgation; to the which wee are to joine also the disease it selfe, and the most urging accidents of the same. The second indication is desumed from the stomacke of the patient. The third is desumed from the condition and nature of the part affected; as likewise the ambient aire and region, which we will referre to the time. As for the first then, in the sicke wee are to consider the quality of the Disease, whether acute or chronicall; whether sole; and of it selfe alone, or joyned with some other, as with a fever, &c. Againe, we are to consider of what manner of matter, whether calme or quiet, or furious and raging; and whether crude or concocted. The Physitian is againe to consider how long the patient hath been sicke; and finally his individuall propriety, called *idiosyncrasia*, and whether formerly accustomed to strong evacuations or otherwise. It commeth also sometimes so to passe, that the sicke is unfit for any Physicke at all: wherefore it is good physicke sometimes to administer no physicke at all: and yet this must be alwaies at the Physitians pleasure, and not according to the humor and pleasure of the ignorant assistants, no competent judges in a matter of this weight and worth. In the next place, urging accidents doe often inhibit strong evacuation. Strong Purgations, saith *Hippocrates*, are not fitting for ill-coloured persons, very dry or drouthy, that have a dry cough, and distension under the short ribs; as also such as use evill diet. Such symptomes againe and urging accidents as debilitate and overthrow strength: as violent paine, watching, gnawing about the mouth of the stomacke doe inhibit evacuations. The strength is indicated by the age, sex, temperature of the body, naturall individuall propriety, disposition of the body, custome, and urging accidents. First then for age, the middle age is aptest to endure purgations: old age and infancy of all others, by reason of weakenesse most unfit; and therefore unlesse in time of great need, to them they are not to be administred. And yet old age is farre able to endure them than infants. Besides, children have a certaine naturall evacuation thorow the pores of the skinne, by which meanes, without any other evacuation, they often breath out abundance of bad humors. And yet, if there be need, and nature be wanting, wee are not to deny even a sucking child such an evacuation: yet with the counsell of *Hippocrates*, we are then to exhibit some gentle purgation to the nurse, which communicateth a purging facultie to her milke: to children of fuller yeeres we may safely administer some gentle medicine. In the second place, the sex is to be considered in this indication of strength: men then, for the most part, endure strong purging medicines better than women. Virgins and widowes, and such as are much subject to hystericall infirmities, or fits of the mother, are not to be purged with strong purgations. Besides, women with child doe not easily endure purgations. And from hence then ariseth a question, whe-

When to purge and when not.

Triple indication of purging.

The quality of the disease to be considered.

The matter.

Continuance of the disease.

*Idiosyncrasia*, or individuall propriety.

Urging accidents.

Strength how indicated.

Aptest age.

Children how to purge.

The sex to be considered.

Whether women with child may be purged.



Answer.

ὅτι τὰς γυναῖδας ὅταν  
καὶ τὸν ὄψιν, περὶ  
αὐτὰς καὶ ἀνελίττωται.  
ὅτι ἡ ὁδὸς διὰ τὴν  
ταύτην; τὰ δὲ ἡμέτερα  
καὶ περὶ τούτων ἐν  
ἐκείνῳ χρόνῳ, Aphor. 1.  
lib. 4.

Women with child  
may safely be purged  
with our gentle me-  
dicine.

Womens bodies are  
many times more strai-  
ned upon many out-  
ward occasions than by  
gentle purgations.

whether we may at all purge a woman with child? I answered that even Hippocrates himselfe, who forbade phlebotomy to women in that case (which notwithstanding both by reason & experience I have proved to be lawfull) giveth yet allowance to this remedy. And yet, as hath heretofore been proved, the purgations used in his time were farre more violent, and of more maligne quality, than most of our medicines now in ordinary use with us. *Purge women with child* (saith Hippocrates) *when we conjecture the child to be attained to the age of foure moneths or seaven, but the last least, for feare lest by the violence of the medicine the ligaments tying the child to the womb be burst: but if the child be either younger or elder, we must not use these means.* Now in these our daies, if a woman with child be seized with any acute disease, or the body abounding with bad humors, and without purging there be apparent danger, may we not administer some of our gentle medicines, in antient times altogether unknowne? If Hippocrates permitted the use of his helleborate medicines of so maligne qualities, and so dangerous for the Diseased, why should any be afraid of our gentle and mild medicines? There is no such danger of bursting those ligaments by the use of so gentle meanes. Is it not farre better to administer some gentle medicine, which may prove profitable both to the mother and her fruit? Again, if there be any reason in those women that oppose so useful meanes (for this sex is, as in other, so in this action, often most opposit to Physitians prescriptions) let them answer me, how many women they see, not only for some daies and weekes, but even for moneths together, molested and tormented with excessive vomiting, that one would wonder, that ever they should be able to hold out to their appointed period? And yet through the helpe of the Almighty both mother and child doe very well, wherof I need to instance in no examples, they being obvious every where. Now it cannot be unknowne, that the succussion and straining of the body one day in so extreme a manner, offereth more violence both to the mother and the child, then three or foure dayes would doe with some gentle purges downewards. It will be replied, this violence is naturall, and therefore not so dangerous. I answered, violence is alwaies violence, howsoever procured; and the action is alwayes the same, whatsoever the instrument be: a man may breake his necke as wel by a natural fall from the top of a tower, without any violence offered; as when he is pusht downe by the hand or otherwise. Again, the mother many times, for want of appetite, and by reason she rejecteth that she taketh, indangereth that she goeth with. In widdowes and unmarried women, we are willing to use meanes to free them from such evill and unpleasing accidents, and why shall we let languish a woman in this case. All the answer will be, that in them we use to provoke their menstruous fluxe, which here is no waies to be tolerated, far lesse attempted. I answered, wee may freely with gentle medicines purge away these corrupt and evill humors, so offensive both to the mother and the infant, without feare of any danger whatsoever. Now this is not my private opinion onely, but generally of all our best and most famous Physitians, wherewith I could stuffe up this my booke, and make it swell to a too great voluminous bignesse. I will instance but

in



in one of whom I have now and then alreadie in this book upon occasion made mention, to wit, the learned Ioubert. This famous French Physician of late yeeres, hath writ a whole Chapter of this same point only, where hee proveth: that many womens bodies are farre harder strained many times by blowes, falls, scolding and chafing, than by any gentle medicine; and yet never for any such violence miscarry. Nay, yet further the same Author affirmeth, that many gallants dance the gaillards, the vault, and the like, ride on trotting horses, are carried in coaches, being full to the throat, plemees a lagorge (these be the Authors owne words) and yet for all this never are thereby indamaged. Now, besides the ease they may from hence receive of all those evill accidents wherewith they are molested; as casting, feeblenesse and fainting, shortnesse of breath, and the like, are all by this meanes quickly cured; and why, saith the same Author, should wee thus suffer a woman to undergoe so much trouble, when it is in our power to helpe her? And upon this insueth yet another great inconvenience, that the childe thus soaked, as it were, in such corrupt and filthy humours, seldome proveth afterwards so sound and healthfull, as when the body of the mother is kept cleane from such corruption; and for want of this seasonable evacuation, in stead of one medicine seasonably administred, during the abode in the mothers wombe, the childe is after forced, it may be, to take a hundreth. To confirme this truth, I could produce a multitude of particular examples out of severall Authours, where this course hath with prosperous successe beene used: but to avoid prolixity, I will passe them over, and instance but in one or two of mine owne experiments. A woman of this same towne, some 8 or 9 yeeres agoe, and great with childe, was surprized with a Fever, loathing in her stomach, and a number of tedious and troublesome accidents, her body both pletthoricall and cacochymicall, and withall much oppressed with melancholy, who, after she had for divers daies indured these noisome and troublesome accidents, at length craved my counsell. Her neighbours (of the female sexe I meane, they being especially in such physicall affaires, more pragmaticall than men) utterly dissuaded her from any physicke whatsoever. I confesse, I was unwilling, if it had beene possible, to have meddled in so dangerous and intricate a business, and where the event was so doubtfull, and where, if all things succeeded not according to expected desire, I exposed my selfe to the censure and slander of so many venomous and virulent tongues: yet being thereunto lawfully called, I first acquainted both her selfe and husband with the danger both the mother and the childe were in without the meanes, and that by the use of phlebotomie and purgation, wee might through the blessing of God hope for some good successe, howsoever the issue or event was not certaine. Both her selfe and husband freely giving way to use such meanes as I in discretion thought fitting in this case to be used, by Gods blessing, upon the meanes of bleeding, and purging both by vomit, and deiection downwards, with cordialls and coolers, she went forth her full period of time, and brought forth a sound and living childe; having in this, by her owne confession, both easier labour, and more freedom from after accidents, than in any other before or after. Some two yeeres before that, another woman of the same Towne, being bigge with childe also, for a fortnight and upwards was so tormented with excessive vomiting, that she was able to reteine neither meate nor drinke in her stomacke, whereupon insued great weakness and feeblenesse, insomuch, that shee was much afraid, lest this young guest should have forsaken his lodging for want of fresh supply. I being sent for, and finding

c Ioubert des erreurs populaires, lib. 3. cap. 4.

The child often after smarteth for this defect.

History of a woman with child, using both phlebotomy and purgation with good successe.

Another.



Another of a woman with child enduring much by naturall vomit, coughing and purging, and yet recovering.

finding her stomacke pestered and oppressed with corrupt humours, I gave her a vomit, which wrought to so good purpose, that after the administering of some other small meanes for the corroborating of her stomacke, within two or three daies not onely her appetite returned, her casting ceased; but shee in a short time also recovered her accustomed strength, and at the time appointed was delivered of a lusty man-childe, and although a mother of many children before that time, yet, by her owne confession, never better in and after her labour, than at that time. And that it may yet still more plainly appeare, that a woman with childe may sometime indure without aborsion, heare yet of a third, who, notwithstanding, used none of these generous remedies. About some fiftene yeeres agoe, a woman of this same towne, about the third moneth of her conception, was surprized with a double tertian, with a continuall casting, coughing, and spitting of blood; the which for certaine daies, as women in these cases thinke themselves exempted from all physicall helpes, shee did neglect, hoping it would not long so continue; but at length, fearing aborsion at the least, sent to mee, but then absent, and therefore sent to another physitian of good account, then living within this same towne, who, after hee had administered one glistre, this set nature so aworke, that for the space of two moneths at least and upwards, to all the other accidents this was also added. At length the Physitian forsooke her, as then irrecoverable, especially by reason of her spitting of blood, which was supposed to proceed from the lungs. In this case she continued some three weekes, or nere by, and after my coming home shee sent for mee: but hearing of all that was past, I refused, although twice or thrice intreated, hearing of so desperate a businesse, yet being intreated, to give her satisfaction, at least by seeing her, although I administered nothing. At length, after I had scene her, and well considered of this blood thus rejected, I found it proceeded not from her lungs, whereof I gave her notice, and withall proceeded with cordials, and other things fitting for her cough, especially excretion of blood, which were by this meanes qualified, and the excretion of blood within a few daies was quite staid; and although I knew both phlebotomie and purgation to be of very good use for these diseases, yet durst I not then adventure on any of them, but continued this course with diet, such as was fitting. At my first visiting of her, she was now above a moneth quicke with childe, and very feeble, and for the most part kept her bed: her loosenesse left her about a moneth after, and her cough and casting, together with her Fever, forsooke her about a moneth before she was brought to bed, and was delivered of a sonne, who lived a moneth, and was assaulted with fits of a Fever of the the same manner as the mother, and died about the end of the moneth. The mother, notwithstanding all the premisses, a few daies after her delivery was assaulted with the meafels, and afterward, recovered her perfect health, and lived after that many yeeres. It may then plainly appeare, that it is not a matter so dangerous as it is deemed, sometimes in time of need to give a woman with childe some gentle physicke, as shall by a judicious and understanding Physitian be thought fitting: and since this hath beene the opinion of all our famous Physitians since the daies of Hippocrates, let women be silent, and not too sawcie in controlling such a cloud of witnesses of learned and able Artists. But let no man nor woman here mistake my meaning, as though I would encourage any women to be too bold in this case; my meaning is onely this, that in case of extremity, women should not be so wilfull, as to let their neighbours perish without meanes, upon needlesse feare, or  
at

Great caution to be used in administering physicke to women with child.



at least indanger their lives in apparent necessitie, *Hippocrates* himselfe giving way to this course, as hath beene said alreadie, yea, even during any time of their nine moneths, although freelier in some than in others, their physicke, notwithstanding, being farre harsher, and of farre more violent operation than our ordinary medicines, as hath beene proved alreadie. But withall, I wish them still to be very warie whom they trust in so waightie a businesse, or else it may cause repentance when it is too late. Especially beware of such ignorant and erronious practitioners as I have alreadie mentioned. But this by the way, although I hope, not out of purpose, now I proceed.

In the third place then, in the body to be purged wee are to consider the temperature and constitution, which doth either indicate or inhibit purgation. The middle, or meane temperature and constitution; betwixt extremes, is fittest for purgation: but bodies of drie complexion, drie, leane, loose, of foggy, thinne, soft, or very fat bodies are not so fit for purgation: nor such as abound in blood, are much subject to swooning, and are hardly recovered, and such as are apt to cast upon any occasion: children also, and women plentifully purged by their menstruous fluxe: and such as have cleane bodies, and observe a strict and good diet, and such as naturally are constipat in their bodies, and are easily overtaken with fluxes of the belly: all such are not so fit to be purged as others, although upon occasion, necessitie so requiring, they are not totally excluded; yet must it then be done with great discretion and circumspection, and more sparingly than to others. But on the other side, strong able fleshy bodies, accustomed to labour and paines, having strong stomackes, who collect great store of superfluous and excrementitious matter in their bodies, may better undergoe this evacuation. Next to the temperature or constitution, wee adde the specificall and individuall proprietic of the bodie: and this is the reason why some bodies will beare a strong purgation, and others againe, it may be of a stronger constitution, yet are not able to beare halfe so much. Besides, wee must not neglect custome, which doth in some bodies facilitate the use of purgations; which they may therefore better beare; which in others unaccustomed, wee must not attempt, unlesse to us knowne to be of a strong constitution. Besides, the ambient aire, the region and place of abode are not to be neglected, of the which, when we speake of the time of purgation. Now, besides the strength, we must also consider the situation of the part affected, which is discerned by the temperature, the use, figure, or forme, and sense or feeling of the same. And therefore the head requireth stronger purgations than the stomacke and the liver; and the stomacke of a quicke and exquisite sense, subject to gnawing, is gently to be dealt withall. And now wee proceed to the humours.

The temperature and constitution of the body to be purged.

What bodies fittest, and what unfittest to be purged.

*Idiosyncrasia.*

*Custome.*

*Other circumstances.*

*Situation of the parts affected.*

&

Qq 2

CHAP.



## C H A P. XII.

*Of the humors to be purged, of their preparation; as also of the body to be purged. Of the quantity and reiteration, or often exhibition in time of need.*



Divisions of the humors to be purged.

■ Εἰς τῆς φαρμακίης  
ταύτης ἄγιν ἐν τῇ σῶ-  
ματος ὁκρόσῃ καὶ αὐτό-  
ματα ἴοντα χρεῖσμα.  
Τὰ δὲ ἐναντίας ἴοντα.

Aphor. 2. lib. 4.

ἢ Τὰ χαλερόντα μὴ τῷ  
πλήθει τεκμαίρεσθαι,  
ἀλλ' ὡς αὖν χαλεπὴν δια-  
θεῖ καὶ ἐσθλὰς, καὶ ὅσα  
διὰ μέλει λαμβανόμενης  
ἄγιν καὶ πότον ποιεῖν, ὡς  
ἐξαρκεῖν ὁ νοστήων.

Aph. 23. lib. 1.

What humors are fit-  
test to be purged, and  
what not.

Concoction what.

Humors capable of  
concoction.

Uncapable of conco-  
ction.

That corrupt humors, commonly called by the name of *cacochimia*, are to be purged and expelled out of the body, hath been already. These humors are in all foure in number; choler, melancholy, phlegme, and serosity, or thinne waterish humors. These humors doe diversly in the body abound, and so produce divers diseases. Sometimes one humor alone aboundeth, sometimes one or more, in an even or uneven proportion; and this noxious peccant humor is alwaies to bee purged with appropriate remedies. Againe, in regard of the quality, it is either crude or raw, or else concocted: and againe, either thinne or subtile; or thicke, or else participating of a meane betwixt both. It is againe, either still and quiet impacted into some part of the body; or raging, swelling and moveable. Now in all purgations, as well spontaneous and naturall, as artificiall, this is to be observed, <sup>a</sup> that that purgation is profitable, whereby such humors, as nature would of its owne accord expell, bee purged out. And againe, <sup>b</sup> we are not to judge of a profitable purgation by the quantity (as is the custome among many vulgar, especially of our country-people, who therefore many times more magnific ignorant Empirickes, who purge away plenty of humors, bee they good or bad, than better skilled Physitians, who purge away but the worst, although in a smaller quantity, but if the right peccant humor be expelled. Humors already concocted are easiliest purged, and then next such as swell and are of a furious nature, and are of thinne or a meane substance. Crude humors, still and quiet, impacted into any part, thicke, tough and clammy, are not so expelled out of the body, and are therefore first by concoction to be prepared. Now concoction is nothing else but a reduction of the peccant humor in the body to a right temper and frame, whereby it is fitted for expulsion. Now of these peccant and noxious humors some are capable of concoction, some not. Capable of concoction we call, such as grow tame and tractable; as the humors in putrid *Fevers*, which ought first to bee concocted, and then expelled. Not capable of concoction are first, such as are sequestred from the blood; as in the defluxion of rheumes, yellow choler, in *suffusion* and some sort of the *bloody fluxe*; of phlegme in the *wind-colicke*, and water in the *Dropsie*, which without expecting any preparation are to be expelled. Some humors againe, are in fault by reason of the corruption of their proper substance, which destroy and



and overthrow the substance of that part whereon they fall as cometh to passe in the *Plague*, in *Cankers*, and in raging and furious humours, called *turges*, or swelling. The faculty of concoction proceedeth from three causes, the imbecillity and feebleness of nature, the narrowness of passages, and the contumacy or repugnancy of the matter. In these crude and corrupt humors natural heat hath no predominancy nor power, but externall and adventitious, with a debility of the naturall, confounding good and bad humors, dividing humidity from its naturall siccity. <sup>c</sup> In diseases therefore of that nature and kind, where in the humors are putrified and corrupted in the veines, and nature hath not the pre. eminence, we are not to purge in the beginning, but to expect the concoction of the humor, which maketh a separation of the good from the bad. After concoction whatsoever noxious humor yet remaineth within the veines, and by a laudable crise not expelled, is to good purpose purged away with Physicke. Concoction is, by nature it selfe, by meanes of naturall heat, performed: now if nature be feeble and weak, and his heat not in a due proportion answerable, it is then the Physitians part, with fitting and appropriate meanes to supply this defect. This supply consisteth in removing the lets and rubs lying in the way, preparing the humours to concoction, and repairing the breaches made in the strength and naturall heat. Concoction then is performed when nature overcommeth, and assimilateth the matter making resistance. Now, since the humor many waies repugneth or resisteth; as sometimes by reason of the quality, or the manner of substance beyond the naturall course: to wit, by dis temper, thicknesse and clamminesse; and sometimes by reason of too great a quantity impacted into the part: hence cometh it to passe, that there is not one onely kinde of remedy fit to prepare and concoct these crude rebellious humours. And therefore <sup>d</sup> Hippocrates affirmeth, that concoction is performed by contraries, and that sometimes it is furthered by hot, and sometimes by cold, and sometimes by drie meanes: and againe, sometimes by extenuation, sometimes by incrassation, sometime by abstinence, sometimes by rest, &c. And thus thicke and tough humours are rarified, and made thinner; thinne humours againe thickned, obstructions opened, and each humor with proper and appropriate medicines prepared, as the judicious and discrete Physitian, according to circumstances, shall thinke fitting. There is then a preparation of the humors, and yet another of the body, which was the meaning of Hippocrates in these words: <sup>e</sup> If any have a purpose to purge the body, it must first be made fluid, thinne, and passable. And thus the passages are first to be made slippery, large, and passable, without any impediment: which may be effected by meanes of loosening and opening set brothes, by emollient glisters, and such others meanes as easily open the belly and the small capillary veines and other parts obstructed. Now, since of purgations some worke upwards, and some downewards, there must not be in all a like preparation: for, in purgations that worke downewards, it is required, that the guts and the small veines be open, and free, as hath beene said already: but in a vomit, especially if it be to worke strongly, <sup>f</sup> Hippocrates willeth us, sometime to bath and anoint the body, to use a liberall

Difficultie of concoction proceedeth from three causes.

• Πένοντα παρὰ φύσιν  
κινεῖν μὴ αἷμα, μὴ δὲ  
ἐν ἀρχῇ σὺν τῷ μὴ ἐργᾷ,  
τὰ δὲ πλεῖστα ἐκ ἐργᾶ.  
Aphor. 22. lib. 1.

When the Physitian is to use meanes, to further concoction.

<sup>d</sup> Lib. de humorib.

A double preparation.

<sup>e</sup> Τὰ σώματα χρὴ ὥστε  
εὐερεῖν, καὶ αἰσθητὰ  
εὐερεῖν ποιεῖν.  
Aphor. 72. lib. 7.

Different preparation according to the different manner of evacuation upwards or downewards.  
<sup>f</sup> Lib. de salubr. dietis ratione.



liberall diet, and to rest : but when the time of administering the vomit is come, then are we to use such meanes as irritate and loosen the humors, and make them more easily to ascend upwards. But when to prepare the humors, how, by what meanes, and in what bodies, this double preparation is to bee performed, is the worke of a learned and understanding Physitian : but not of any ordinary Empiricke, Barber-surgeon, ignorant Apothecary, Woman-physitian, and the like, who most commonly exhibite their strong unprepared medicines, without regard of any of these preparations. But I proceed now to the quantity, wherein they erre as much as in any of the premisses.

Indication of the quantity of the medicine.

Ἡ δὲ τὰ ἰσχυρὰ νοσήματα ἰσχυρὰ διαγινώσκουσιν ἀνέλκω ἢ ἡσυχίᾳ. Aph. 6. lib. 1.

The quantity of the medicine to bee intended or remitted according to several circumstances.

Safer to erre in the defect than in the excessse.

The various and divers constitutions of severall individuall bodies breed no small difficulty in the due dose or quantity of the purging medicine. But to define the particular dose of these particular medicines is not my purpose, but onely to set downe some generall rules of direction concerning this particuar. The indication then of the quantity is desumed from the greatnesse of the disease, and the refractari-nesse of the same, the peculiar and individuall propriety of the body, and the strength : as likewise from the nature of the part to be purged, in the sense, substance, office, forme, situation and society. Thus great diseases require great remedies, as witnesseth Hippocrates: and some bodies are moved with gentle remedies, and others againe although of a weaker constitution, yet endure stronger purgations. Againe, some bodies are strong and well able to endure strong purgations; as in the middle age: some againe, as young children, and decrepit old men, are either not to be purged, or very gently, and so are we also to consider the severall parts to be purged: as the head, liver, stomach, kidneys, &c: and to observe the severall circumstances in them and other parts to be observed. Now to every purging medicine Physicians doe commonly assigne three doses, comparing the strength of the patient with the medicine: to wit, to strong people, the greatest; to weake the smallest, and the middle or meane to the middle or meane strength. The quantity of the medicine is also intended or remitted according to the ambient aire, region, &c; as also according to the nature of the noxious humor: for thinne moveable humors will give way to a mild medicine; but tough, thicke and clammy humors, and impacted in the part, will not so easily bee removed. Besides, we must neither exceed in giving too small a quantity: for that often stirreth and moveth the humor, gripeth the belly, and putteth the patient to great paine, howbeit to small purpose. Neither yet must it exceed in too great a quantity, which is yet farre worse; and a more dangerous error than in the defect, which is easilier remedied than the other in the excessse. Now sometimes we evacuate all the noxious humor at one time, and sometimes wee returne againe once or oftner. This first is called a full evacuation, and then onely hath place where the body is strong, and nature it selfe leadeth the way: and this commeth to passe, when as in diseases the humors are already concocted, and withall doe so abound, that they, as it were, swell and rage. But by reason this seldome commeth to passe, there-



therefore we doe most commonly purge by degrees, in reiterating our remedies. And in unknowne bodies, rather than to adventure a full dose, it will bee better to beginne with a lesser quantity, although it be not the true dose the patient may endure, by this meanes trying the strength at first, and afterwards supplying what is wanting. Now in these leisurely reiterated purgations, the indication is desumed from the nature of the humor peccant, from the situation, from the condition and nature of the part affected, and the strength of the patient. Thus we often find, that all this morbifick matter, is neither altogether, nor yet after the same manner in the whole body, and the vessells of the same, but distributed into divers parts; one part being contained in the stomacke, to bee evacuated by vomit; another in the guts, by *glisters*; another in the veines, by *potions*; another in the head, to be purged by *pills*. It commeth often againe to passe, that some portion of the matter is concocted, another part yet remaining crude, some part thinne, another thicke and tough; some part of it quiet and still; and some againe unquiet, swelling or raging: all which ought neither to be purged at the same time, nor at once; and therefore both *Galen* and *Hippocrates* counsell us in some diseases; as *Quotidianes*, *Quartanes*, and diseases of the spleen, and proceeding from melancholy to purge little and often, which notwithstanding in time will make up a great evacuation. But <sup>h</sup> in acute diseases the same *Hippocrates* would have vs to purge seldomer, and that not without great care and circumspection. Again, the condition of the part affected doth variat the manner of evacuation: for a part that is common and of acute sense cannot endure a plentifull, large and sudden evacuation. In like manner any part that is farre distant from the nether belly, or by reason of small and narrow passages hath any communion with the same, must not bee largely at once evacuated: as infirmities of the breasts and joints. And any part that daily receiveth a new supply of superfluous humors must not at once and suddenly, but by little and leisurely be evacuated. But above all the rest, as in all other, so in this the strength principally must be regarded. And therefore although both the nature and quantity of the humor, and the situation of the part doe require a strong purgation; yet, if the strength be not answerable, we are forced to administer more mild medicines, and reiterate them the oftner. And this is that wee commonly call to purge *per emicossia*, when as by degrees we purge any noisome and noxious humors, and, in stead thereof, make a new supply of good and wholesome.

*Purgatio per epicrasin*,  
or gentle reiterated  
purgation.

The morbifick mat-  
ter contained in di-  
vers parts, of the bo-  
dy, and therefore to  
be purged by severall  
sorts of physicke.

<sup>h</sup> Ἡ οὐκ ὀξείῃ παθή-  
σει ὀλιγάκις, καὶ ἐν ἀρ-  
γῇ τῇσι φαρμακείοις  
χρῆσθαι, καὶ ταῖς πρὸς  
ἐν κενύσασθαι τοῖς  
Aph. 25, lib. 2.

Condition of the part  
affected varieth the  
manner of evacuation.



## C H A P. XIII.

Of Vomits, Glisters, Suppositories, and with which evacuation  
wee are to beginne, when divers are required.



<sup>a</sup> Vomitus cum facilis  
et moderata obtigerit  
saluberrima et vacua-  
tionum omnium præ-  
stantissima, noxios quip-  
pe humores ex ipsis for-  
tibus inceros elicit, et  
vacuat omnem quæ in  
ventriculo continetur,  
et iussu tui. is eluvium  
Imprimis autem expur-  
gat e præcordiorum mem-  
branis, et cavis Iecoris  
et Lienis, et ex Pancrea-  
tome generis superva-  
cuous humores inceros e-  
licit, quos plerumq; nec  
hiera, nec aliud vehe-  
mentissimum in alvum  
deturbare potest. Opus-  
latur item affectibus  
qui a præcordiorum im-  
puritate ortum habent,  
languenti appetentiæ,  
nausæ, cibi fastidio, vo-  
mitu crebra, ventri-  
culo præcordiisve di-  
stentis, ictero, cachexiæ,  
febris intercurrent,  
Hemicrania, Vertigini,  
Epilepsie, suffusioni,  
omnibusq; capitis affecti-  
bus qui sympathia præ-  
cordiorum contracti sunt,  
et quos a præcordiis in  
reliquum corpus effusa  
impuritas protulit. Gal.  
de usu partium.

Preparation before  
vomits.

Outward preparation

Thath beene sufficiently already proved, and  
experience it selfe doth daily evince unto us,  
that there are divers sorts of purgations, some  
taken at the mouth, and some injected at the  
fundament. And of these againe taken at the  
mouth, some worke the same way they went  
in, which is by vomit; and some againe  
worke downwards by stooles. Now, although  
wee have at large spoken of all manner of  
purgations in generall, yet this being an  
evacuation not besirring every one, and which some of the antients, as  
*Asclepiades*, did utterly reject, it will not be amisse to say something  
of it. Of this kinde of evacuation, <sup>a</sup> *Galen* givieth no small commen-  
dation, and in some cases the most soveraigne of all others: to wit, in  
repletion of the stomack, and tunicles thereof, and in the hollow parts  
of the liver, in infirmities of the spleene, the *laundise*, many infirmities of  
the head: as *Epilepsie*, *Vertigo* or *giddinesse*, *megrin*, *suffusion*; and all  
infirmities of the head proceeding from a sympathy with the nether  
parts. Now, it commeth often to passe, that humours which descend  
not so easily into the guts, yet by vomit are easily expelled. Some of the  
antients againe, quite contrary to the minde of *Asclepiades*, were so farre  
in love with this evacuation, that they prescribed it even in time of  
health, every moneth for two or three daies together, which I confesse  
was too much, and tending to another extremity. But all are not fit  
for the use of so noble and generous a remedie, such especially as  
are not accustomed to it, are not, unlesse in case of great extremity to  
be urged to the use of it. And againe, wee are to looke unto the incli-  
nation of the humor, whether it incline that way or no, and then are we  
to second this naturall inclination of the humor by exhibiting help for  
the better furtherance of this worke. But great care and caution must  
be used in the administering of this remedie in regard of the partie to use  
the same: for such as are narrow breasted, have a long necke, and dis-  
posed to a *consumption*, are not to use this remedie: and such, whose sto-  
mackes are unfit for it, a weake braine, women subject to *hystericall* in-  
firmities, indure not vomits easily. And to indure this evacuation,  
there is a good strength required in the stomacke, especially if the vomit  
be strong. Now, as in other evacuations, so in this also, wee use in  
time of need some preparation to facilitate the operation thereof. Re-  
laxation of the stomacke by outward inunctions and fomentations I  
hold suspect, for feare of too much debilitating the stomacke after, espe-  
cially in this so nice and effeminate age. For an inward preparation to  
facilitate



facilitate the operation, we use sometimes to suffer the patient fill his stomacke before, with divers sorts of food, especially such as may cleanse and cut, or attenuate: as salt meats, onions, and the like; and this is when the matter is tough, congealed and stuffed in the stomack; where the use of hot herbs, Time, Savory, of *Oxymel* and the like may safely sometimes be permitted. But when the humor is thin, fluid, and easie to be purged, then posset drinke warme, now and then taken after the assuming of thy vomit, will serve the turne. Some adde butter, which to some bodies wil prove too fulsome. Vomit evacuateth & cleanseth first the stomack, and the adjoining meseraick veins; and next if it be strong, the liver, spleen, and great veines; and lastly, the whole body: It serveth for revulsion, or pulling back of humors from the stomack, and other inferior parts; and therefore<sup>b</sup> *Hippocrates* affirmeth, that after great fluxes of the belly, a vomit succeeding, doth presage good to the patient. And by the same reason it is good in the *sciatica*; and all other *gouts*, infirmities of the kidneys, bladder, fundament, &c. It deriveth or diverteth the humours from the next adjacent parts into the stomacke. It helpeth therefore *hypochondriacke*, *melancholy*, *dropsies* and other diseases of the mesenterie, liver and spleen: but especially if the matter tend upwards toward the stomack; which by bitter belching, spaine and heaviness or gnawing under the short ribs may be discerned. Now as of other purgations, so of vomits, some are milde and gentle, some stronger, and others againe stronger than any of the former, such as the ancients used. Our Emperickes, and ignorant practitioners erre in nothing more, than in the rash administration of this remedy, to any indifferently, present or absent, without any consideration, either of the body or disease. And yet if there be any veine burst in the brest or lungs, or the party subject to any *hemorrhagie*, or effusion of blood at nose, &c. What danger may insue to the patient, a vulgar understanding, I thinke, may easily judge. I will not now protract time with instances of such errors, but proceed to that which yet remaineth.

Besides *Vomits*, there are yet some purgations, which may be called particular, and are injected at the fundament into the guts: and such are our *glisters*, which are appropriated to divers infirmities, and used for divers ends, and are composed of severall ingredients, and sometimes of one only, as occasion and necessity require. <sup>c</sup> The use of these *glisters*, among the antient *Egyptians*, was so frequent & common, that as they used their vomits, so did they those *glisters* three daies in a moneth successively, one after another. They are used by way of evacuation; and sometimes for astringion and healing; as in the *bloody fluxe*. Sometimes we use them only to mollifie and supple the guts, that nature may have the freer passage. Sometimes we use this medicine as a preparative for other insuing physicke. They are administered for a number of infirmities of the body, but differ accordingly in the composition, and that both in the quantity and quality. In the quality, some being appointed to purge, some to mollifie; some against the *wind-cholicke*, some against the *stone*, *strangury*, *suppression of urine*, of *menstruall fluxe*, or in the excessive fluxe of the same; some, againe, being administered in great weakenesses to nourish, and so of many others, the matter

R r

whereof

Inward preparation,

What parts by vomit  
are to be purged.

b Aph. 16. lib. 160

Empericks erre much  
in the rash admini-  
stration of vomits.In what cases danger-  
ous.c Herod. in *Antiq.*Glisters used for di-  
vers ends.And used in many in-  
firmities.



The quantity various  
according to circum-  
stances.

Retention of glisters.

In great weakenesse.

Suppositories.

Caution in infirmi-  
ties of the fundamēt.

When divers reme-  
dies are to be used,  
what first and what  
next is to be done.

whereof must of necessity accordingly differ, as the learned Physitians well know. Againe, the quantity must needs differ according to the nature of the disease, and party diseased. According to the disease: as in the *Wind-colicke*, in the *suppression and induration of fecal excrements*, the quantity must needs be small; as also in children, women with child, &c. And nourishing *glisters* must be administred in a smaller quantity than others, or else they will purge rather than nourish. Such as are injected for the infirmities of the small, must bee in a farre greater quantity than in the great guts. Besides, *glisters* must bee retained a pretty while, some more, some lesse, according to the cause for the which they are administred: for *glisters* given onely to wash and cleanse the guts, would bee retained about an houre or more; anodine and mitigating of paine, somewhat longer; and such are given to heale and conglutinate the guts, as in the *bloody fluxe*, a longer time than of the former. Purging *glisters* commonly give warning when time serveth; and yet, if they be too quicke, it is not good to give way to the first warning. In great weakenesse they may bee kept by application of hot cloth to the fundament for a certaine time. If it stay too long, it may be helpt by a suppository put up. This medicine not onely cleanseth the guts, but by consequent often helpeth the head, stomacke, and other parts adjacent. And therefore I wish people not to bee so shy in the use of so soveraigne and so excellent a medicine, wherein there is so small offence, and in the use whereof there is no injury offered either to the taste or stomacke. But when as many times either for haste, or else we cannot prevaile with the patient to admit of a *glistre*, we make use of *suppositories* put up into the same place, but yet with greater facility and ease; they are not onely made of hony hard boiled, but also of allum and other matter: and sometimes the end of a candle performeth such an exploit; and sometimes a violet comfit, especially in children, and many other things will make an irritation, to provoke to stoole. But let this caution, aswell in *glisters* as *suppositories* alwaies carefully bee observed, that in infirmities of the fundament, the *Piles* especially, *fistulae* and the like, there be none of those strong powders or *electuaries*, *hiera simple* or compound, or the like vsed, unlesse when we have a purpose to open the *piles*, or provoke the *menstruous fluxe*. But let this alwaies be done with great caution and circumspection.

Now in all our physicall actions, especially in evacuations, when divers are to be performed, wee are to consider the order, what is to be undertaken in the first, and what in the next place. So that when as we have need both to purge and bleed, it is doubtfull with which we must beginne. And againe, if purgation be necessary, whether to beginne with a purge upward or downeward, by *glistre* or otherwise: If these things be not carefully looked into, they may prove not a little prejudiciall, if not pernicious to the patient. Now in this case, our rule of direction must bee desumed from the order of the causes, and that especially we are to beginne with that which urgeth us most. If it may be conveniently, we are to beginne with that operation, which conduceth to, and helpeth to further the operation of the other, re-  
move-



moving that which is the cause of others insuing after : but in any case beginning alwaies with that which presseth us most : as in some diseases, where with a cacochymicall body is conjoined a great debility of strength ; postponing all evacuations, wee beginne to repaire the breaches thereof, without this all other remedies conducing but little. In like manner, if in the veines we perceive a great redundancy of humors, we hold it the best to beginne with phlebotomy, and afterwards to purge, and what is remaining to bring to a right temper and frame : and in such cases after phlebotomy purgation hath the better successe. But if there be any impurity in the first region of the body, it will be best to begin with a gentle purge, lest being conveied into the veines it infect the blood. But if there be any urgent occasion for phlebotomy : as a fall from some height, *Squinancie*, *Pleurresie*, *Phrensie*, *Burning-fever*, &c ; we are not to deferre this generous and noble remedy. If the stomacke be oppressed with choler, or inclined to casting, and nothing let us, we are to beginne with that remedie. If constipation of body, *Wind-colicke*, *Nephriticall* paine pinch, then is it best to beginne with a *glisten*. What further concerneth this businesse, may from that which hath been said already easily be collected, and therefore now we proceed to the time.

Wee are alwaies to beginne with that which presseth and urgeth most.

## CHAP. XIII.

*Of the opportune time of purgation, both generall and particular, with divers things concerning this subiect.*



Now if all other things be duly as they ought performed, in purgation, yet we erre but in the right and opportune time, all our labour is lost. By the fit and opportune time I here understand aswell the time of the disease, as the time and season of the yeere and day. As for the time of the disease I understand both the general and particular, as hath been said already : and in both wee consider the beginning, the increase, height and declin-

ing. By the generall, the whole course and period of the disease ; by the particular, the paroxysmes or exacerbations thereof : as in fevers with paroxysmes which we commonly call fits. Now concerning this opportune time, although that which hath beene lately spoken may give us some light, yet will we make the point yet more cleere. It may then be demanded, whether it be fit and safe to purge the patient in the beginning of the disease or no ? And that among the *Egyptians* it was strictly forbidden, may by *Aristotle* appeare, affirming, that the *Egyptians* would not suffer the Physitians to innovate or attempt any thing about the sicke untill the fourth day were past ; which

Time twofold.

*a* *Egyptios* noluisse quicquam in egritis nisi quarta peracta die : alioqui medicum suo periculo id agitant. *Arist. 3. polit. cap. 13.*



b De dieta acut. com-  
ment. 76.

c Τα χερόματα καὶ τὰ  
κακώματα ἀσπίως μὴ κα-  
τέν, μὴδε νεώτερος πε-  
τεν, μὴτε φαρμακείῃσι  
μὴτε ἀλλοίοισιν ἐρεδίσ-  
μοισιν, ἀλλ' εἶν.

Aphor. 20. lib. 1.

d Τα ἐσχατα λιμπανό-  
μενα ἐν τῇσι νεύροις  
μετὰ κρίσιν, ὡς ἐρ-  
φὰς ποιεῖν εἰσὶν.

Aph. 11. lib. 2.

In maligne and vene-  
mous Fevers wee are  
not to deferre pur-  
gation.

e De visu acut.

In what other cases  
wee are to purge in  
the beginning.

f In Febris conti-  
nuis, qui paribus siue  
non criticis pharmaco-  
usi sunt nunquam ni-  
mium purgati fuerunt:  
qui vero diebus impa-  
ribus fortis medicamen-  
to usi sunt nimium pur-  
gati fuerunt, multiq;  
ex his perierunt Hipp.  
4. de morbis.

if they did, they were at their owne perill to doe it. From them it seemeth *Hippocrates* brought this custome into *Greece*, not determining the day, but deferring purgation untill concoction of the disease, whensoever it commeth to passe. And therefore with *Hippocrates* following therein also *Galen*, we expect the signes of concoction in the urine and the like, unlesse the humors be furious and swelling, then we purge in the beginning, as hath been said already. Otherwise we neither purge in the beginning, nor in the increase of the disease, but deferre it untill the end or vigor or height thereof, when as most commonly diseases are concocted, and by the benefit of nature is made sequestration of the matter, and is often thereby critically expelled.

c If nature of it selfe be strong enough for this worke, let it alone: but if deficient and unable, the Physitian is then to further the operation.

And this is the wise counsell of *Hippocrates*, who againe adviseth us,

d that if any reliques of the matter be left behind, it may procure a relapse; and therefore it is good wisdom to sweep the house cleane,

and so may we be freed from future feares. All this notwithstanding,

when as by reason of the abundance of putrid humors, wee feare lest

nature faint before perfect concoction, we may sometimes use a gen-  
tle minorative, which may lessen this quantity, by which meanes na-  
ture is made stronger for the subduing of the residue behind. Besides,

in maligne and venemous humors, threatening to the party sudden de-  
struction, we are not then to deferre evacuation, nor yet feare the dan-  
ger the want of concoction might produce; being better alwayes to  
yeeld to an inconveniencie than to a mischiefe. And e *Hippocrates* himselfe ad-  
viseth us sometimes to purge even in the beginning of diseases, be-  
fore the humors bee settled or impacted upon some parts, or else after  
they are brought to perfect maturation. For in diseases proceeding  
from an influx of humors (such as are *Pleurisies*, *Squinancies* and the  
like) we are even in the very beginning to use all manner of evacuati-  
ons fitting, either by purging or phlebotomy: the like in luxations,  
or members out of joint, in wounds, &c; is to be observed, for feare  
lest the humor settle upon the part affected. But what is already set-  
tled in any part, cannot, before concoction, bee evacuated. The like  
course is to bee taken when the humor overwhelmeth any noble part,  
and by that meanes oppresseth the strength (which often in *Apoplexies*,  
and sudden suffocations by reason of rheumes commeth to passe) when  
delay is not without danger. In other acute diseases, where we feare  
not the like danger, we are to be more sparing, and use it onely in case  
of necessity: but in chronicall diseases, and of longer continuance,  
we may be bolder in our evacuations, especially signes of concoction  
appearing. In them also, by reason of the toughnesse of the humor,  
being especially settled on some part, we may by a minorative lessen  
some of the matter, and withall open some of the wayes and passages.  
And therefore if here we see but the beginning of concoction, we are  
contented. f Now concerning acute diseases, having no set paro-  
xysmes or exacerbations, it is best to abstaine from all manner of phy-  
sicke. And this seemeth to be the precept of *Hippocrates*, bidding  
us to beware of odde and criticall daies, on the which the humors are  
most



most moved; as in continuall *Fevers*, &c. The like may wee see of the paroxysmes, or fits of intermitten *Fevers*, in the which it is safer to purge on the day of intermission, especially where the strength is not vigorous, than on the day of exacerbation; which is, according to *Hippocrates*, odde and criticall. And yet if the party be strong, in *Quartans*, and the like intermittent *Fevers*, in the which the humors are not easily moved, it is not amisse, sometimes on the same day, when the humours are in motion, to expell them. For whensoever the matter is in motion, and the disease exasperated, it is then easiest to expell it by purgation: but if the party be weake and feeble, it is farre better to attend the time of intermission. Againe, as concerning the time of the yeere, the Spring is the best, and next to that, the Autumne: but Winter and Sommer, especially if extreme hot or cold, are not so convenient; howbeit if temperate, as they often prove here with vs, I see no reason why we should so much feare them: howbeit in elective purgation, and in chironicall diseases that will stay our leisure, without feare of any danger, I thinke it fit to make choice of thy fittest time. On a temperate faire day, the purgation is most commodious; howbeit on a warme moist day it is more copious and plentifull. In diseases therefore free from paroxysmes, in Sommer, and hot times it is best very early in the morning to purge: if in cold weather, it will be better later in the day, drawing neerer noone, I meane, that the medicine may beginne to worke about that time: and as wee see the ambient, so are wee to fit our physicke, so as it may worke in a temperate time of the day. Sometimes we exhibite pills an houre before supper to purge the belly; but three or foure houres after a light supper to purge the head. Strong purgations are not to be taken but on an empty stomacke: but easie and gentle medicines are given before, and sometimes with meat, especially to cleanse the guts only.

As in plebotomie, so here may be asked, whether wee may safely administer physicke during the dogge-daies, or hot seasons? I answer, as I did before concerning phlebotomy, that there is neither time nor age doth hinder any from this so usefull and necessary a remedy; provided all the circumstances in such cases considerable, especially the strength of the patient, be well weighed, as I my selfe have with good successe often found true, both in my selfe and others. And if any shall yet aske mee concerning the signes, and severall conjunctions and aspects of planets, and their manifold conjunctions, whether in them we may safely purge? my answer shall be the same, that it is a frivolous feare, to be afraid where there is no cause, and what wee have already pleaded for phlebotomy, will here sute as well with these evacuations. It is true indeede, *Hippocrates* gives us warning to mark certaine starres, especially the *Dog-starre*, during the raigne whereof it is not commonly so good and seasonable a time to bleed and purge. But this is not meant of such a starre as a starre; but by reason that about that season of the yeere, heat hath commonly a great pre-eminence, especially in those hot countries where *Hippocrates* lived; but with us, neither is this *Dog-starre* so dangerous, nor our ambient so hot, that wee need to feare, in time of necessity, either to purge or bleed, as I have already made it

When we may safely  
purge the humour on  
the day of the fit.

The best time of the  
yeere.

The fittest day.

The fittest time of the  
day.

Pills, when to be ex-  
hibited.

Strong purgations  
when to be taken.

Whether physick may  
be administered du-  
ring the dog-daies,  
Answer.

Whether the signe, se-  
verall aspects & con-  
junction of the pla-  
nets are to be obser-  
ved,  
Answer.



e Lib de aere aquis &  
locis.

appeare. The same <sup>e</sup> Hippocrates giveth us yet warning to observe certaine other starres, as *Arcturus*, and the *Pleiades*; and this onely because that about the rising and setting of these starres, there is commonly a great alteration in the weather: and not as they are such starres, and do alwaies undoubtedly send downe in all places alike, some particular inevitable influence. The like may be said of the two *Aequinoxes*, and *Solstices*, whereof the same Author also maketh mention. But because I have somewhat largely already explained my meaning concerning the starres and signes, I will not repeat any thing, but wish people to be warned, and now to grow wiser, and not to be afraid of Wizards and Prognosticators, whatsoever they prate concerning signes, conjunctions, aspects good or bad, and the like: but in time of need inquire of good counsell, and accommodate thy selfe so as to follow such directions as are prescribed thee for thy health, howsoever the season be.

## CHAP. XV.

*Of the waies and passages by which wee are to purge: of the formes in which wee exhibite physicke; together with the manner how to governe the sicke during purgation, and meanes how to keepe physicke in the stomacke, that it cast it not up againe.*



The way and passage  
by which wee are to  
purge, how indicated.

In the waies and pas-  
sages foure things  
considerable.

Wee are to purge  
by most convenient  
waies and passages.

I hath beene already declared, that the waies by which we are to purge, are two, either upwards by vomit, or downewards by dejection. The way or passage is partly indicated by the place which the humour peccant, either already occupieth, or is like shortly to assault: and partly the inclination of the humour, and motion of nature it selfe. In the waies and passages by which the humor is to be purged, wee are to consider foure things: to wit, whether they be neere the place where the noxious humour is seated, whether it hath any communion with it, and whether they be naturally disposed or no. Now, a noxious humour either taketh hold of the whole body, and all the regions thereof, or else some one region, or one part of it: as the head, stomacke, &c. And wee are alwaies to fit and prepare the place by which the humor may most easily be evacuated; it being alwaies easiliest purged by the passages freest, wide, accustomed, and most naturally disposed. And therefore what is contained in the stomacke, is easiliest by vomit expelled; that in the guts by dejection, and what is contained in the whole body, both waies. The like wee are also to observe in particular evacuations: as the excrements of the forehead, by the palate and the nose: of the bladder and kidnies, by the urine, &c. But when as the matter is yet in fluxe,



it is the Physitians part by all meanes possible to turne it away by some other passage. Wherefore, if the eyes and braine be affected, we are not to purge upwards, except it come by sympathy from the stomacke, but downewards. Contrariwise, if any defluxion fall downe upon the legges or nether parts, we are not to purge downewards but upwards; especially, if nature and custome can well beare it, and the passages be thereunto disposed. Again, as <sup>a</sup> Hippocrates teacheth us, we are to follow natures inclination. Now choler inclineth most upwards; phlegmaticke and melancholicke humors decline more downewards. And therefore in Sommer and beginning of paroxysmes, where choler is most abounding, it is best to purge upwards: in Winter best to purge downewards; to wit, when the whole body is to be purged. But if it shall so come to passe that phlegme and melancholy be lodged in the stomacke; as in the paroxysmes of *Quotidians* and *Quartanes*, and it affect the way upward, then may we safely follow natures direction, notwithstanding the Winter season, as both *Hippocrates* and *Galend* direct us.

The forme of the medicine is not here also to bee neglected. A liquid forme penetrateth more powerfully, openeth obstructions better: but a solid forme, as of pills, stayeth longer in the stomacke, and draweth more effectually from the remote parts. But in hot and dry constitutions and diseases they are not so convenient. Besides, hot medicines in a liquid forme are not so fit for a weake stomacke, except the distance of some part require it; and in that case they are to be mingled with well-smelling correctives, or else they much debilitate the stomacke. But if the stomacke be strong and uncleane, then may they bee exhibited with lesse correction, and long after meales. Electuaries participate of a meane betwixt both, and are of divers sorts; some lenitives and preparatives, and some againe strong purgers.

Followeth now the ordering of the party that hath taken physicke, both before and after the same. The patient after the taking of physicke for feare of casting up againe may wash his mouth with some liquid substance, whereof he may let downe a guple or two to wash and cleanse away the loathsome taste of the medicine; and this may bee either a little cleere posset-drinke, thinne broth, or a little ordinarie beere or ale: or yet it will not be amisse, especially, for our sweet toothed female sex, to eate a preserved damson, cherrie, or some such thing, which may take away the evill taste of the medicine. Some wish before the taking of the medicine to chew a little pellitory of *Spaine*. As for the smell, few are ignorant how to hold a rost of bread dipt in rose-vineger to the nose, that the smell offend not. And as for the manner of taking physicke, I hold it not amisse to take *Pills* in the pap of a rosted apple, as many doe, and better in my opinion then in the yolke of an egge. Some gild them over, and so swallow them, which is not amisse. The *Germane* Physitians make them farre smaller than we use; as for our seven they make commonly the double, if not more, and so give their patients 4. or 5. in a spoone at a time with some sirup to supple up, and so proceed till they have taken all. *Ele-*

*ctuaries*

When the matter is  
in fluxe.

<sup>a</sup> Α' δὲ ἀγχοῦ καὶ  
μάλιστα ἐν τῇ ἡ φύσιν,  
ταύτην εἶναι, διὰ τῶν  
ἐμφερώντων χαρίων.  
Aphor. 21. lib. 1.

The forme of the me-  
dicine.

Ordering of the pati-  
ent, in and after the  
taking of physicke.  
To prevent casting  
of it up.

Pills how to be taken



Electuaries.  
Potions how to be  
taken, and how to  
keep them downe.

How long at least we  
are to keepe the me-  
dicine.

Whether wee may  
leepe after physicke.  
*Answer.*  
*b* Iouert des erreurs  
populaires partie. 2.  
chap. 17.

In vomits what to be  
done.

Lavative what time  
to bee given.

Dinner the day of  
purgation.  
Supper.

*Electuaries* are most usually rolled in sugar, and so eaten by gobbets, or on the point of a knife without sugar. *Potions* are drunke downe, and therefore in most danger to be cast up againe; and therefore greater care must be had in keeping them downe, for feare of frustrating our intention: and therefore, besides that which hath beene said, when that is feared, it will be good to make the party hold his hand in cold water, to besprinckle his face with a little faire water, rose-water, or rose-vineger mingled therewith, or to lap the hands in a linnen cloth wet with vineger; and which is a most soveraigne remedy, let tye a warme linnen cloth close about their necke. And some hold a raw egge, shell and all close to the throat. Besides the premisses, let them be silent, and refraine as much as is possible from spitting, coughing, sit still a while without motion or agitation of the body. It is to bee wished, that the medicine at the least stay an houre: and if there be no meanes to reteine it longer, yet will it not cease to have its operation, the vertue and efficacie thereof having in that space diffused it selfe abroad, and somerimes in a shorter space, as I have often observed: and besides, it will hardly come up alone, but bring up with it such corrupt humors as have been collected in the stomacke, which is no small benefit, if it went no further. I have often observed, that even after halfe an houres retention, and sometimes lesse, although rejected againe by vomit, yet hath it wrought effectually downe-wards. Now here it may be demanded, whether after physicke the patient may sleepe or no? It is agreed upon by all our Physitians, that after *Pills* the patient may sleep, and are therefore often after supper exhibited: but as for other physicke, most are against it untill the physicke have finished its operation. And yet <sup>b</sup> a late learned *French* Physitian sometimes heretofore by us mentioned, alloweth of sleep after any physicke, which he professeth to have practised to his patients without any prejudice; howbeit after the operation is once begunne, then permitteth he it not untill all be finished. As for *vomits*, we give now and then a draught of thinne posset-drinke to facilitate the operation, and some dissolve in it a little butter: and some to facilitate the operation thrust their finger into their throat, and sometimes dip a feather in oile and so thrust it downe the throat, the better to facilitate the same. Now as for the *lavative*, ordinarily given after purgations (being nothing else but a draught of thinne broth or posset-drinke) it is hard to determine the particular houre: but it is then to be given, when as we thinke the medicine al or the most part to bee descended out of the stomacke into the guts, which is most commonly three or foure houres after the taking of the purgation: so that if it be taken about six in the morning, this broth may be given about nine or ten; in some sooner; in some later: and then there would againe interceed two houres to let this *lavative* descend into the guts before dinner; which is to be given, when as we guesse that the medicine hath wholly, or almost finished its operation, and the patient findeth his stomacke empty of it, which is not at one and the same houre in all alike. The dinner must be sparing, and of boyled meat; and as for supper, if the dinner be late, the supper need

to







Causes of defective  
purgation.

History.

If physick worke not.

If too violently.

Gripings in the belly.

together. The cause of these proceedeth either from the party purged, in regard of some fault in the debilitie of the facultie, or want of preparation in the humours, or by reason of obstructions: it may also come to passe by meanes of the medicine; as being either too strong of a maligne quality, weake, or not well corrected. It proceedeth also sometimes by reason of some error in diet: As I remember a young Gentlewoman, my patient, some yeeres agoe, having taken a purge by my prescription, within an houre or two after filled her belly with baked peares, which hindered the operation of the physicke, although strong enough, and not without danger to her selfe. If it should happen, as sometimes it may, that physicke should not work, a gentle Glister, or perhaps a quicke Suppository will draw it downe. If too violently, a temperate aire, warme clothes applied to the belly, astringent diet, and rest without motion will helpe it. If not, a little burnt claret wine, or some good Venice treacle, will helpe it. If gripings proceeding from some tough phlegme, which cannot passe thorow the orifices of the small veines, doe gnaw thy belly, some warme clothes applied to the belly will dissolve the humour, and discusse any flatuous matter. And this then shall suffice to have spoken concerning this generall evacuation, we proceed now to the last generall evacuation, which is sweat.

## CHAP. XVI.

*Of sweating, and meanes to provoke the same; divers sorts of Hydro-tickes or medicines provoking sweat, both externall and internall: Something concerning teares, their causes and prognosticke.*



Three concoctions in  
the body.

Sweat an excrement  
of the third concocti-  
on.

What sweat is.

IF two generall evacuations, phlebotomy and purgation wee have said sufficiently already, resteth yet a third, which by reason it evacuateth in the like manner from the whole body, is therefore also ranked among generall and universall evacuations. It hath been said already, there are three concoctions performed in the body of man: the first, in the stomacke and guts, having for excrement the ordure, which is expelled by the fundament: the second in the liver and veines, having for excrement the urine: the third in the capillary veines, in the habite of the bodie, having for excrements the sweat and fuliginous evaporations, expelled by the pores of the body. This last is the subtilest part of this matter, by a milde and gentle heat resolved into vapours, so and insensibly expelled: the other of a grosser substance, expelled in the forme of moisture; and this wee commonly call sweat. And it is defined, *an excretion of thinne, serous, or watric*



watry humours by the whole habite, or outward parts of the body). But <sup>a</sup> Fernel would have all sweat to proceed from the inward parts superabounding in moisture, whom, notwithstanding, all our best Physitians doe contradict. Sweat is usefull both in sicknesse and in health, and is both naturall and artificiall. Artificiall sweat is often procured by exercises in healthfull persons, and sometimes by bathes and other meanes. My purpose and intention is here chiefly to speake of sweat in the sick, together with the utility thereof, and many meanes to procure the same; as also divers generall directions and rules concerning the use of these meanes both in sicknesse and in health. Sweat is used either in acute or chronicall diseases. In chronicall diseases, exercise may sometimes further them, which in acute diseases most commonly cannot be effected. In acute diseases, sweat is either naturall or artificiall: and againe, naturall, besides the ordinary course, is sometimes criticall, and sometimes againe symptomaticall. Criticall, as when on a criticall day, accompanied with other good and laudable signes, the strength especially holding out, and alleviation after insuing. Symptomaticall, is, when failing either in quantity, in quality, or in the timely and orderly excretion it is deficient, accompanied with some other ill accidents, and without alleviation of the patient, often also accompanied with the overthrow of the vigor or strength; and thus we often by experience find, when the sicke sweateth but in some one or other part of the body, as about the head, and upper parts only: or when the sweat is of an evill smell, and often also cold and clammie; and sometimes also comming in too great abundance, nature now being so much overthrowne, that it is not any more able to conteine this humidity within the body, which we then call *sudorem diaphoreticum*. Now, all these kindes of sweats doe many times prove dangerous, if not deadly, especially accompanied with other dangerous presaging signes, as *Hippocrates* in many places of his prognostickes, and other places of his workes, and after him, *Galen* doe fully testifie. But it cometh often also to passe, that nature is defective in expelling this humidity, which may proceed from divers causes; and is then by the Physitian to be helped forward, by administering such meanes as may answer the patients expectation. Now, this is by divers meanes effected: sometimes, as was said, by exercise, in cases where it may safely be admitted, and sometimes by other meanes, as by covering with many clothes, hydropicke, or sweating medicines, diet drinckes, and the like inward medicines: and sometime by outward meanes also; as by perfumes, ointments, baths drie and moist, application of bottles to the soles of the feet, hot bricke and the like. Of simples provoking sweat, called therefore sudorifickes, there be divers sorts, as well vegetables as mineralls, as also some compositions there are which further this worke effectually. The simples are of an opening quality, somewhat hot and drie, yet with moderation, rarefying and opening the passages and pores by which sweat is to passe: as among vegetables wee have divers woods, both forren and domesticke: to wit, *lignum sanctum*, *assafras*, *Zarzaparilla*, *China root*, *Vine root*, *Box*, *Ling*, *Heath* or *Hadder*, of the which divers sudorificke drinckes are made, in severall

<sup>a</sup> *Sudoris materiam ab internis visceribus succo naturali madentibus emanare contendit; Fernel. lib. de feb. ib. cap. de sudore.*

Sweating in acute diseases.

Sweat naturall, or artificiall.

Naturall againe criticall or symptomaticall.

Symptomatical what.

Diaphoreticall sweats

Sweat how to be provoked.

Hydropicke simples, or provokers of sweat.



cases and manners, according as the nature of the disease, the strength of the patient, with other circumstances concurring shall permit, with the which decoctions are often mingled some other vegetables, herbs, flowers, or roots; and besides, we have yet many other simples of a forcible operation, which may safely be given in a small quantity: as Bezoar stone, Harts horne calcinated or burnt, Vnicornes-horne (in the esteeme of some) which I value not a rush; a gumme found in the eye of an old Hart. Diuers plants there be also of good use and efficacy for this same purpose: as holy Thistle, the decoction, water and salt of it and of many other simples. Some there are also made of mineralls and metalls, which ought carefully to be prepared, and with great circumspection administred; any Empericke or Barber-surgeon can tell how to make any sweat apace in the poxe, with some mercuriall medicines, suffumigation of *cinabaris*, &c. better than to fit and prepare proper medicines for the strength and constitution of each individuall patient. There are yet a multitude of medicines made of *Antimonie*, *Sulphur*, and other mineralls and metalls, yea, of gold it selfe: as *flores sulphuris*, *antimonii*, *aurum diaphoreticum*, &c. concerning which, our late Writers, especially our *Paracelsists*, haue written at great length, and undertaken thereby to worke wonders. Compounded sudorifick medicines are *Venice treacle*, *Mithridat*, *Dioscordium*, &c. But in the use of these sudorifick medicines, some cautions and rules are to be observed: first, that the body be first evacuated by purgation, phlebotomy, or both, if need be. Againe, the body is to be prepared, especially where there is need, and that by some of the gentlest of some of these same sudorifick medicines: such as are *mulsa*, or hony water, the decoction of tormentill roots, squinant, of our ordinary canes with *calamus aromaticus*, the decoction of chamomill, sage, betonie, and the like; wherunto may be added cordiall flowers of borrag, buglosse and marigolds, the which, together with the water of the decoction, will correct both their hot and drie qualities. After the exhibiting of these preparatives, they are in no case to be forced to sweat. Now, the preparations may be diuers, according to severall and diuers diseases: as *French poxe*, *Fevers*, and diuers chronicall diseases. But when then the poison in the *plague*, and some *pestilent fevers* hath already taken possession, I wish thee then, neither to stay for purgation nor preparation, but according to strength, presently by all meanes possible to expell the enemy out of the house. Some prescribe frictions as a fit preparation, which I thinke to be very good, if they be used as they ought. Some, againe, prescribe fomentations; howbeit this better becommeth a particular sudorifick, I meane, of some one particular part. Besides acute diseases, they are very usefull in many chronicall diseases: as in all manner of defluxions, *Sciatica*, and all other *gouts* proceeding of a cold cause; as also in long continuing *Fevers*, *French poxe*, all long continuing fluxes of the belly: as also in *Epilepsies*, *Palsies*, and *paines of the head*, proceeding of cold humours. Wee are also to observe, that wee urge not the sicke to sweat, at least halfe an houre after the reception of his sudorifick medicine: and then if it come not freely, wee are to force it with

Strong hydrotickes.

Hydroticke mineralls.

Compounded sudorifickes.

Cautions in the use of hydrotickes.

Preparation.

When to be neglected.

Frictions.

Fomentations.

Sudorifickes in chronicall diseases.

How to use these sudorifick medicines.



with covering with more clothes, or hot bricke quenched in vineger, and lapped up in linnen clothes dipt in vineger, applied to the arme-holes, soles of the feet and thighes, rubbing still off the sweat with warme clothes to make it come the freelier. Some bodies thou shalt hardly by any meanes make to sweat, and there the physitian is to beware lest he offer too much violece to nature. The sicke is to sweat as strength and other circumstances shall require. This remedy must not be used in extreme weaknesse, in extenuat persons, wasted with long lingering diseases, in *Consumptions*, *Fever hecticke*, in very young children, and old decrepit persons, &c. Now because our authors doe much commend sweating procured by bathing, either naturall or artificiall, we will therefore say something of the use of both these, before we proceed any further, having first said something of teares for the affinitie with sweat.

To this place of sweat wee may also referre teares, a moist excrement of the braine, participating of the nature of sweat. I passe by a punctuall description of many particulars concerning this point, which may at great length be seene in a<sup>b</sup> learned late Physitian, and come to that which most maketh for our purpose in hand. As for the differences of teares, they are these. Some are called cold, by reason they seeme in trickling downe to be cold; some againe seeme to bee hotter; and others are called dry: and these be such, as falling downe are quickly dry againe. Some againe are called thicke, and sticke closer to the cheekes, and some againe thinner, which are quicklier dissolved, and are of a very thinne and watery substance. Teares againe sometimes come in great abundance, and sometimes in a smaller quantity. Some againe salt, some sweet, some bitter. Some againe are without any sicknesse, and some with sicknesse. Some come easily and of themselves, and some againe are forced. Upon the severall causes of all these particulars, I will not now insist. The use of this moisture is to irrigate and moisten the hard horny tunicle of the eye, which otherwise with its hardnesse might easily have hurt the other tender tunicles, and adjacent parts of the eye. But let us see what teares signifie and prognosticat. Now that a physitian ought to contemplate and consider the nature and signification of teares, there is a warrant in *Galen* himselfe. Abundance of teares argue abundance of moisture in the braine, as wee see commonly in women and children: few teares againe argue the contrary disposition; howbeit sometimes that peice of flesh lying within the corner of the eyes (called *caruncula lachrymalis*) may be growne to such a bignesse, that it stoppeth all the passages of this tearie moisture, as I may call it: and this may be well assigned for a reason, why some cannot by any meanes whatsoever be forced to shed one teare: others againe upon any small occasion shed abundance of teares. Teares of several tastes argue the dominion of such a humor in the braine: as bitter, choler, &c. Tears againe are observed either in health or sicknesse, and either naturall and involuntary, or else voluntary. Naturall involuntary teares proceed either from the want of this caruncle, or abundance of moisture in the braine, which they signifie. If they be accidentall, then they may

The continuance or  
time of endurance.  
In what cases hurtful.

Of teares.

*b* Mercur. de extrem.  
lib. 3. cap. 2. de lachry-  
mis.  
Differences of teares

Use of this moisture.

*c* Lib. 1. de cris. cap. 7.

Why some can so ea-  
sily weepe, and some  
not at all.

Naturall involuntary  
teares, what they sig-  
nifie.

Accidental teares



Involuntary teares in  
acute diseases.  
Voluntary teares.

Cold and hot teares.

Thick and thin teares.

proceed by meanes of cold compressing and condensating : as also by meanes of sharpe things from without, or taken inwardly; as onions, mustard, smoake, and defluxions and weaknesse of the braines. Involuntary teares in the sicke of acute diseases are esteemed bad, as signifying a great imbecillity of the retentive faculty. Voluntary teares both in sicknesse and in health may proceed aswell from a voluntary compression or a dilatation: and hence is it, that teares proceed aswell from joy and mirth, as from sorrow and anger. Cold teares are not esteemed good, and so are very hot and salt; and that not only because they signifie too great a heat of the braine, but also, because, as witnesseth *Hippocrates*, they threaten exulceration of the eyes. Thicke teares argue concoction. The thinnesse argueth sometimes the crudity of the humor, and sometimes againe the narrownesse of the passages, which are also causes thereof. But this shall suffice to have said concerning this subject.

## CHAP. XVII.

*Of bathing among the antients; as also certaine ablutions, of head, hands and feet. Of artificiall bathes generall and particular: their right use, the time, preparation, and divers other considerable circumstances, and how far we observe these customes.*

Divers sorts of ablutions or washings in use among the antients.

Bathing and anointing the body before meales.



He antients had in great request divers sorts of ablutions, or washings both of the whole, and also of some parts of the bodie, some whereof we yet observe, and some wee have forsaken. They were used either before or after meales, and that for severall uses and ends. Before meales they had a custome to bath their whole body, and to anoint it, as may appeare by many places of antient writers both Poets and Orators, and many o-

ther antient authors, aswell Physitians as others. Of these some were publike, to receive all commers: others private, which private men of meanes with great cost and charges builded for their owne and friends use: the like whereof is at this day to be seene in all the *Germane* countries. My purpose is not to spend time in entring upon a particular description of those sumptuous bathes of antient times, whereof antient authors are so full. But what excesse was used in this particular, see in that wise *Seneca*. At this day the *Germanes* have in very frequent use this bathing once a weeke, or at least in a fortnight, those of any fashion having for this same purpose their hot house in their backe court, as we here have other office houses, and in every towne are some of these publike hot-houses for the use of any, where they

a Epist. 87. lib. 13.  
Bathing in Germany  
very frequent.



they pay a certaine rate for their attendance. In these bathes they use most commonly to sweat, without any other previous preparation or purgation, both man, woman and child; and many use immediately after, scarification with cupping-glasses applied to some parts of the body, where they bleed at the discretion of their dog-leach, who yeelds his attendance during this time; or yet according to their owne foolish fancy, seldome consulting with a Physitian about this businesse. With us these bathings are not so much in request; although I deny not, they might now and then discreetly used prove profitable for the body; howbeit in some places of *London* there are some hot-houses, whereof one may make use. It is more frequent here with us to wash the body in cold water in the Sommer-time, which being but seldome, astwice or thrice a yeere used, might well bee allowed. But there is a very perverse and preposterous custome, used of the younger sort, apprentices especially, to wash their bodies in rivers or other waters immediately after meales, especially after supper, being very prejudiciall to their health, and disposing the bodie to divers diseases. The hands may be as often washed as one will, both morning, evening and midday, both before and after meales, in sickness and in health. But whether often washing of the hands helpe the eye-sight, may not without cause be questioned. The <sup>b</sup> *Salernitanæ* schoole affirmeth it, howbeit his interpreter thinketh it is only by accident, by reason the hands being cleane, they handling the eyes, they are like to fare the better. Againe, whether we may ever wash head and feet may likewise be demanded? Or whether that old proverbiall speech be true; *Sape manus, raro pedes, nunquam caput*. Now as for the head, in regard it is for the most part so well supplied with internall moisture, and that aswell in regard of its moist constitution, as also by the continuall exhalations from the nether parts of the body, and there by sublimation metamorphosed into moisture, it would seeme to be against reason, by any new addition to increase the same. I doe indeed confesse, we are to be wary in meddling with this sublime and noble part, the seat of the senses, of reason and understanding it selfe. It is notwithstanding, in some cases and certaine diseases, not onely tolerable, but even also necessary to use this lotion of the head; provided it bee but seldome used: as namely in heads much subject to defluxions of rheume, in which case we may wash the head in a lee appropriated for this purpose; as of betony or the like, and afterwards wash it in faire water not fully cold, then dry it with a dry linnen cloth without warming it; afterwards besprinkling the head with some powder made of frankincense, masticke, red-rose leaves, rosemary and sage, it will much comfort both head and senses. And we see the ancientes used much *Embrocations*, which was a wetting of the head: and those who goe to the hot bath in *Somerset-shire*, sitting in the bath use these *Embrocations*, or buckettings, which some doe often endure to a very great number. I wish notwithstanding, that these ablutions of the head bee but seldome used in health: as twice or thrice, or at most foure times a yeere. And as for the use of it in the sicke, as in defluxions and rheums, I advise them, if they desire to speed wel, to be

Vled there promiscuously without any previous preparation

With cupping and scarification.

Preposterous custome of washing the body in rivers with a full stomacke.

<sup>b</sup> *Mundificat palmas & luvina reddit acuta.* Schola Salern. & Arnald, villa nov. in com. Whether the head ought to be washed or no?

Answer.

How and when it is to be washed.

Embrocations.

advise



Washing of the feet.

advised by good counsell what and when to doe. As for this ablution or washing of the feet. it hath been of very antient use, especially among the Easterne people, where the heat was great, where this was an ordinary curtesie used towards strangers, which was no small refreshing in these hot scorching countries. Wee use it often also both in sicknesse and in health, but in warme-water commonly, with addition of some well-smelling herbes: as fennell, camomill, hyssop, and the like, which cannot be misliked, especially to bed-ward, as it is most commonly by us used. In sicknesse it is also often of very good use, especially in hot acute diseases, in burning *Fivers*, *Phrensies*, where often pertinacious watching is joined with deliration. And in this case we are to boile good store of lettice, white *nymphaea* or water-lilly leaves, violet leaves and flowers, and some poppy-heads, being very forcible to provoke sleepe, by reason of the great sympathy betwixt those two, howbeit farre distant and remote parts. But in this, as in all the rest, if it be possible, bee advised by thy learned counsell.

But now we come to speake of the division and diversity of bathes; and being of so great use in the body of man, it shall not bee out of purpose to insist a little the longer upon this subject. All baths then are either naturall or artificiall.

Of artificiall bathes.

The matter:

Their use threefold.

c 14. method.

d *Qui ex tenuibus crassiores voluit evadere, laborabunt bis, &c.* Id. lib. 3. de sympto. cap. 2. & lib. de salub. diæta comment. 14.  
Vertues of a temperate bathes.

Of a hot bath.

e *Andernacus de veteri & nov. medic. comment. 2. dial. 8. circa finem.*  
The use in divers diseases.

Of the artificiall first, as being most obvious and easy to come by, we will speake in the first place. In the first place then, for the matter of these bathes it is various and divers: as water, wine, milke and oile; and sometimes sand, but the most common and frequent matter is water, sometimes warme, sometimes cold, and sometimes of a meane temper betwixt both. In the body of man these bathes have a triple use or benefit: some evacuat and cleanse, some qualifie and temper the humors of the body, and some supply and fill up that which is decayed. Now that they doe euacuat by sweat if one should deny, daily experience will evince, and *Galen* himselfe witnesseth unto us: but to fill up and supply any thing that is wanting, will perhaps finde lesse credit with ordinary understandings; which notwithstanding the *d* same author yet in another place witnesseth. In the sicke wee commonly use them of warme-water, intending or remitting this quality of heat as occasion requireth, adding thereunto divers simples, according to the nature of the disease, and constitutions of the body to be bathed. Now a temperate warme bath helpeth forward natures worke in such as have need of moderate humectation and heat, and by reperation of the pores of the body refresheth and cooleth, and by extraction of fuliginous excrements freeth from internall heat. A hot bath helpeth *contractions* proceeding from cold, provoketh sweat, exhausteth and draineth the body dry of superfluous moisture. This bathing in warme-water according to a *e* late Writer is good to bee used in divers infirmities: as in a *Diarie* or owne dayes *Fever*, and in a *hecticke fever* also sole and of it selfe, before it turne to a *marasme*, and not as yet joined to any *putrid fever*: as also for such as have their moisture exhausted with watchings, cares, dry Diet, or medicines of that nature. And not in these onely, but also in dry distempers, and in decrepit



decrepid old age. In *Fevers* proceeding from putrefaction, it is not to be used but after signes of concoction, unlesse in a perfect *Tertian*, the drinnesse of the humours urge the use of it. It is also in use in *Quartans* proceeding from choler adust. In *Rheumaticke distillations*, inflammation of the lungs, pleurisie, after signes of concoction, and in headach, proceeding from humours or vapours arising from the nether parts, it is of good use: as also for the falling off of the haire, for *Lethargies*, *Phrensies*, *Epilepsie* not proceeding from the stomacke or head, but from some other part of the body. It is also good against *melancholy* proceeding from sharpe humors, paines of the eyes, bleere-eyes, fluxes of the belly, helpeth defects of the voice, inveterate infirmities of the spleene, and indurations thereof, the cholicke proceeding of choler, especially in the younger sort. But proceeding of a cold cause and grosse humours it qualifieth indeed, but cureth it not. And it is good against the gout, proceeding of choler, as also against all extenuation of the body. But on the contrary is hurtfull to plethoricall and cachochymicall bodies, to *Hecticks* proceeding from an *Erisipelas*, commonly called *S. Anthonies fire*, and *Headaches* proceeding from a flatuous matter: and it is hurtfull for the inward parts overtaken with inflammation, in all diseases of the ioints, excepting the above mentioned; and for all manner of effusion of blood, whether at the nose, or any other part of the body. And it is yet hurtfull for all such as are inclined to casting, loathing of the stomacke, weaknesse of body, such as are subject to bitter belchings, and such as abound with humors, howbeit otherwise good; especially if any feare of a fluxe of blood. That bath which is hotter than the former, in provoking sweat is more effectually, but withall doth not communicate that humectation to the body as the former. Now there was also an use of bathing in cold water succeeding the former, which was not immediatly to be used after the temperate; but from this into a tepid or a little warmish, and then into cold water. But to some bodies this kind of bathing bringeth some prejudice: as among healthfull people, to such as are yet growing, and to children especially, as also to women, and antient people, to small and weake persons. It is also hurtfull for the brest, procureth hoarsenesse and the cough, offendeth the heart, the stomacke; especially if already weake and feeble. And as for the diseased, it is principally hurtfull to weake kidnies, procureth paine in the guts; especially that called *Tenesmus*, and stayeth womens fluxes: and it is hurtfull also for humid and cold diseases, as likewise for the *Fevers Hectick*, that especially already turned into a *marasme*. The antients used often to enter into another roome, where they sweat by meanes of the aire warmed, the which they called *Laconicum*, answerable unto which, in neere resemblance, are our hot houses, or stoves, as they are in frequent use in all *Germanie*, although the particular manner of heating this aire differeth much; these drie stoves being warmed by the heat of the fire onely; but this *Laconicum* was a moister vapour. This vapour then, or hot aire the antients used, was twofold: either dry, in respect of the other, procured by heat of flints, or the like, water being cast upon them, and the sicke set in the tub, and covered with clothes made to sweat: or else this was a moister aire, procured by a vapour derived from a vessell full of liquour, with

T t

answerable

In what cases hurtfull.

Bathing in cold water.

For whom hurtfull in sicknesse &amp; in health.

*Laconicum*, and what it is.

Of two sorts.



S, micapium in seffus.

The time, both generall and particular.

The time of the day.

Preparation of the body.

In bathing how to be ordered.

The continuance in the bath.

How to be used in he-  
cticke fevers.

answerable ingredients, and conveyed betwixt the two bottomes of a bathing tub, the uppermost full of holes, where the sicke being set, and covered with clothes, was to sweat, as need required; and this with us is also in frequent use. Wee use often also particular moist bathes, called *inseffus*, and *semicapium*, being a bathing tub filled with warme water, or other matter with appropriate herbs, wherein the patient sits up to the middle or more, being prepared for divers uses and ends. And these are chiefly usefull for hot and dry bodies. The other dry sweatings are fit only for moist & cold constitutions, abounding with grosse humours, and for fat and corpulent people, having alwaies a watchfull eye, to the strength of the patient. But such are altogether contrary to cold and dry, and yet more to hot and drie constitutions. Now, as concerning the time of these bathings and sweatings, both generall and particular, wee are to consider, whether they are used for any necessity in sicknesse, or otherwise, as physick for prevention of future infirmities. If it be left to election, then the most temperate time of the yeere is to be made choice of, as hath beene said of other evacuations: and the time of the day likewise most temperate, as in a morning before dinner, and after concoction is perfected. In sicke folkes, if there be a necessity, the ambient aire, if not answerable to our desire, must be corrected, as accasion shall require. As for the time of the day, as hath beene said already, the former daies food must first be perfectly concocted, as well in the stomacke as in the liver. As concerning the time of the disease, it being with us unusuall in *Fevers*, and such acute diseases, wee need not so curiously insist upon it: yet if there were any such necessity, the same time already set downe for the diet, and evacuations, both generall and particular, were to be observed. Before entring into any of these baths of any kind whatsoever, wee are to see that the body be before cleansed, and that the common excrements of urin and ordure first be evacuated, for feare of some defluxion upon the feeble parts, by dissolving & liquifying the humors of the body. Neither yet are we to use exercise before it, for feare of filling the head with fumes & vapors: and food must also be refrained from, for feare of crudities, from whence obstructions, and divers dangerous diseases might after insue. If the party be not able to abstaine, let him take some little sustenance in a morning, a little biscuit, or some cordiall eleuatory, or the like. In bathing, the party is to abstain from all manner of food, as also from drinke and sleep, for feare of crudities, the mother of a many diseases. But if strength should so farre faile, that we should feare fainting, then are comfortable smells to be presented to the nose: or else the crums of a manchet soak'd in good sacke, or the like, a little marchpane, *manus Christi*, or some such comfortable refresher of the spirits, speedily to be given the patient. As for the continuance in the bath, there cannot be one certaine rule prescribed to every individuall person. Cold constitutions, unlesse very weake, may continue a longer time: but temperate persons, when they begin to grow red may goe forth of it: and leane and slender people, by long continuance therein are much indamaged. But the strength is that which must alwaies be our best director. In *hettick fevers*, they are first to goe into the warme bath, and next into a cold, that by this meanes a constipation of the



the skin may be procured, and dissipation prevented. Such as in health were much accustomed to bathing, in sicknesse more freely may use this meanes: and yet if they use oftner than once a day, they are to interpose 4 or 5 houres betwixt the two severall times. After bathing, the party is diligently to be dried with dry clothes in a warme roome, and well rubd, the head especially, and then sent to bed to sweat a while; and is afterwards againe to be rubd and dri'd with soft linnen clothes. After all this is performed, and the body settled, then are we to offer the sick some liquid food at first: as namely some broth, or the like, and afterwards in a more solid substance, sometimes in a greater, & sometimes in a lesser quantity, according to the nature of the disease, strength of the patient, custome, the ambient aire, the season of the yeere, &c. But as in all other things, so are we here to observe the golden mediocrity: for all manner of hot baths immoderately used, whether moist or dry, doe too much mollifie the body, evacuating & overthrowing the naturall vigor thereof: and if too hot, they cause continuall *burning fevers*, debilitate the body; from whence proceedeth great faintnesse, and finally death it selfe. Again, too much bathing in cold water, procureth shivering and shaking, convulsions, and at length an extinction of naturall heat, wherein life consisteth.

After bathing,

Dangers arising from  
the inordinate use of  
bathing.

## CHAP. XVIII.

*Of naturall baths, or minerall waters; whether leap-yeere called also the bissextile, causeth any alteration in these minerall waters, or infringeth the force thereof: and of the originall and first beginning of this time.*



Almighty God, out of his singular goodnesse, and infinite bounty, taking pittie upon miserable man-kinde, now by reason of sinne made subject to so many sicknesses, a due reward of the same, as hee hath afforded this microcosme man, a multitude of soveraigne medicines for his solace in such diseases; so among many others hee hath made many waters, that spring out of the earth to afford him comfort in his great calamity of sicknesse.

Now, besides the common waters of severall sorts, whereof wee have daily use, both in food and physicke, as hath beene proved already; there are yet many waters that spring out of the bowells of the earth, participating of the nature of divers mineralls and metalls, the vertues whereof these waters do reteine, and are therefore with no small successe often used of the sicke for many and divers infirmities. And these by a generall word, are by us commonly called *Therma* or *aqua Thermales*, from that heat whereof most of them doe lesse or more participate. Now, that these waters were not at first among antient Physitians in

Minerall waters use-  
full for the health of  
man.  
*Therma, seu aqua ther-  
males.*



a *Homerum C. Iliod. rum fontium mentionem non fecisse miror, cum alioqui lavari calida frequenter indicavit: videlicet, quia medicina tunc hæc non erat quæ aquarum perfugio utatur, Plin. lib. 3. cap. 6.*  
 b *Lib. de aere aquis & locis.*

The later Physicians made use of these minerall waters.

How their vertues are to be discerned.

Sulphureous and bituminous waters.

Waters participating of divers metalls and mineralls.

Whether leap-yeere doth alter or annihilate the vertues of minerall waters.

that request they have beene since, may by *Pliny* appeare: who wondering that *Homer* made no mention of them, doth afterwards answer himselfe, that in those daies there was no Physitian that made use of them; although *Homer* maketh often mention of washing in warme water. After *Homer*, *Hippocrates*, although hee seeme not utterly to to reject such waters, yet by reason of their running thorow minerall and metallicke veines, holdeth them therefore for suspected: for the which cause hee never admitteth of them for the use of the sicke. And of the same mind was *Galen* also, who never that we reade of, made any triall of such waters. But the late Physitians, as well *Greeke* as *Arabians*, have introduced the use of them: as finding by long experience, that in chronicall and long continuing diseases, there is not a more soveraine remedy: as in old inveterate obstructions of the inward parts, and the like. Now, it is confirmed by the Authorities of a multitude of our best Physitians, that some of these waters are hot, and some againe cold in their first qualities; and some mixt: and so in their second qualities depending upon the first, they differ likewise, according to those mineralls or metalls from whence they borrow their vertues; howbeit in generall, all these waters participate of exsiccation. Now, from what metall or minerall the water taketh its vertue or operation, may partly by the colour, taste, smell, the clay in the bottome; and partly by distillation, long boiling, evaporation, and the dregges left in the bottome be discerned, as also the nature of such diseases as are thereby cured. And howsover, many trust much to distillation, yet is it not so sure a way, that we may alwaies trust to it, these waters being often of so subtile a nature, that they draw nothing, but, as it were, the spirituous qualitie from these solid substances. In generall, it is to be observed, that those which abound in brimstone and bitume, are all of a loosening and mollifying nature, and doe therewith affect both the stomacke and the liver. But such as partake more of the nature of yron, alum, copper, or plaster, doe too much condensat and shut up the pores of the skinn, by which meanes it commeth to passe, that no excrement can thereby be excluded. But such as participate of both these extremes, are accounted the best, and their use alwaies safest: for they digest & discusse, yet alwaies reserving intirely the strength and naturall vigor of all the parts of the body. But before I proceed to handle divers particulars concerning these minerall waters, I must here discusse a question, whether all these minerall waters be at all times of a like and equall force? And that this question is not out of purpose, nor needlessly propounded, may from this appeare, in that some have beene, and some yet are of opinion, that these waters every *Bissextile* or leap-yeere, as wee call it, lose a great deale of their efficacie and power, and therefore not so efficacious and powerfull against ordinary infirmities. In the first place then, that the vertue and efficacie of these minerall waters, is according to the severall seasons of the yeere, and often according to abundance of drouth or moisture, is often intended and remitted, as wee cannot deny, so is not the point in controversie: but whether in any one certaine determinate time, *quatenus* such a time, howsoever the ambient aire in all the qualities be affected, doth produce such an infallible alteration



alteration in all minerall waters, that during that time, they are of little or no efficacie against diseases: and this is this leap-yeere now in question. And although I am not ignorant, that many of the wiser and more judicious have their judgements well enough settled herein; yet because not onely some of the vulgar, but some of more eminent parts, and more sublimed understandings, have beene involved in this vulgar error, I shall crave pardon to digresse a little upon this point, which in my opinion may not seeme impertinent.

In the first place then, let us take notice of the originall of this leap-yeere, and what it is. Before the time of *Julius Caesar*, it is thought that most nations used the computation of the yeere according to the course of the Moone, the which, because it was uncertaine, the Moone in her motion being so unstable and uncertaine; therefore *Julius Caesar* 54 yeeres before the nativitie of our Lord and Saviour, after he had finished his warres, taking into his consideration this irregularity of the yeere, resolved to rectifie the same. And for this same purpose he sent into *Egypt* for the most expert Mathematicians of that Kingdome, and among the rest one *Sosigenes* (from whence, as from this *Julius* it is called the *Julian*, so from this same *Sosigenes* it is called the *Sosigenian* yeere) and therefore whereas before the yeere was ordinarily measured by the motion of the Moone; it was then reduced to the motion of the Sunne, which finisheth his course in 365 daies, and 6 houres. These daies he divided into twelve equall parts, called by the name of *Mensis*, or measure. And because there rested yet 6 odde houres, for avoiding confusion, which in proceſſe of time might thereby be occasioned, every fourth yeere, there being just 24 houres remaining, these making up a just naturall day, were inserted into the moneth of *February*, which before had but 28 daies. And yet this computation is not so perfect, but that it admitteth of some defects, there being added unto this yeere more by the fifth part of an houre than ought: and by consequence more added every leap-yeere unto *February* than ought, by 48 minutes: the which hath made an alteration in the *Aequinoxes* and *Solstices* since this Emperours time, about 11 or 12 daies. Besides, that I say nothing of the motion of the Moone, wherein was likewise some defect, notwithstanding the course was taken to rectifie the same, which made a great confusion in the time of the observation of *Easter* betwixt the Easterne and Westerne Churches, untill the councell of *Nice*. The emendation of this error, howsoever for the space of 200 yeeres by divers Popes attempted; yet untill the time of *Gregorie* the 13 in the yeere of our Lord 1082, was never brought to any passe. This Pope, by the helpe especially of one *Lilius*, a Doctor of physicke, tooke such a course to reforme the Calender, that the vernal *Aequinoxe* was from the 10 of *March* reduced to the 21, to the same day that it was at the *Nicene* councell. Now, this could not be, unlesse in the Calender, and computation of the daies of the yeere there were 10 daies quite cut off. And for this cause, this same *Lilius* chose the moneth of *October*, wherein this Pope was borne, and tooke quite away from it tenne daies: so that when the 5 of *October* was to be numbred, in stead thereof was substituted the 15. and *October* that yeere had but 21 daies.

Originall of leap-yeere.

Julian, or Sosigenian yeere.

Alteration of the yeere by Pope *Gregory* 13.

Amputation of tenne daies from the former yeeres.



Gregorian yeere and  
account beyond the  
seas.

\* There wants yet a-  
bout 2 daies, in all we  
want 3 of that wee  
should have,  
*Answer.*

e Ovid, *fastor lib.*

g Trajan.

e See *Calvins* treatise  
of reliques, where he  
proves many bodies  
of their Saints to be  
monsters.

And this is that wee call the *Gregorian*, or beyond the seas account or yeere; by reason it is received in those countries beyond the seas where the Pope is acknowledged. The which account, yet notwithstanding, \* is not perfect, nor without exception, as I could make appeare, if I were purposed to insist upon this point. But to come now to our purpose, and to answer this point: I say it is a thing very ridiculous, and an opinion very erroneous, that this orderly alteration in the computation of time, should infuse any new influence into these celestiall bodies, which should againe produce so strange and stupendious effects upon these sublunary creatures. Now, these celestiall bodies keepe constantly the same course they ever did since the first creation, these humane constitutions neither adding to, nor detracting from these celestiall bodies any new energie, vertue or power. And if there were any such matter, why then did not some such effects follow upon the \* alteration of *Numa Pompilius*, who added two moneths, to wit, *Iannary* and *February* to the former yeere, consisting onely of ten moneths; and why followed not there some strange new effects, upon the altering of the names of two months, *Quintilis* & *Sextilis*, to *Iuly* & *August*, the names of two famous Emperors: and finally, why followed not there some strange effects upon the alteration of the old Roman *Iulian* calender, where there is no lesse than the difference of ten whole daies betwixt us and the *Romanists*, which it would seeme, should produce new and stranger effects; and this would seeme a thing not unbeseeming a papall power, who, as Gods Vicar generall here upon earth, yea, and an earthly God too, as they would make him, possessing not onely the waies of Heaven and Purgatory, but even of Hell it selfe; and hee that can alter the decree of the Almighty, *that from Hell is no redemption*, and bring an heathen *I* Emperour out of those fire flames, why might hee not as well worke some new wonder in the alteration of the influences of these celestiall bodies? This would have purchased farre greater credit and reputation to his shavelings, than all the juggling *Iesuites*, in *Iapan* or *China*, with their counterfeited miracles, yea, or their whole legend of lies, put in to weigh downe the scales, our Lady of *Loretto*, and all the wonders of the *West Indies*, could ever yet doe. This, I confesse, would, perhaps, make our *Hereticke* and *Huguenots* thinke better of *S. Peters* successe. This would be obvious to the simplest understandings; whereas when wee see a dead mans scull thorow a glasse, wee may as well thinke it the head of some *Barabbas*, as of a holy *Iohn Baptist*; and when we see some milke, which they tell us was the Virgin *Maries*, in regard of the great store, and more than miraculous multiplication of this milk, it makes many *Hereticke* *Huguenot* of their Master \* *Calvins* minde, that if all the milke they say was the Virgin *Maries*, and which for such they keepe up, and make the people beleieve it is such, the best cow in *Holland* never gave so much: that I say nothing of the monstrous bodies of the Saints, some of them having two or three heads, some store of legges, &c. yea, some double or triple bodied. But if his holinesse could but stay a little the course of the Sunne or Moone, there might yet be some witnesses of it. But yet, to give the divell his right, I doe much commend the attempts of some Popes, for attempting, but  
this



this *Gregory*, especially for effecting some reformation of the old calendar; but withall with this famous Doctor, that was the chiefe doer, had beene as well kept in remembrance for associating him into this communion and fellowship of calling the yeere, as *Gregorian*, so *Lilian*, as was done to that famous *Sofigenes*. But since those daies, the case is quite altered, and *Gregory* must goe farre beyond *Iulius*, our Popes assuming the pre-eminence alone, and precedency before *Emperours*. Let this then remaine firme and stable, like the lawes of the *Medes* and *Persians*, that in these *Leape* or *Bissextile* yeeres, as such, there is no alteration nor difference from other yeers. As such, I adde, because sometimes this yeere may much differ from the precedent, or subsequent yeere (and so may any other yeere differ from others) but never as such a yeere, neither yet is such a difference ever in every such *Bissextile* yeere observable. Now at the ignorance of countrie people, and such others as may easily in such points prove ignorant, I marvell not so much, as that some better learned in the Arts and liberall sciences, should be so farre mistaken. And this hath made mee a little the longer insist upon this point, finding a learned Physitian, in his treatise now and then mentioned, to be of the same mind: *Sed Bernardus non videt omnia*. But I thinke that some such yeere, perhaps falling out to be very wet, in which seasons, such waters often are not so forcible, and this falling out it may be twice or thrice in these yeeres, and so by some observed, was afterwards taken for an uncontrolled truth, that alwaies in every leape yeere, the minerall waters lost much of their vertues. But now I proceed to that which followeth.

These minerall waters are in a double manner used, being either drunke, or the body bathed in them. They are used for divers infirmities: for the cleansing of the stomacke, guts, and meseraicke veines; as also to correct the distemper of the body, to helpe infirmities of the lungs, shortnesse of breath, purging of sanious matter without, an ulcer out of the breast, and to heale the infirmities of the liver, spleen, guts, and kidnies, &c. In hot baths the body is commonly bathed; the others are ordinary drunke for divers diseases. The time and season most proper for the use of these baths, especially these hot waters, when election may have place, as in other evacuations, so in this must be the most temperate time of the yeere; as the later end of *March*, all *April* and *May*: and againe, in *September*, and beginning of *October*. But with us it is better to goe rather in *August*, that so the businesse may be dispatched before the cold come in, our Sommer-heats here being seldom with us so excessive. If any necessity require, they may be used also at other times, correcting the aire, as occasion shall require, and thy learned counsell shall advise, without which, if thou go rashly to worke, thou maiest, perhaps, all thy life long repent it.

No alteration in the leap-yeere more than any other.

e Claudius Deodatus  
panth. hygiast. libr. 2.  
cap. 7.

Minerall waters used  
after a double man-  
ner.

The time.



## C H A P. XIX.

*Of the preparation before the use of minerall waters, the right use and vertues of them; their various kindes both in this Iland and other Countries.*

Preparation of the  
body before the use  
of minerall waters.



The time of the day  
for use.

The manner.

No certaine nor pre-  
cise time for the con-  
tinuance of the use of  
these waters can bee  
determined.

Hot baths, and where  
they most abound.

English baths.

Divers minerall wa-  
ters in Germany.

Now, as in all other noble and generous remedies which concerne the health of man-kinde, wee are not rashly to rush upon them without some previous preparation and fitting of the body before: no more are wee in the use of these meanes to neglect the like prudence in the preparation of the body. And the same are here to be observed, which before in the use of artificiall baths were mentioned: to wit, obstructions to be opened, the body to be well purged according to the nature of the disease, strength of the party, and other answerable circumstances, and withall, there must be a care had, that the concoction be well accomplished, there be an abstinence from the venereall act, and a freedome from passions and perturbations of the minde. The fit and convenient time to enter into these baths, is two houres after Sunne rising in a morning: and if the nether parts be affected, the party is to sit in the water, covered therewith to the navell: if the upper parts be affected, as farre as the necke. And this must all be done in due order, the first day beginning with the space of an houre, so increasing both the time of continuance, and intending the hot quality of the water. In the meantime, the same caution both concerning the nature and constitution of the parties to be bathed, and the rules concerning diet, before, in and after the bathing, is to be observed, as we have heretofore set downe. In the morning they may be suffered to continue longer, in the evening a shorter time, the space of five or sixe houres interceeding betwixt these two times. But neither can there be a certaine or precise time for the number of houres continuance in the bath, nor yet a certaine and set number of daies determined, nor other new particular circumstances limited, but must still depend upon the judgement of the learned and judicious Physitian, without whose counsell this businesse may prove more pernicious than profitable. Of these minerall waters there be divers sorts, as said is; every country being furnished with some one kind or other. *France* and *Italy* abound most in hot baths, desuming their force and efficacy most from Sulphur or Brimston, wherewith is sometimes conjoined some salt, or salt-peter. Our *English* baths in *Somerset shire*, take their vertue and efficacie from this sulphureous substance. In *Germanie*, baths of all sorts are in great abundance; and as the country abounds in divers mineralls and metalls, so doe these waters participate of severall and divers qualities and vertues: as those of *Baden* in *Switzerland*,



land, participate of Brimstone principally, and some little quantity of Alum: those of *Baden* the Marquisat, besides the premisses, participate also somewhat of salt and salt-peter. Again, in the confines of *Lorraine*, there are hot baths called *Plumbarenses*, participating of the nature of Lead, Brimstone and Salt-peter. In the Dutchie of *Wirtemberg*, there is the wild bath, called *Silvestres*, or *Ferina*, participating of the nature of brimstone, salt and alum: and as some say, of copper and salt-peter also. And besides these, a great number of many others also, not differing from the former in operation: some of them, as they say, participating also of the nature of gold, which I hardly believe, it being of so solid and well compacted a substance, that hardly doth it communicate any vertue to waters that runne thorow such mines, no more than silver also, being likest unto it for solidity of substance. As concerning our owne baths with us here in great use for a multitude of infirmities, and which doe most concerne us, because a learned Physitian hath lately explained their vertues and use, as being best with them acquainted, I shall not need to say any thing; the vertues of others of the same nature and kinde in other countries, being much also of the same vertue and efficacy. But because peregrination and travell, partly for profit, and partly for pleasure and other ends, is now much in this our age improved, and by reason it concerneth not a little the health of such as are to live or travell in remote and forren countries, to know the nature and vertues of such minerall waters as are found in these countries, I will therefore say a little concerning some of them. Among all those, such as are of an acid or sowre taste, and much abounding in many places of high *Germany*, beare away the bell. And these waters doe commonly participate of the nature of vitriol or copperas, of alum and yron, with the admixture often of other mineralls or metalls: as sulphur, salt, &c. These sowre waters sometimes somewhat differ in taste one from another; and sometimes little or no difference at all in their taste can be observed. Their chiefe vertues in the body of man are these following; In the first place, they are very soveraine good against all manner of obstructions of the liver, spleen, kidnies, and meseraicall veines, and for this cause conduce not a little for the infirmities of those parts, being very good against exorbitant casting, which by their astringent facultie they cure: and they helpe also the *Jaundise*, the *Dropsie*, in the beginning; cleanse the kidnies, bladder, and other urinary passages, purging away gravell, or any other matter lying in these passages. They are also good against the *itch*, *scab*, and any other defecations of the skinne, all *foule ulcers* and *gangrenes*. But *Nihil est ex omni parte beatum*. So are not these acid and sowre waters able to helpe all infirmities: and in particular, they are great enemies to infirmities of the lungs, especially where there is a *ulcer*, *wasting* or *inflammation*. They are hurtfull also for the *bloodie fluxe*, with exulceration of the guts, and any other internall ulcer, or excoriation, and that in regard of their acidity or sharpnesse. And for the dimnesse of the eyes, they have beene tried to be soveraine good; and that they have a singular and forcible faculty in provoking urine, I had the triall in mine owne body, this sowre water being ordinarily brought from a place distant from *Ments*, in stone

Gold and silver communicate no vertue to such waters.

a Doctor *Venner* in his treatise of baths of *Bathe*: and since the collecting of this tractat, I saw a learned tractat of baths, published by Dr. *Jorden*, residing there.

Acid or sowre waters. They abound in high *Germany*.

Their vertues.

In what infirmities helpfull.

In what hurtfull.



The time for use.

§ And yet they are ordinarily brought to *Franckfort mart* in *March* and *September*.

Continuance or duration in drinking them

They lose much vertue by carriage.

Observation in the use of these waters.

Of the Well of *Spa*.

For what infirmities most beneficiall.

bottles to *Franckfort mart*. These waters are cold, and therefore are commonly drunke in hot moneths; § *May, June, Iuly, August, September*, in a morning fasting, an houre or two after *Sunne* rising, as is the use in others; and then againe at night, after dinner is digested. The continuance or time of duration of drinking this water, is according as necessity shall require, and cannot certainly be determined: as in some 10 or 12 daies, a fortnight, or three weekes. No more can the measure or certaine quantity be gaged, some contenting themselves with halfe a pint, and some againe will drinke double, some 4 or 5. And the more freely they passe thorow the body by urine or otherwise, the bolder in the use of them may we be. How the body before the use of these waters is to be prepared, the Physitian shall in time of need give notice, and according to all severall circumstancees give particular directions. It is to be observed, that these minerall waters, by carrying from one place to another, lose alwaies something of their former force and efficacie, how close soever they be stopt up, and so become lesse powerfull. It is further diligently to be observed, in the use of all minerall waters that are to be drunke, that when as they are drunke twice a day, the partie using them must be carefull that dinner be well digested before they be drunke in the afternoone: and for this purpose dinner must either be very sparing, or else a long distance betwixt dinner and the drinking of them; or else it were better to drinke it but once in a morning, and so double the time of continuing this drinke, as for a fortnight, a whole moneth. Moreover, if the case should so require, that the party should need both to drinke of this water, and bathe in it, it would be most expedient to doe them severall: as first for certaine daies to drinke them, and afterwards for as long to bathe in them. But because wee in this Iland are so farre remote from these acid and other fountains, that ordinarily we cannot have recourse unto them, therefore I shall not need to particularise many of them; of one only, being so much frequented by many of the gentry, as being neerer unto us than the rest, I will say a little; the so much renowned Well of *Spa* I meane. This *Spa* then is in the Bishoprick of *Liege*, a part of the 17 Provinces, and is much resorted unto yeerely by many Knights and Gentlemen, and sometimes by Ladies and Gentlewomen also; and that for recovering of their health in divers chronicall infirmities: howbeit it is well knowne, that under this colour, some have other projects in their pates. This water participateth principally of the nature of yron, which in the taste it doth somewhat represent: and it participateth also somewhat of a sulphureous faculty, and a little of vitriol. It correcteth hot distempers, quencheth thirst, and is good against all inveterate obstructions: and therefore usefull in all inveterate *Quartane Fevers*, or others, and in all sorts of *Jaundise*, in the *Dropsie*, and to open the spleen; provoketh also *urine*, and the *menstruous fluxe*, and helpeth *melancholy Hypochondriacke*. These waters are exceeding dry in operation, and therefore exceeding good against all diseases proceeding of moisture. But yet it is to be observed, that they fume up into the head, and therefore not so fit for such as are obnoxious to the *Epilepsie*, *Apoplexie*, *Vertigo*, or *giddinesse of the head*.

Now



Now, to come to our owne Iland, besides our ordinary baths in *Somersetshire*, so famous, and so much frequented; whereof I have promised silence; therere are yet many more in this our Iland of no small vertue and efficacie against many infirmities of the body of man. And first I cannot but mention that water of *S. Vincents rocke*; neere that famous and antient City of *Bristoll*, which commeth now in request against the stone; and this I need but only mention; the which is to me altogether unknowne, howbeit the <sup>b</sup> former Author hath likewise past his censure concerning this Spring, and the right use thereof; and therefore unto his discourse I referre the reader: howsoever, it seemeth by his relation, that it participateth chiefly of the nature of Sulphure and Nitre, and is taken now orderly, being potable, and used for all manner of internall heats and inflammations.

There is a Well in *Yorke-shire*, thought to participate somewhat of the nature of the Well of *Spa*, taking its vertue and operation from yron; and therefore is good against obstructions of the liver, splene and mesaraicke veines, and to cleanse and corroborate the urinary passages, &c. whereon I will not now dwell, there being a little tractat of late yeeres published concerning the vertues and use of this water.

There is within 7 miles of this towne of *Northampton*, and hard by the market towne of *Wellenborough*, a Well much of the same nature and efficacy, participating of the nature of yron, as by proofes may easily appeare: and all the ground through which it runneth, coloureth red. This water, although it can scarce be discerned from others in taste & colour; yet is it powerfull in opening obstructions of the liver, splene and mesaraick veins, to cleanse the the kidnies, bladder, and urinary passages, and so good against the stone, &c. It was but within these few yeers brought in request by that famous Physitian, *S<sup>r</sup> Theoder Mayrue*, Dr in physicke, and Physitian to the *King & Queenes* Majesties; and first renowned by some good successe, the right honourable *Lord of Pembrok*, then Lord Chamberlaine, found thereby: and since, by our gracious *Queens* Majesty now living, and divers others, approved to be of good use and efficacy. But when I shal be my selfe better satisfied & certified concerning this businesse, I shal be ready, if God prolong my life, to give more particular satisfaction to the publike. But in the use of this, and other such minerall waters, especially such as are deprived of any acidity, in the taste, there is an especiall regard to be had to the strength of the stomack, and accordingly to the strength of it to accommodat the quantity of water; and alwaies to have a diligent care to correct the acidities of the same; and either before, or together with the use of this water, to be carefull in the corroboration of the stomack. I heard a story of a worthy Lady, who, by advice of some Physitians, for some infirmities did drink for certaine days of *Tunbridge* water in *Kent*: after the use whereof, by means of an irrecoverable debility, her stomacke had by the use of this water contracted, it cost her at last no lesse than her life; as for the nature and vertues of this water, because I am not acquainted with it, I will not meddle.

Some other waters in this Kingdome have for a while beene in great credit and estimation for many infirmities, and their fame againe as quickly false to the ground. Some few yeeres agoe, there was in great

Water of *S. Vincents* rocke by *Bristoll*.

<sup>b</sup> *D. Venner* in the aforesaid treatise.

A neere and antient towne in *Yorke-shire*, called by the name of *Knaresborough*.

*Wellenborow* Well in *Northamptonshire*.

Observation in the use of such waters to be carefull of the stomacke.

History.

*Tunbridge* water.

Water in *Mauborne* hills in *Worcestershire*.



esteem and credit a Well in *Mauborn hills* in *Worcestershire*, which the vulgar (*ut est natura hominis novitatis avida, a new broome sweepes cleane*) for a while esteemed as some noble *Panacea*, or *aurum potabile*, supposed good against all infirmities: but in short space, there was againe, *altum silentium*, and proved, according to the proverbe, but a nine daies wonder: I doe not for this condemne this water, the nature and vertues whereof are to me unknowne, but I advise people to be wise, and to be circumspect, and with good and mature deliberation to admit of these minerall waters, and then should we not have often times such sudden flashes of the fame of some waters, which as quickly againe vanish into smoake, and their credit is as soone crackt.

Newname Wells in  
Warwick-shire.

There hath beene likewise no small account made of *Newname Wells* in *Warwick-shire*, which of late yeeres have come in request for the stone, and infirmities of the urinary passages, &c. The which, as many others, I beleeve, doe most participate of this same yron, whereof mention hath beene made already, and therefore are good to be used against the same infirmities.

The Spa by *Aberdene*  
in *Scotland*.

I have heard likewise, by relation, of a famous Well, neer *Aberdene* in the North parts of *Scotland*, called by the name of *Spa*; and as they say, effectually against the same infirmities, which the Well of *Spa* is said to cure. Of this water a learned Physitian of that same Kingdome, composed a learned tractat, as I am credibly informed, the which as yet I never saw.

Saint Catherines Well,  
called now the oily  
Well neer *Edenburgh*  
in *Scotland*.

There is within two miles of the Citie of *Edenburgh*, in the same Kingdome, a bituminous Well or Spring, called the oily Well, yeelding great store of this bituminous stuffe, being very good against all manner of *itches*, *scabs*, and many other outward *defadations* of the *skinne*, &c. This well was in time of Popery called *Saint Catherines Well*, and so this Saint carried away the credit of any cure that was thereby performed: as the like use they made of minerall waters, not onely here, but in many other places, as is the use even at this day. I make no question, but in that same countrie, especially in the most mountainous parts thereof, where there is such store of yron, and all manner of other ore, there might be found as efficacious waters against any infirmities, as any in remote regions. The like may be said of divers places of this Kingdome; especially in *Wales*, *Cornwall*, *Devonshire*, and many places of the North countrie; as in *Yorke-shire*; and other shires lying further to the North. But concerning minerall waters, and all manner of baths, as well naturall as artificiall, together with their uses, for the present this shall suffice.

This Island abounds  
in minerall waters.



## CHAP. XX.

*Of the excretion by urine, the retention of urine, together with the nature of diureticke remedies, the right use and abuse thereof.*



Having already at length discoursed of generall evacuations, being three in number, we come now to some particular, the consideration whereof is of no small use, as well in sicknesse as in health. Now, for the affinity it hath with sweat, being much of one nature, although both at divers passages, and in a different manner voided, it shall succeed in the next place. Of the nature of this excrementitious humour, the manner of generation, deceit and coozenage of ignorant and erroneous practitioners, in the judgement by the same, and many things which concerne this subject, hath bene \* else where handled at great length; where hath bene sufficiently proved the uncertainty of judging the issue of diseases by this bare signe onely; being a signe whereby some diseases only, and somtimes, may be discerned: and yet but a generall one, which can neither acquaint us with the strength of the patient (a thing of all others in diseases of great moment) nor many other particular circumstances, wherewith the Physitian ought, in so waighty a businesse, to be acquainted. And there we likewise proved, that from thence wee could neither gather any certainty of conception, nor yet of the sexe. I say, neverthelesse, that urine is not to be neglected either in sicknesse or in health: but withall, let other signes not be neglected, but have their due desert. That urine therefore, both in sicknesse and in health, which is of a laudable colour, and contents answerable, doth commonly argue that body to be in best case, especially if all other signes concur; as if it be otherwise, wee are to conceive the contrary. That urine we commonly call best, that is of a light golden colour, with a meane white coloured even contents: and the farther it decline from this golden rule, the worse we deeme it: as sometimes when it is of an intense red colour, it often argueth *Fevers*, or *inflammations*, &c. unlesse sometimes by reseration of some small veines the urine be died with this colour. And yet the urine of a cholericke man will looke of a higher colour than any other, and so if hee shall fall sicke, it must needs be of an intenser colour than of a phlegmaticke person: and this same phlegmaticke person in health shall have a paler coloured urine, and falling into some *fever*, the urine may be also paler than the former, and yet the party as dangerously sicke; and so I could instance in many other like cases. Againe, it appeareth sometimes of a blacke colour, and portendeth often no good to the party; and yet this same colour may often prove criticall, and accompanied with like contents.

*De urinarum praesagis in aegrotis agit Hippocrates in locis praenot. in prorebet. & libr. de indicatione.*

\* See our arraignment, and anatomy of urines.

Uncertaine and generall judgement for the most part afforded us by urine.

Best urine.

Best colour.

Red coloured urines.

Blacke urines.



Clear transparent  
urine without contents.

In diseases very vari-  
ous.

Quantity of urine in  
excesse.

Critical excretion of  
urine.

In the defect,

Difficulty of divers  
causes.

Suppression of urine  
from divers causes.

*a De his omnibus fufius  
Metcatus de intern.  
morb. curat. tom. 3. lib.  
4. cap. 12.*

*b Incoacis aph. 25. &  
prophet. 155.*

It may sometimes againe appeare unto us like pure transparent water, without any contents at all, signifying sometimes crudity in the first concoction, sometimes obstructions, with a totall ouerthrow of naturall heat: howbeit sometimes it may be accompanied with extreme heat in a *burning Fevet*, with a *Phrensie*, of all others most dangerous, &c. In generall, in sicknesse, these colours and contents are very various and changeable, according to the nature of the disease, and constitution of the diseased, on which I will not now dwell, nor make any repetition of that which hath beene formerly handled.

Vrin again faileth somtimes in the excesse, being in too great a quantity, and sometimes in the defect, where little or no urine is excrened. In excesse, as in that disease called *diabete*, *Hydrops ad matulam*, or pot-drop-sie; wheras by weaknesse of the retentive faculty, and want of concoction, drinke passeth thorow the body with little and small alteration: answerable to that disease in the stomacke, commonly called *Zienteria*, being a defect of concoction in the stomacke and guts; but with us is but rare. As for critical excretion of urine, it is very profitable, and helpeth often to terminate the disease. Now, on the other side, there is a frequent defect in the expelling of urine, and proceedeth from suppression totall or in part; or else by difficulty, whereas without great difficulty and paine it is expelled. Painfull pissing commeth divers manner of waies to passe: as either by the acrimony and sharpnesse of the humour, or by the imbecillity or weaknesse of the retentive faculty, proceeding often from cold: and is sometime occasioned by *inflammation*, *ulcer*, clotted or congealed blood, and by the stone, &c. Suppression of urine proceedeth likewise from divers causes: sometimes by meanes of the obstruction, or stoppage of the guts; and sometimes of the emulgent or sucking veines, when as by meanes of imbecillity they are frustrate of their attractive faculty, or yet by obstruction. It is procured likewise by obstruction or passage of the kidnies, or urinary passages, and by meanes of the imbecillity of the same. By reason of the obstruction of the foresaid passages, it is divers waies procured: as either by *inflammation*, *knob* or *bunch* of either of these parts, or some tough phlegme impacted in, and cleaving fast to the place: as also sometimes, howbeit seldome, by reason of some holes and cavities left in the kidnies after the voiding of some stones. It is sometimes also caused by meanes of the bladder, or parts thereto adjoining, comming divers waies to passe: as first, by reason of the want of sense of feeling, by reason of the resolution of the nerve descending from the loines and hucklebone. Secondly, by reason of the failing of the expelling power of the bladder, &c. Thirdly, by the too great quantity of urine longer than is fit, detained. Fourthly, by a resolution of the muscles of the nether belly. Fifthly, by the totall overthrow of the expulsive faculty: as in *burning Foevers*, and then proveth for the most part mortall, as witnesseth *Hippocrates*, and yet divers other waies commeth this also to passe: as by the resolution of the *muscle sphincter*, a *stone*, *bunch*, clotted blood, &c. And this commeth sometimes to passe by consent of the places adjoining, the bladder and urinary passages being also sometimes so shut up, that they cannot freely



ly deliver the urine; and many times also cannot keepe it long: as cometh to passe in women with child. All these severall cases are to be cured accordingly, and that with a due regard had to their severall causes. The totall obstruction of urine proceeding from any cause, if long continuing, may prove mortall. Such remedies as provoke urine, we commonly call diureticks, or provokers of urine. But neither are these in all cases of suppression to be administred, nor yet indifferently, when there is need, are they alwaies without a previous preparation to be used. Now in all such obstructions of the urine, before we goe about the right cure, we are first to procure the expulsion of the urine out of the bladder, lest of by the use Diureticke medicines a greater attraction of humors increase the obstruction. And therefore in such cases we often use the helpe of a catheter, infusions, fomentations, inunctions, glisters, violent motions, as riding on a trotting horse, &c. Such medicines as are properly called diureticke or expellers of urine, are of a hot and dry facultie, rarefying, attenuating and making thinne the humors. Now such as are properly of this nature, doe not onely extenuat and rarefie the blood, but dissolve also, rarefie, and as it were, melt it, and make a sequestration of the thinnest serositie, coagulating and thickning the residue, as we see in curdled milke come to passe: and that serosity so separated, the kidnies, by their attractive faculty, draw unto the themselves, and from thence transmit it into the bladder; and such not onely provoke urine, but even ingender it also. And such bee especially hot and dry simples, seeds especially: as of carrots, cumin, and the like. There is another sort of Diureticks, milder than the former, which doth indeed attenuat, howbeit not so forcibly as the former; which send it onely towards the passages of the urine: and of these there are yet two sorts, some being of greater force to extenuate and cleanse: as the foure hot seeds, namely parsley seed, &c. Some againe performe this action more mildly and moderatly, and with a temperate heat; as the foure cooling seeds, of melons, &c: so called in comparison with the other foure hot seeds. Among these diureticke medicines are also reckoned some which supple and make smooth the passages: as marsh-mallow and licorice root; and prove often more beneficiall than the former more violent medicines, so ordinarily used by Empiricks and ignorant persons. Now it is a common received opinion among most people, that those violent hot and dry medicines are of all others most forcible and effectually, to breake and expell the stone out of the kidnies or bladder: wherein notwithstanding they so farre are deceived, that for the most part, such medicines, not onely by reason of their great heat they communicate to the body, but also in regard they send downe too fast uncleanne and corrupt humors, doe rather much increase the matter of the stone. Such simples therefore as are indued with a temperate heat, attenuating rough and clammy humors; such as are *Asparagus* root, and the like, are for this purpose the fittest. Some medicines are thought to have a diureticke property accidentally, by scraping and tearing by their roughnesse the superficies or outmost part of the stone: as powder of burnt glasse. And some

All these infirmities to bee cured according to their severall causes.

Diureticke remedies, and their right use.

Preparation.

Diureticks properly so called.

Another kind of diureticks.

Of two sorts.

Diureticks improperly so called.

Erroneous opinion concerning the breacking of the stone by Diureticks.

Safest diureticke simples, and best for use.

Medicines accidentally good.

are



By occult quality.

Many medicines used  
against the stone, but  
few answer expectation.

Dangers in the use of  
hot diureticke medi-  
cines.

Advertisement.

The presence of the  
Physitian is able to  
discover more in the  
disease than a many  
waters.

are thought by meanes of excessive heat to dissolve the viscosity of the stone, and breake it to powder. But I thinke thou maiest sooner by such medicines bake it harder, as we see bricke baked in a bricke kilne. Some medicines by reason of some occult qualitie are esteemed good against the stone. And of this kind is the Jewes stone, goats blood, and many other medicines. Acid juices, as juice of Lemon, spirit of vitriole, if they could in their full force come at the stone, and not offend the passages betwixt, in my opinion were of all others the fittest. But to draw this point to an end, there is no disease for the which there are more remedies boasted of, with the attestation of a *probatum est* at least, as much worth as the oath of one of the knights of the post: and yet no disease wherein we see fewer good effects follow. As for these hot violent diureticke medicines, besides the former inconveniences, they prove often causes of excoriations in those tender nervous parts, and at length incurable and tormenting ulcers. And sometimes when as thou thinkest to have made a great purchase, to have procured of some Empiricke or other ignorant person a rare remedy for the stone, thou art now false, as we say, out of the frying-pan into the fire: and thou who before diddest so magnifie thy Empiricke, and too much trust to his smoake promises, art often then forced to implore the helpe of the learned Physitian, when many times his best skill can scarce allay the extremity of thy painefull disease, whereas by wise counsell at first thou mightest both have prevented thy paine, and saved thy purse. And thus the Proverb proveth often true, *Covetousnesse bringeth nothing home*. To conclude then this point of urines, I wish, that in time of need people make not such an idole of their urines, that in time of sickness they thinke it sufficient to send their urine to the Physitian, it may bee in an inke or oile bottle, and without any further to demand of the physitian, as of some Oracle, not onely the disease; but even often, all the circumstances thereof: but if you would speed well, if you will need your old *mumpsimus* in sending your urine to the Physitian, acquaint your physitian with all the severall circumstances of the disease. But an honest learned Physitian will bee better able to advise by one view of the patient, than twentie sights of the urine. It may be others, whose worth and sufficiency is confined to such an excrement, may like an empty barrrell prate apace, and make thee beleieve wonders by thy water. And be carefull in any case in trust in such cheaters with their rare recits against the stone, and if thou be wise, be warned by other mens harmes.



## C H A P. XXI.

Of ordure or fecall excrements, and divers things in them considerable, this excretion being sometimes too lavish, and sometimes deficient.



Ext unto the urine for affinity we wil say something of the fecall ordure, an excrement of the first concoction performed in the stomacke. And howsoever some may perhaps think the consideration thereof to be of small use, yet hath it alwaies beene of great utility both in sicknesse and in health, and hath been by our ancient Physitians diligently observed: and some have written whole Tractats of this excrement, as well as of urine.

The utility thereof is by <sup>b</sup> Hippocrates as well mentioned as of the urine and sweat, and by him as much commended. Moreover, if wee shall compare the urine with the fecall excrements, wee shall finde that of the urine farre inferior, which may seeme a strange paradox to our urine-mongers, who will have no signe but the urine of any signification. Now the urine giveth onely notice of the state of the liver and the veines, and sometimes of the bladder: but this excrement besides the liver and the veines, giveth also notice of the nature of the mesentericke veines, the stomacke, and the guts, and finally of the state of the whole belly, for the which we take so much paines, and for whose sake most men live, saith <sup>c</sup> Pliny. This excrement is then thus defined: *the most terrestrious part and purgation of the unprofitable part of aliment, in the consummation of concoction separated, and many times mingled with many waters.* It is said to have other matters mingled therewith, by reason of choler which doth colour and dye these excrements; which if not thus dyed, then were they not so good and laudable in quality as is required; and some other substances have been some times observed, mingled therewith. Wee will then beginne with those excrements which in every respect are accounted best; and from thence wee may the better observe and know the deviation of others from that rule. The best then are neither too hard nor too soft, or liquid and thinne; but consisting of a meane betwixt both; compact and firmly united, without the admixture of any uncouth matter, of a pale yellow colour, and in quantity answerable to the food received; in smell, neither too stinking, nor yet altogether free from all manner of smell, nor of too sharpe a quality; and which are at the time accustomed, without any great paine, labor, straining, or great noise, easily expelled. Such as decline further from these laudable markes, are alwayes accounted worse either in sicknesse or in health. And therefore thinne

A a a

and

<sup>a</sup> Mercur. de facibus alvi.

The fecall excrements diligently to be considered.

<sup>b</sup> Vide Hippoc. in prognost. p. 10. et coac. motionib. Aphor. etiam 12. lib. 1.

<sup>c</sup> Lib. 26. cap. 8.

What this fecall ordure is.

Best excrements



Excrements declining from the former laudable conditions.

Divers sorts of bad excrements.

Wormes in the excrements, and what they presage.

Divers causes of thin and liquid excrements.

Divers causes of soft excrements.

¶ Meru. *ibid.* ex Gal. 3 *epid. comment.* 3. & 8 *κατὰ τὸν 8.*  
Hard egestions and their causes.

and very liquid excrements, unlesse procured by the like diet, by physicke, or by way of crise, are esteemed bad and unconcocted: as likewise such as are white in colour, and reteining still the quality of the food from whence they proceed: and such also as are of a high golden, or intense yellow colour, by reason of the afflux of choler into the guts: and in like manner we approve not of too pale and frothy, and yet worst of all purulent and materie excrements. Greene, black, linid or leaden coloured, unlesse by reason of such diet, or by way of crises, are dangerous and to be condemned; and so are viscous and fat ordure, by reason they signifie colligation and wasting. Besides, whensoever a very bad stinking smell is joyned with a bad colour, it is very bad: for then it argueth a very great putrefaction. Variety of bad colours in these excrements is also very bad; as arguing in the body many ill infirmities. Wormes on a criticall day with the ordure expelled signifie good: but if in the beginning of the disease they appeare, it is bad: and if they come forth by themselves without any excrements dead or alive in acute diseases it is dangerous. There be divers causes of these severall substances of excrements. Thicke, compact and well united excrements proceed from a good concoction of the stomacke, and a temperate heat of the guts. Thinne and liquid excrements proceed either from obstruction of the mesaraicke veines, or by reason the food is not digested and concocted, as in crudities: or else is not altered or changed; as in the disease *lienteria*: or is corrupted; as in belches from such matter may bee discerned. Such excrements againe from the imbecillity of attractive faculty. Fourthly from defluxion of humidity upon the guts. Fiftly, from the quality and nature of the food, and such other things as loosen the belly; as prunes, casse, and the like. Sixtly, drinke descending towards the guts, when as it is not carried thorow the mesaraicke veines to the liver, and attracted by the *reines* and *ureters*. Soft excrements proceed also from divers causes. 1. From the moderate moisture of the guts. 2. From the mollifying Diet: as mallowes, lettice and the like. 3. They proceed sometimes from the admixture of divers humors, proceeding from the liver or other parts; as likewise from the admixture of some fat with the ordure: as in *Pthysickes*, *Hecticke fevers* turned to *Marasmes*, &c. <sup>d</sup> And it is the opinion of *Galen*, that in *pestilentiall Fevers* the egestions are almost alwayes liquid, by reason of this fat substance. Hard egestions againe proceed likewise of divers causes. 1. By reason of immoderate heat proceeding of great labour, from bathing, or some other externall cause. 2. By use of diureticke medicines, by which meanes these excrements may bee dried up. 3. By reason of astringent diet: as medlars, quinces, floses, and the like. 4. The long continuance of the excrements in the guts may likewise occasion the same, the small veines implanted in the guts attracting all the moisture from the excrements, and the guts by this long continuance acquiring a greater heat. 5. By means of the dry constitution of the guts, and the like distemper of the whole body. I could here likewise insist on many other particulars concerning the mixture of severall sorts of excrements



ments, and causes, which, to avoyd prolixity, I willingly passe by. But the question may here be asked, how often, and when is the best time for this evacuation in health? I answer, that as wee can hardly certainly determine mens particular occasions, constitutions, and individuall proprieties and natures; no more can wee absolutely set downe any verdict concerning this businesse: yet is it best in time of health to inioy this benefit at least once, if not twice aday: howbeit I am not ignorant, that some, both in sicknesse and in health, have continued divers daies, yea, sometimes weekes, without the use of this evacuation. I confesse indeed, such as were able to abstaine from all mannner of sustenance for divers yeeres together, needed not either this, or any other evacuation; examples whereof I have produced some already. But in ordinary healthfull bodies this is alwaies the best, and so answerable also in sicknesse; and who so decline from this rule, it commonly fareth not so well with them. I deny not but there are some individuall constitutions, who better indure the want of this benefit than others. Neither yet is there any set quantity to be determined: for good and laudable nourishment; as egges, and the like, ingender fewer excrements than herbes, browne bread, and the like. The best time is the morning, and if it may be conveniently, in the evening also before going to bed, will prove beneficiall. But it commeth many times to passe, that in *Fevers* especially, and hot acute diseases, the body being bound, and, as it were, locked up, there arise and ascend up into the braine divers hot vapours, the cause of no small annoyance, not to that noble part only, but to the whole body: there must be therefore a speciall regard and care had to expell these excrements, especially by opening and loosening diet: and if that will not prevaile, by lenitive and milde gentle evacuations, suppositories and glisters. Againe, it commeth so sometimes to passe, that nature is too forward in this kinde of evacuation; as commonly in *fluxes* of all kindes, proving often very pernicious to the patient. Now, these *fluxes* are of divers sorts; as first, that wee call *diarrhea*, the mildest and safest of all the rest; and next, *dysenteria*, proceeding of divers humours, but ordinarily, with the admixtion of blood, and therefore called commonly the *bloody fluxe*; or *fluxe* rather; which, if not carefully in time look'd unto, proveth often dangerous, if not deadly. Besides, there are yet other dangerous *fluxes*, call'd *Lienteria*, and *Caliaca*, where the parts appropriated for concoction, being interess'd by these *fluxes*, the body is frustrated its of proper nourishment. All these *fluxes* in due and convenient time, are by the advice and counsell of the wise and judicious Physitian, by proper and convenient remedies to be cured: but not alwaies by the use of astringent medicines, by most people, ignorantly and unadvisedly used in those *fluxes*; lest it befall thee, as it did that woman, of whom *Fernel* maketh mention, who, having beene for a long time troubled with a tedious *fluxe* in her belly, at length, by the advice and counsell of some shее neighbour, ate a whole roasted Quince, which indeed, presently stopp'd the *fluxe*, but withall burst a new passage thorow her belly. But having here no purpose in this place to insist either upon the cure, or diet of these particular diseases, and not willing any longer to

Question concerning the best time of egestion, and how often.

Answe.

In time of health,

And in sicknesse.

The quantity cannot be determined.

In sicknesse care must be had of loosening the belly.

Divers sorts of fluxes.

Be not too busy with astringents.

e Fernel.

Historye



deteine the reader with the entertainment of so unfavorie a subject, I proceed.

## CHAP. XXII.

*Of Spittle Spiting, or Salivation: of Tabacco and the great abuse thereof in this Kingdome, to the great preiudice of the health of the body.*



Vse of spittle.

*a Mercur. de excrem.  
ex variis Gal locis 14.  
meth. 1. de sem. &c.*

Best spittle in condition.

Exceeding in quality.

In quantity.  
The colours.

The taste.

Exceeding in quantity  
how to be purged.

He braine, not onely by reason of situation, as a limbecke attracting many vapours from the inferiour region of the body: but also in regard of the moist temper and constitution, is apt to ingender much excrementitious moisture. But all this excrementitious matter or moisture is not altogether unprofitable: for some of this moisture is ingendred of certaine glands or kernells, by our great Architect and Creator placed in the jawes or uppermost part of the throat, to the end that those parts might thereby be moistened, lest by exsiccation of internall heat they should prove lesse usefull for the body. So then neither are these glands, nor that excrement they produce, without a profitable use in the body. Of these glands, or kernells, and their utility, *a Galen* maketh frequent mention, and affirmeth, that by the same, even the tongue is nourished. This excrement is called in the Greeke, *σπύγις*, or *σπύγις*. and in the Latin *saliva*, and with us spittle, spitting, and salivation: and when this too much aboundeth, it argueth great moisture of the braine. This spittle then is such a moisture, as in it selfe, in health, and a sound person, is a profitable, and laudable, and usefull excrement. This spittle then, which of all others is the best, in a sound and healthfull person, should be such, as neither exceedeth in quantity, nor yet hath any ill taste; and this is spit up without any cough. Now, when it aboundeth in quantity, wee use to spit it out; and for this purpose, we often use divers meanes to further the same. And the body being ill affected, it sometimes exceedeth also in quality: and thus it appeareth sometimes of a yellow, pale, or blacke colour, howbeit the white be the best. Sometimes againe, it is of an insipid, acid, bitter, salt or sweet taste: howbeit insipid or sweet be the best. Sometimes againe, it is too tough or clammy, or else too thinne; and the meane betwixt both is the best. These severall colours and tastes in the spittle do often indicate and demonstrat the nature of the humors contained in the stomach, and therefore, in sicknesse especially, are of good use, and to be observed. When excrement exceedeth in quantity, wee use to purge it out, not onely naturally by expuition, or spitting out, but divers times by some appropriate medicines, used in divers diseases of the head proceeding from phlegmatick or rheumatick matter: and such are commonly of a hot or sharp quality, and are used sometimes to be chewed in the mouth, and draw downe abundance of rheumatick matter: and sometimes of these are



are made and composed certaine compounded formes: as gargarismes, masticatories. and liniments or ointments. Of the simples whereof these are composed, some are of a more milde and gentle operation: as greene bay leaves, dill, and annise seed, tops of hyssop, &c. Some againe, are of a more forcible operation: as pepper, pellitory of Spaine, mustard seed, &c. The effect produced by these and the like medicines, we call salivation, or purging by spitting. And this salivation is observed sometimes not onely to purge the humours from the head, but from the whole body: but this is not by any of these ordinary medicines, as in mercuriall inunctions for the *french poxe* commeth to passe. But in stead of all other medicines used for the expurgation of this excrement, there hath beene of late yeeres, since Sir *Walter Raleighs* first voiage into the *West Indies*, in use with us the smoake of an *Indian* herbe, called by the *Indians Tabacco*. To insist upon any large discourse or description of this simple, the use of it being now so frequent, and so much said, both *pro* and *contra*, for and against it, will be thought, it may be, to small purpose, and thought perhaps, but to sing the Cuckowes song; yet comming now so handsomely in my way, and offering it selfe, as it were, into my armes, lest I should leave any thing untouched, I will yet cast in my mite.

As therefore every creature of God is good, so in this simple, this is as easie to be seene and observed. That this simple then is hot and dry in the second degree, cannot be denied: as for the second qualities arising from the first, as attenuation, penetration, discussion, &c. they cannot likewise be denied. And besides the afore-mentioned qualities, it participateth yet of a narcoticke or stupifying nature; which, whether it proceed from heat, cold, or the whole substance, it is not my purpose here to dispute, leaving it rather to be discussed in the schooles. And howsoever our antient Physitians did attribute unto those narcoticke medicines a transcending cold, even to the fourth degree: yet am I sure, that in this simple, with this narcoticke quality, concurrerth both calidity and siccity. By reason then of these first qualities, it heateth and drieth very much; and by consequent, conduceth in cold and moist diseases, and alike constitutions: and by reason of these second qualities, it openeth obstructions, cutteth tough and slimy humours, attenuateth and rarefieth them; and therefore helpeth defluxions of phlegmaticke humours upon the wind-pipe and lungs, obstructions of the liver, &c. By its narcotick quality, it stupifieth & benummeth the senses, and so allaieth paine. And the *Indians* often endure many daies hunger by the onely use of the smoake of this herb, this stupifying quality bereaving the nerves of sense, and procuring often times an artificiall and forced sleepe. Besides all these, we have already proved, that it is indued with a violent purging quality, both upwards and downwards and that in as violent a manner, as either *antimony*, or that so much renowned *bellebore*; and the rest of those violent purging simples, used by *Hippocrates* or others. And this proceedeth from none of the afore-mentioned qualities, as all our Physitians confesse. It is likewise by the learned in this profession confessed, that such violent purges participate all of some maligne quality, contrary to mans nature: and ther-

Severall medicines  
usefull for this pur-  
pose.

Salivation

Tabacco

Consideration of Ta-  
bacco, and the use  
thereof.

Narcoticke quality.

Violent purgation.



Abuse of Tobacco,  
as it is ordinarily ta-  
ken.

Indifferently used of  
all sorts of persons  
without respect of a-  
ny circumstance what-  
soever.

Opiat medicines of-  
ten condemned with-  
out iust cause.

Obiect.

Answer.

It purgeth away the  
good with the bad.

fore never sole and of themselves exhibited, without due preparation, and never in any great quantity, and that but seldome, and in cases of necessity, and for the most part to sharpen and quicken the dull and sluggish operation of other milder medicines. By that which hath been said then, let the ingenuous and judicious Reader judge of the ordinary use, or rather abuse of this so noble a medicine. We see how nice and shy many people are of the use of good and wholesome Physicke prescribed by the most industrious and skillfull Artiſt, still pleading that in all physicke there is some poison: and yet may we see, and observe the same persons all the houres of the day smoaking this poison, sole and of it selfe, without any correction; morning, evening and mid-day, fasting and feasting, before meales and after, before and after sleep, at home and abroad, in Winter and Sommer, and in all seasons whatsoever: and that for the most part without any respect either of age, sex, or any other circumstance whatsoever. The dry and melancholicke person is often as forward in the use of it, as the moist and cold, the leane as well as the fat. If it be good for cold, foggy, moist constitutions, then must it needs be hurtfull for the contrary. If it be good to procure sleepe in watchfull bodies, then let the drowſie, sleepeie sluggard refraine the use of it. *Opium* prepared in the most artificiall and exquisite manner, although there bee scarce the proportion of one graine to twice or thrice as great a quantity of the best extracted cordials, yet is it had in detestation, and such a suspition had of it, that it is often condemned before any good evidence given in against it. And yet dare I be bold to say, that some of those ordinary *Tabacconists* take in one day the very quintessence and strength of a many graines, that I say no further, of this benumbing, intoxicating *Tabacco*. And whereas the other is used but seldome, by good advice, well prepared and corrected, and that in case of necessity too: this on the contrary is of all indifferently used, and without any preparation (although many times, if they knew all the truth, there is some poyson added to the former) of an unlimited quantity, as every ones unbridled affection, and unlimited lust leadeth him. But it will be objected, that people find hereby some benefit, abundance of rheume being thereby avoided at the mouth. I answer, that there is thereby much moisture voided, but many times, yea for the most part, good naturall and radicall moisture is thereby extracted. But this is neither safe, nor yet agreeth with sound reason. It hath been already proved that there is a necessary use of this laudable humor, which ought not thus, without *rime or reason* as we say, be exhaust, when as againe many times by a new supply with the pot wee fill in twice as much as was exhaust. We complaine often, and not without cause, of Empirickes and ignorant practitioners, that they commonly erre in this particular, that they purge away both good and bad humors indifferently: and shall we wrong our selves in the same kind, wherein wee find fault with others? But as concerning the seeming ease it giveth for the present, it is but momentary and of short continuance; but the hurt redounding by exsiccation of radicall moisture and profitable humidity more perma-



permanent, and of longer endurance : so that of this it may well be said, *that the remedy is worse than the disease*. What shall I say of the venomous and violent deleterious damps from thence imparted to the braine and animall parts, by reason whereof we often see such strange astonishment and amazement in the senses? If any shall reply that by reason of heat and drouth it drieth up a moist braine : I answer, that as in such a braine I hold it best, so againe I say, if a cow yeeld a good deale of milke, and kicke it downe when she hath done, what hast thou here to bragge of? If it doe thee good that way, and perhaps hurt thy memory, and by long continuance leave some ill impression upon thy body, brag of thy winning. And why may not sage as safely, and without any seeming shew of danger be used? It is by all our physitians accorded and agreed upon, that it doth apparently corroborate and strengthen the nerves, and by consequent, all the animall powers, besides the many excellent vertues thereof recorded, the like whereof were never ascribed to *Tabacco*. And in obstructions of the pipes of the lungs, why might we not with far greater reason use the harmelesse and innocent smoake of colts foot (since the world is now become so smoakie) than the dampish smoake of this deleterious plant? But we see the world is now full of fancies and phantasticke fashions, and this growne now of late yeeres, a new fashion to smoake away our precious time with this smoakie weed; besides, that this proveth often but a shooing-horne to make them draw downe drinke apace, the pip and the pot mutually entertaining one another: the dry ale-house, (so did a reverend judge on the bench lately stile these smoakie places) as said is, proving often a preparative to the other. Some againe in defence of this whiffing plead, that it proveth beneficiall for the furtherance of digestion, without the which they are not able to eate any. I answer, that *Tabacco* in this case proveth as lime laied to the root of a tree, which howsoever hasteneth, it may be, the maturity of the fruit, yet by meanes of exsiccation, and precipitate maturation, the tree is farre sooner overthrowne and decaieth: even so commeth it here to passe, where *Tabacco* driveth the meate downe out of the stomack before it receive that due alteration it ought, and consequently, howbeit the stomacke be sooner emptied, yet crudities the mother of a multitude of diseases are often thereby ingendred, which in their appointed times bring forth oftentimes a bitter fruit of many incurable diseases. How much better then were it not to oppresse thy stomacke, and to impose no heavier burden on it than it is well able to beare? and if ceized with any debility, are there not many good wholesome and corroborant medicines farre safer than this smoake? Besides, that moderate exercise and abstinence till thy appetite returne, would perhaps prove better medicines than thou art aware of: sure I am, farre better than all the *Tabacco* of *Trinidad*. Now what hath beene hitherto said concerning this simple, I understand even of the best not sophisticate: what shall we then say of that which is sophisticate and adulterate with divers, yea it may be sometimes deleterious drugs, yea even sublimate it selfe? Now if notwithstanding all that hath been said, people will needs bee dallying with

The remedy often worse than the disease.

Sage soveraine good to corroborate the braine and animall parts.

Colts foot an efficacious simple in pectorall infirmities.

Tabacco-shops dry ale-houses.

Another Objection; Answ.

Not good to further digestion by Tabacco

Moderate exercise and good Diet better than Tabacco.

Most Tabacco sophisticate.



Divers circumstances  
in the use of Tabacco  
to be considered.

For whom most hurt-  
full.

Time of the yeere.

The age.

What profession or  
kinde of life it best  
befitteth  
What places.

Correctives to be u-  
sed with it.

In the braine.

In diseases of the  
lungs.

*Quod differtur non au-  
fertur.*

Tabacco the cause of  
divers diseases, and  
many dismall acci-  
dents.

The dangerous use of  
salivation by mercu-  
riall medicines in  
some diseases.

with a doubtfull drugge, yet I advise them, that as in other medicines they are wished to weigh divers circumstances: as of time, place, age, constitution of body, the disease, the quantitie, quality, and the manner of preparation: so thinke I here the like circumspection, and care not to be neglected. And this I speak to the more understanding & discreeter sort, who erre it may be out of ignorance. As for our *roaring boyes, tosser-pots, pot-companions*, and our ordinary *swil-bolls*, who, I thinke, will be readier to jeere and flout, than be reformed and ruled by my counsell, therefore such I leave to be corrected with their owne rod, and it may be a sharper, if they persist. I advise especially all thin, cleare and cholericke constitutions, as likewise all melancholicke persons, especially by meanes of choler adust, hot brained and yong people, women with child, and all such as are sicke of any acute diseases, to abstaine from the use thereof. It is best to be used in Winter, in raw and moist weather, and in cold and moist braines, in *dropies*, defluctions upon the joints and lungs, proceeding from cold humors, *tooth-ach, gout, pectorall infirmities, &c.* As also for the *megrims*, proceeding from the same cause, the *moiber*, and divers infirmities of the braine proceeding from wind & cold moisture. As for the age, it best befitteth old age, where the brain is cold and moist. And as for the kind of life, Mariners and Sailers, and such as live neer waters, and there use their trade: as *Tanners, Pelt-mongers*, and the like; and such as live in moist, fenny, waterish and moorish places: as in *Holland*, in *Lincolneshire*, and other like places. And such as make use of it thus physically (for to such here I direct my speech) I thinke it very fit they use with it some correctives, it having as great need as any most violent purge whatsoever, as hath bin already proved. In diseases of the braine therefore, a drop or two of the oile of amber, cloves, mace; or in defect of them, some of their powder, or halfe sage, some dry rosemary, or the like: if in *Epilepticall fits*, some powder of *pæoniæ seeds*, or roots will much correct the ill qualities of this intoxicating simple, and corroborate the animall powers. In diseases of the lungs, joints, cholicke from wind, or phlegme and the like, a drop or two of the oile of annise seeds, of mints, cumin or caroway seeds, or in defect of them, some of the powder of the seeds will serve for a good corrective. But howsoever, let no man deceive himselfe so farre, as to thinke this to be some famous *Panacea*, *Nepenthe*, or some golden *Elixir*, whereof there hath beene much bragging, but small benefit as yet reaped. If thou wilt not be warned by that which I and others have advertised thee, thou maiest, perhaps, repent when it will be too late: and howsoever thou findest not alwaies suddenly such ill successe as we fore-tell thee, yet remember, that oftentimes in yonger yeers, there is such seed of diseases by disorder sown in the body, that in old age bringeth forth much bitter fruit. And of this I am verily perswaded, that the excessive and disorderly use of this simple, is no small cause, as of the more frequent raining of divers dangerous diseases among us, so of many strange and uncoth accidents, according to the severall and individuall bodies therewith assaulted. But yet before I finish this point concerning salivation, I must give notice of an ignorant and dangerous custome of some Barber-surgeons in the use thereof. Some of these many times undertake the cure of some in-

firmities



firmities by way of salivation, where it is not to be attempted. One such we have here living in this Towne, who undertooke to cure a woman a long time troubled with an ordinary *gonorrhœa* and the white fluxe, accompanied with a hot liver, often testified by a pimpled face. This woman was by him set into this course of salivation, by means of a mercuriall powder, which in this case he commonly uses, which looseth all their teeth, swells and inflames their face, jaws, &c. and sets them into salivation with a witnesse. His reason, as some of her friends related to me, he alleged for this course was, to draw the humour upwards, and from the place affected. But here the whole frame of her body was out of order, the liver exceeding hot, and her body, especially the nether parts, by reason of these fluxes very feeble. Now, whether such a course was then fit for such a body, let the learned judge: and besides, a reasonable understanding may easily see \* by that which hath been said already concerning evacuations and their waies, how unfit and indirect a course this was, as I could yet make it further appeare, but that now I cannot, nor may not dwell upon this particular. Onely by the way, take notice of the sottish stupidity, and erroneous judgement of the vulgar sort. This same woman, before, had craved my counsell, and I had advised her onely for that time, being then Winter, to settle into such a diet, as might qualifie the acrimony of the humours, and coole her distempered liver; shee being then, as seemed, averse from any kinde of physicke, to the which, partly by reason of her weaknesse and avernesse, and partly for some other reasons, I did not much presse upon her, shee seeming then resolved to meddle no farther, untill the Spring of the yeere: and yet, I know not how, or by what perswasion, shee that before was unwilling to take one purgation, submitted her selfe to this troublesome mercuriall salivation, and such other directions, as hee was pleased to ordeine, as I remember, very neere a quarter of a yeere. I speake not this for any ill will I beare this mans person: but pleading now for the publike, for the which I haue my warrant from my mother, the Vniversity, I thought not my duty to betray the truth, but according to my power, to vindicate the same from error and imposture. And therefore, having assuredly knowne that the same party hath with others proceeded after this same manner, in other cases also, and where, I dare sweare, there was not the least suspicion of the *poxe*, I thought good to give the countrie notice, that they be no more deluded. And that so much the rather, in that I suppose it be not his errour onely, but divers others to be culpable in the same kinde.

Unadvised use of salivation.

\* See what hath bin said of phlebotomie and purgation before

Strange stupidity of the vulgar.



## C H A P. XXIII.

*Of Snot or Snevell: of Rheume falling downe upon the lungs and other peccorall parts: of Expuition, or Expectoration; and the great abuse in the use of expectorating medicines, and the right use thereof.*



¶ Mercur. lib. de ex-  
crem. cap. 4. de mucus, ex  
Gal.

¶ Idem Mercur. ex variis  
Hippocrat. & Gal.  
locis.

Divers significations  
of this excrement.

S in the whole body of man there are divers emunctories or passages whereby superfluous and excrementitious matter is expelled; so hath the braine for the same purpose obtained the nose, which besides other uses, hath this in particular, thereby to expell such superfluous excrements as abound in the braine. This excrement, most usually thus expelled, is by the Greeke Physitian *Hippocrates* especially, call'd *Βλέννα, μύξα, ῥόπουα*: in Latine *mucus narium*: in English snot or snevell. This is then an excrement of the braine, the which abounding in phlegmaticke moisture, whatsoever is superfluous or unprofitable, it partly expelleth by the nose, and partly by other places. Of this excrementitious matter, some is sometimes very thinne, and some tough and clammy, sometimes in a greater, sometimes in a smaller quantity: some againe hot, some cold; some also sweet, unsavoury, and bitter: againe, some without any smell, and some of an evill smell, as commeth to passe in ulcers called *ozeæ*, and principally in the *Frenchpox*, where the nose, to the view of the eye, may often be discerned to be eaten away with this venomous matter. This excrement is againe often died with divers colors; as reddish, yellowish, white. Sometimes this snot commeth away of its own accord, and sometimes otherwise expelled. Such excrements as are purg'd by the palat of the mouth and the nose, according to *Galen*, declare unto us how the braine and the members thereof are affected. When this matter is thinne, it signifieth a colliquation, as it were, a melting of this matter, and the beginning of this distillation: but that againe which is thicker, argueth concoction, and that it is either now at the height, or else declining. When this excrement stinketh, it is alwaies taken for an evill signe, indicating an ulcer, and sometimes taken for a signe of headach proceeding from wormes. Great abundance of this excrementitious humidity in the braine, is signified, where this excrement aboundeth, and by consequence, often stupidity, or debility of memory: descending copiously of its owne accord, it is not so good as when it is blowne out. When it is of a reddish colour, it is not so to be approved of, as arguing alwaies some blood. Salt or bitter argue some heat; sweet and insipid, the contrary. When this excrement is stopp'd, and the head stuffed, the passages must by convenient and fit meanes be opened, by means of the juice of beets, marjoram, and many other such opening simples, either the juice or dry powder thereof being for this purpose used. Such are commonly called *errbina*



*errhina*, or *caputpurgia*. If it be too abundant, then meanes must be used to dry the braine by powders, perfumes, &c. especially, a spare and dry-  
ing diet, and forget not to keepe warme the head and feet.

Medicines to expell  
this excrement.

But wee finde often, that a liquid thinne excrement taketh another way, and from the braine descendeth and falleth downe upon divers parts of the body; which, when it falleth down upon the pectorall parts, wee commoly call the *rheume*, which, as also *Catarrhus*, is a Greeke word, signifying a deflux, or falling downe. In Latine *sputum* is common to both that we call *saliva*, whereof before, and this same whereof wee now speake. That Spittle or Rheume in <sup>b</sup> *Galens* esteeme is the best, which is white in colour, smooth and equall, being neither too moist and liquid in substance, nor yet too thicke and tough: and *Avicenna* out of *Hippocrates* addeth, that they be easie, and of speedy expectoration. This rheumaticke matter is either solitary without any other disease or symptome; or else therewith accompanied; to wit, a *Fever*. When it falled downe upon the wind-pipe, or the pipes of the lungs, and be not very hot or sharpe, it causeth hoarsnesse and shortnesse of breath, in intension or remission, according as the humour lesse or more aboundeth; and as it is tough and clammy, or thinner; as also according to the strength, or weaknesse of the part recipient, &c. When there is a *Fever* joined with such a matter, falne downe vpon the pectorall parts, it is commonly either a *Pleuresie*, or inflammation of the lungs, called *Peripneumonia*: howbeit I deny not but that there are also divers other *rheumaticke Fevers*, whereof I purpose not here to speake. This excrement is found to be of divers tastes: as sweete, insipid, bitter and salt, proceeding from the nature of the humours they are ingendred of. And it is likewise of divers colours, partaking also of the nature of the humours: as some are white, some reddish, some yellow, blacke or greene, which varietie of colours is ofteneft in *Pleuresies* to be observed. Sometimes there is also some other matter mingled therewith: as sometimes a congealed matterly substance, sometime a cartilaginous substance from the wind-pipe, and sometimes also little stones. Now, this rheumaticke matter falling downe upon any of the aforesaid parts, if it be not from thence expelled, is not a little prejudiciall to the health, and is commonly accompanied with a cough. Upon the first annoyance of the cough therefore, it is a common custome to use some meanes to expell this humour; which is most commonly done without any order, or distinction, either of causes or constitutions, &c. and none so ignorant, but they are furnished with some one or other, if not more medicines for the cold, as they call it. And yet in the use of them there is no small caution to be observed, both of the state of the body, the time of the disease, the part transmitting, commonly the head; and the part recipient, or receiving, to wit, the parts within the brest. When as this excrement is hard to be expelled, wee are by all meanes possible to further and facilitate the same: and this difficulty proceedeth from a double cause, the thinnesse and sharpnesse, or from the toughnesse and clamminesse of the humor. The former we effect by incrassation of the humor, by sparing and

Of rheume descen-  
ding downe upon the  
pectorall parts.

<sup>b</sup> comment. in aph. 12.  
lib. 1. citant. *Mercur.*  
Idem ibid.

Rheume twofold.  
Without a Fever.

With a Fever.

Rheume of divers  
sorts.  
And divers colours.

Most observable in  
*pleuresies*.

Rheume commonly  
accompanied with a  
cough.

Great error in the  
ordinary use of expec-  
torant medicines.

Preparation before  
expectoration.



orderly Diet, and divers other things which doe increasat and thicken this thinne matter: as conserve of roses, sirup of violets, of Jujubes, &c: and divers compound medicines tending to this same purpose. If it be tough and impacted into the pipes of the lungs, then are wee to use such meanes as may both cut and expell it: as colts-foot, maidens haire, hyssop, licorice, and the like; whereof are made divers sirups and other compositions for the effecting of this businesse. And when these will not serve the turne, then make we use of some more forcible meanes, as of *Oxymel simplex*, and compounded with divers forcible ingredients, as squills, &c: as shall by the counsell and directions of the learned be prescribed. And this is the proper way by which diseases of the pectorall parts are ordinarily purged: howbeit sometimes, although seldome, we use to purge by stoole in these cases. It is here also to be observed, that such medicines as are for this purpose appointed, be prepared in a solid, or at least not a very liquid forme, that they may be lickt downe, or else let melt under the tongue: for taken in a great quantity, and drunke or swallowed downe, they goe onely into the stomacke, and so into the guts and veines, and therefore produce not the expected effect. Hence doth appeare the error of such as thinke to drive away their cold, as they call it, by large draughts of buttered beere to bed-wards; which is so farre from answering their expectation, that by hindring and interrupting concoction, increasing crudities, opening the orifice of the stomacke, and loosening the same, and by fuming up into the head, it rather furthereth and increaseth this cough or cold, call it as thou wilt. It is in like manner to be observed, that as sweet things loosen tough phlegme, and so facilitate expectoration, so doth the too frequent use of them much debilitate the concocting faculty of the stomacke, besides that in cholericke persons they are apt to ingender the like humor. And the too frequent use of too acid, tart or sharpe things, is here also to be shunned: but bitter things, howbeit better for both, yet scarce so wel-come to the *Apitian* palats of our age. And it is here likewise to be observed, that in diseases contained within this second region, the spittings up, *sputa* are equivalent to the urines in many other diseases, whereby wee judge of the concoction or crudity of the disease: as *Galen* himselfe at great length witnesseth: yea, and he himselfe willeth us, in the first place, ere ever we view the water, in diseases of this naure to consider of that which is spit up, which may often reveale unto us the causes of the disease, and sometimes the indications thereof. For that which is spit up reasonable thicke, except some other worse matter be joined therewith, doth most commonly argue concoction: as againe on the contrary, that which is very thinne and liquid argueth cruditie, especially in the beginning of diseases. Very tough and clammy matter spit up in a *Pleurisie*, argueth the length and contumacie of the disease: yet if it bee frothie, it is a signe it proceedeth from putrefied phlegme. That which is spit up of it selfe without any admixture of other matter, is good and laudable; and yet in a *Pleurisie* and *Inflammation of the lungs* argueth the crudity of the disease. If it be thinne, salt, and in a small quantity, according to *Galen*, argueth

Divers preparations.

The forme.

Error of the Vulgar.

Caveat concerning sweet things.

Acid and tart things.

In pectorall diseases that which is spit up, is especially to be considered. &amp;c.

Divers significations and presages of ex-puition or spitting up



argueth alwaies cruditie; and *Avicenne* addeth, the long continuance of the disease: and if joined either with matter, caruncles, or small cartilages, or little stones, there is no good presaged. In *Pthiſickes* or ulcerat lungs, if all spitting up faile, it is alwaies a dangerous, if not a deadly signe. If this excrement should too much abound, we must looke into the cause, and cure it accordingly, by good and sparing Diet, by light suppers, and sometimes none at all; corroboration of the braine, by perfumes, plasters, and other things in such cases requisite. By that which hath beene said then, may evidently be understood, how erroneous is the opinion of the vulgar, esteeming that all diseases may by the bare inspection of the urine onely bee discerned; as also of such ignorant, erroneous, and covetous Empiricall practitioners, who being void of all true sufficiency in the profession of Physicke, would by this or other indirect meanes magnifie themselves, amongst the more rude and ignorant sort of people.

We are not then to judge of all diseases by the bare inspection of the urine only.

## CHAP. XXIV.

*Of carnall copulation, the right use, and abuse thereof: what age and constitutions it best befiteth. Something concerning the menstruous fluxe in women.*



Esides all these unprofitable excrements, and to be expelled out of the body, there is yet a profitable excrement ingendred in the body of man, abounding not in quality but in quantity onely, and that for a beneficiall and profitable end, the propagation of mankind. And this is that we call the food of generation, which with man is common to unreasonable creatures. This excrement then is nothing else save a remainder of some portion

Seed of generation what it is.

of blood after the whole body is served in the third concoction, and which being altered and changed into a white colour in the speonaticall vessells, is in those places reserved untill it be expelled in the act of generation. This is not found in the body untill it have attained to yeeres of puberty, and these persons attained to some reasonable stature, all the blood before being imploied to the growth and increase of the body. The proper use of this so utile and profitable excrement, is the multiplication of mankind, and is found both in man and woman. And therefore as other excrements, so is this sometimes to bee expelled out of the body, the which being too long detained, in some bodies especially, proveth often the occasion of divers diseases and dangerous accidents. But as in all other things, so here especially, I meane, a moderation should bee observed, and herein the Lawes of God and man be not infringed. The moderate, timely and

The use.



The moderately and  
orderly use many  
waies profitable.

Inconvenience of the  
immoderate use.

a Proverbs 6.26.

History.

The fittest age.

Inconveniences by  
marrying young chil-  
dren & yong people.

orderly use thereof is in many respects usefull and profitable: for, besides that it serveth for the propagation of mankind, it inhibiteth also the repletion of the body, reviveth the spirits, exciteth naturall heat, helpeth the agility of the body, preventeth phlegmaticke diseases, dilateth the pores of the body, quickeneth the minde, and qualifieth fury and melancholy. The immoderate and unseasonable use thereof, resolves the spirits, cooleth the body, hurteth the head, eyes, nerves and joints, ingendreth crudities, dulleth the minde and senses, procureth a stinking breath, pissing of blood, consumption of the backe, &c. And this I say to such as will take warning, and will not wittingly and willingly overthrow both soule and body. I thinke it is to small purpose to speake to these sensuall *Sardanaples* of this our licentious and luxurious age, our common haunters of whore-houses, to brothel birds, and the like, who will sell their soules, and part of Paradise for satisfying a short lasting lust. But because such sensuall *Epicures* are seldome moved with divine threats, and scarce ever firmly beleieve there is a hell, untill they fall headlong into it; therefore if the premisses will not serve the turne, let such know, that, besides the loathsome poxe, rottenesse of bones, and a world of weaknesse doe often accompany their later yeers, if divine punishment permit them so long to live: besides, that as the

a Wise-man saith, *that by meanes of a whorish woman, a man is brought to a morsell of bread*, and if hee should yet escape all this, yet is he but led like an ox to the slaughter, as witnesseth the same wise *Solomon*. And all that which is in the same golden booke of *Proverbes* set downe concerning this subject; I wish they would read, and seriously consider: I knew, my selfe, within these few yeeres, a Knight of antient descent, having left him by his father of antient inheritance, 1200 pounds sterling of yeerely rent to spend, who having in a short space wasted all this estate on whores, and other excesse, was at length brought to that passe, that hee had not a morsell of bread to put in his belly, but what hee begged, or else sharked for; and for his lodging, hee had some shop doore in the City to lie at, a penthis to shelter him from the raine, and a hard bulke for his feather bed: many that read this, can, no doubt, out of their owne knowledge, instance in a multitude of the like examples.

The age fittest for this act, is manly age, to the younger sort and old age it being rather hurtfull. From hence may then evidently appeare the preposterous course of many, who, for some sinister respect, either for covetousnesse to compasse some great match, some great alliance or the like, often cause children to marry before ever they know what marriage meanes (although not alwaies consummate, yet in effect, and finished at parents or neere friends pleasure) or how to make a free choice, which ought to be voluntary, and not forced: and hence cometh it to passe, that both their bodies are debilitated, their growth often hindred (that which should have turned to the nourishing and increasing of the body, being too soone, as we have already said, turned another way) divers diseases ingendred, and their issue (if they have any, they being ordinarily not so fruitfull as others) proving often crasie and valetudinary, and by the just judgement of God, upon such unlawfull matches, there is seldome seen that firme love and true affection, agreement and concord betwixt such parties as ought to be, in this sacred ordinance,



ordinance, as I have often observed, and by relation heard of a many more: besides, that many times they prove afterwards more incontinent: for considering that they were not of judgement sufficient when they were first married, disliking the party that before was, as it were, pinned upon them, breake forth into unlawfull lust. It is their sinne, I confesse, but parents and friends minister occasions, which prove more dangerous, when these parties have not first been trained up in the feare of God, which, alas the pittie, is too much neglected. Such, therefore, as have children marriageable, it is the parents duty to provide for their children matches in due time, observing the disposition of their children, lest the neglect of this duty done in due time, extort out of them afterwards a too late repentance. Such as cannot so suddenly, as need requireth, be furnished to their liking, let parents be more watchfull over them, and all have a care of their pious education in their younger yeeres, preventing all occasions of evill; idlenesse especially, reading of lewd lascivious love books, frequenting lewd and lascivious company; stage-plaies especially, the very bane and break-neck of all modesty, honesty and chastity: and all other things that may worke prejudice in this kind. And such as are of yeeres of discretion, and *sui iuris*; and now by death of parents freed from that triall of obedience, I wish them to marry, rather than burne and breake out in sinne, and so live to dishonour God, and scandalise their neighbour. And if they cannot accommodate themselves so suddenly, let them in the meantime avoid all provocations to lust, use spare and thinne diet, avoiding the pampering of the flesh, using often for companion the Bible and other good bookes, and other good meanes. But in any case, never abandon thy selfe to idlenesse; but alwaies be imploied in some good and laudable vocation, whereby thou maist prove profitable either to Church or Common-wealth. But this belonging more properly to the Divines pulpit than the Physitians pen, I leave to them. But now because it concerneth every one, both in sicknesse and in health, to be acquainted with that which concerneth them so neere: I therefore advertise all weake, feeble and infirme persons, that they be not too busie in this particular. Of constitutions the hot and drie cholericke, and next dry melancholicke persons are most thereby indamaged: but hot and moist, sanguine and phlegmaticke bodies are hereby most benefitted. And I advise sicke persons, especially in acute diseases, and in their recovery, untill they have attained their full strength, for feare of a relaps, to abstaine from this act. As for chronicall, or long continuing diseases, by reason it is an enemy to the nerves, and nervous parts, it is therefore in many infirmities of the braine, *Epilepsie* especially, and all manner of gouts most hurtfull. As for the age, the particular yeeres cannot so well be determined, some being more able at twenty, than others at thirty or upwards: and some old men of fourscore, abler than others at fifty: but yet, as I touched before, to marry children, or young people while they are yet a growing, it is both prejudiciall to the publike, and their owne private persons. For feeble old age, it cannot but prove very pernicious, as any one may easily understand. As for the time of the yeere, the most temperate, keeping a  
meane

Duty of parents in this case.

Diligent care ought to be had in the education of children.

What persons are thereby most offended.

What constitutions.

Sick persons must abstaine.

In what diseases most hurtfull.

The certaine number of yeeres when to marry cannot be determined.

The fittest time of the yeere.



The particular time.

b Levit. 15.

Abstinence frō marriage what inconveniences it breedeth in some bodies. In women.

Let young gallants take heed.

\* Cartwright in his Chatechisme, in the exposition of the commandements. c Lib. 7. cap 53.

Divine punishment of uncleane persons.

d 1 Tim. 4.3.

God never prohibited any sort or degree the use of marriage.

meane and moderation betwixt heat and cold, as in other evacuations, so here likewise is alwaies most seasonable. But in extreme hot or cold seasons be wary & circumspect, especially in time of great heat, which is more hurtfull than the cold. As for the particular time, some have preferred the evening, by reason of sleepe insuing after; but most are for the morning, as most seasonable. Howsoever, after a full stomacke, any violent exercise or bodily labour that hath much debilitated the strength, is not to be used. And besides, among men, some are sometimes ignorant of that they ought to know, and some more sensuall than becommeth so noble a creature; therefore, in time of a womans menstruous fluxe, as likewise that time which is set apart for this evacuation, after a womans delivery they must abstaine: the which<sup>b</sup> as we see to have beene by Gods owne appointment practised among the people of the *Jewes*, so for divers good respects, the same is to remaine with us inviolable. Now, if this excrement be not in due time and order expelled, it proveth often the cause of divers diseases both in man and woman: as that we call *gonorrhæa*, or involuntary efflux of seed in either sexe, proceeding also sometimes from the debility of the retentive faculty. In women it occasioneth often *histericall Passions*, or fits of the mother, *greene sicknesse*, *obstructions*, *palpitation of the heart*, &c. But in both sexes I wish that moderation which becommeth Christians to be observed, and withall, to consider that a man may be drunke with his owne drinke, if he take too much, and besides, that<sup>\*</sup> a man may (as our Divines hold) even commit adultery with his owne wife. There is yet no small prejudice hereby procured to thine owne health, and besides, hath cost many a man his life. <sup>c</sup> *Pliny* maketh mention of two *Roman Knights*, *Quintilius Horatius*, and *Cornelius Gallus*, who both died in this act. I thinke, few that read this treatise, but can relate the tragicall stories of many, who have by this meanes both shortned their lives, wasted their meanes, and purchased to themselves many loathsome and dangerous diseases, the *poxe*, especially (a punishment sent from God to punish this odious sinne) and we may see in every corner of the counrre the wofull effects of this excesse of luxury. In all that I have already said, my purpose is not to dissuade any from the use of that sacred ordinance of wedlocke, which God in the depth of his sacred wisdom hath ordeined as a fit remedy for preventing of sinne, and for the great good and manifold comfort of mankind: but only to advise all people to a moderation, and withall, wishing every one to know themselves, and who have more or lesse need, and accordingly to accommodate themselves in the lawfull use of this ordinance. And from hence may manifestly appeare the malapert sawcinesse of that man of sinne and his shavelings, who in direct opposition to Gods command, and approbation of this sacred ordinance, will make it knowne to the whole world, that he is that *man of sinne* foretold by the holy<sup>d</sup> *Apostle*, *forbidding marriage and meats*. It hath, by that which hath bin said, plainly appeared, that some persons, and some constitutions may better and longer forbear this ordinance than others: but never was it by God absolutely forbidden any estate, degree, sexe, or any sort of people, to use this sacred ordinance, Priest nor people, in the old or new Testament:



Testament: nay, is there not a punctuall<sup>e</sup> place to the contrary? *Marriage is honourable among all men, and the bed undefiled.* But the Pope replies, (lest it should not be taken notice hee is Antichrist) that it is not so, Marriage is dishonorable to my shavelings. But what? to keepe a Concubine; yea, to practise that unnaturall sinne of *Sodomie*; by God himselfe punished by fire from heaven; belike is no sinne: nay, what shall it be then for a Clergie man, nay, for a<sup>e</sup> Popish Prelate, not by word of mouth onely, but by a booke in print proclaime his owne shame to the open view of the world, and the *Romish* Clergies impious, abominable, and more than brutish luxurious and lascivious lives. And if one should make a narrow search, and take a survey of these holy fathers of the Church, wee shall finde them nothing inferiour to, if not exceeding *Sodome* by many degrees in filthy lust; and then what we may expect from children of such parents, let the world judge. We may read of *Iulius* the 3<sup>d</sup>. who, to grace that gracelesse *Innocentius*, whom he had before abused in committing with him that sinne against nature, when he was himselfe installed into *S. Peters* chaire, preferred this base varlet into the number of the Cardinalls. And whenas some Writers had by publicke writings derested his blasphemies and other grosse villanies, he suborned one of his favorites by publike writing to defend the lawfulnessse of these abominable villanies; and lest he should be unlike himselfe, by his bulls and broad leale allowed of all this varlets witing. *Sixtus* the 4. for another monument to perpetuat the memory, and continue the practice of these salacious *Satyres*, erected in *Rome* a publike stewes for the daily practice of both kindes of uncleannessse, for the which they pay even yet a weekly tribute to this unholy holinessse, the which often amounteth to 40000 ducats in the yeere: and this is by his clergie collected, and by them together with his church revenues brought in to his coffers. This same holy father at the request and petition of one of his favorites, whom he abused in the same Sodomiticall sin, granted to his whole family, and to a certaine company of Cardinalls freely to use this sin (a horrible impietie to be mentioned; saith mine author) in the three hot months of the yeere, *June, Iuly & August*. And *Iohn* the 24. was accused in the councel of *Constans* for a *whore-master, adulterer*, and a *Sodomite*. Of *Clement* the 8. it is recorded that hee

<sup>e</sup> Hebr. 13. 3.

(ulio 3)

<sup>1</sup> Sub hoc hircosa diabolo floruit atq; ex illius sancto latere prodit eisdem generis legatus. Apostolicus, nempe Iohannes a Casa Flornetinus, Archiepiscopus pus Beneventanus, qui rithmis Italicis poema conscripfit, in quo opere Sodomitæ, papistarum Diane, laudes celebrauit; illamq; appellavit divinum opus: atq; affirmavit se illa plurimum delectari, imo aliam venerem non cognoscere. Iulius 3. Innocentium quendam adolescentem quem prius in deliciis habuerat dum esset Bononiæ legatus in Cardinalium numerum, quamvis reliqui id factum improbarent, et in adolescentem consuetudinem rursus admisit. Romæ jam a erat, et libellis quoq; perscriptum fuit a Iove Ganimedem foveri, licet deformem. Cum vero aliqui scriptores huius Iulii blasphemias et horrenda scelera sibi inferrentur, subornavit sibi similem Sodomitam; Hieronymum videlicet, qui hac editi libri tueretur, atq; defenderet, id quod ipse diplomatibus suis approbavit. Sixtus 4. Romæ nobile admodum lupanar extruxit, atq; ut iq; Venetii assignavit, meretricum cohortes aluit, ami-

eisq; & servis exhibuit, non nihil etiam emolumentum ex meretricio questu arario suo accumulavit: Romæ enim scorta in singulas hebdomadas nummum adhuc pendunt pontifici, qui census annuus nonnunquam quadraginta ducatorum millia excedit: ideoq; ecclesie procerum id minus est, ut una cum ecclesiarum præventibus etiam lenociniorum numerent mercedem. Refert Wesschius Kroningensis in tractatu de indulgentiis papalibus: Quod ad Petri Rucii quædam pro Cinado habebat Sixtus, et Hieronymi fratris sui postulationes, domesticæ familie toti Cardinalis de Lucia, in tribus anni mensibus calidioribus, Junio, Iulio & Augusto (horrendum dictu) masculino coitu uti permisit, adiens hanc clausulam: fiat quod petitur. Iohannes 24. accusatur in Concilio Constantiensi quod sit Sodomita, Adulter, Scortator, &c. De Clement. 8. in quodam comment. super articulis magistrorum Parisiensium legitur, quod fuerit notorius, Veneficus, Homicida, Leno, Simoniacus, Sodomita, Perjurus, Geomanticus, Stuprator, Raptor, Sacrilegus, & omnium scelerum artifex. Tales fuere Benedictus 1. & 14. Paulus 3. Paulus 2. sororem suam Iuliam Farnesiam stuprandam tradidit, ut Cardinalis & Episcopus Hostiensis fieret. Alteram deinde sororem suam cum qua rem habuerat, videns quod alios ardentius quam ipsum amaret, toxico interemit. Hunc Nicolaus Quercæus congregientem cum Laura Farnesiam uxore sua, sed nepte e'us, deprehendit, ac tale ei vulnus pugione incussit, ut ejus cicatrix ad mortem usq; cum eo maneret, sed & aliam neptem lectissimam, non minus virginali pudore quam forma præstantem hircosus senex ad incestum & nefandum stuprum sollicitavit. Vt vero filia sua Constantia cum qua sæpius rem habuerat, potiri liberior posset, maritum ejus Bosinum Stortiam veneno necavit. In tabellis habebat numerata 45. meretricum millia, ex quarum fornicatione singulis mensibus censum exegit. Hæc a Papa in summo honore habentur, hæc Papa pedes osculantur, hæc Papam familiarissime alloquuntur, hæc cum Papa die nocteq; consuetudinem habent. Landonis. 1. Sergii 3. Iohannis 11. Iohannis 12. Iohannis 13. Alexandri 6. Christophori primi sædas libidines lubens prætereo. Et de papissa Iohanne prius Gilberta dicta, quia eius elogium, lippis & tonsoribus ut aiunt notum, apud me altum erit silentium. Hæc & plura Stephanus Szegedinus Pannonius in speculo Pontificio in titulo, Septimum membrum, ubi qualis quisq; fuerit describitur. Titulus hic est. Lenones, Scortatores, Adulteri, incesti, Sodomitæ,



was a Bastard, a Poisoner, a murderer, a Bawd, a Smoniacke, a Sorcerer, a ravisher, Sodomite, sacrilegious, and a contriver and in-venter of all wickednesse. Such were *Benedict*, 1. and the 14. and *Paul* the 3. And for the commendation of this *Paul* 3. it is written of him that he prostituted his owne sister, that he might become *Bishop* and *Cardinall of Hostia*. Another sister with whom he was as familiar as a man with his wife, by reason he saw her more affectioned to another than himselfe, hee poisoned. And being taken in the very act of adultery with another mans wife, received of the husband such a blow, that he carried the marke of it to his grave. And that he might the more freely enjoy the company of his owne daughter whom hee had for a long time thus abused, he caused poison her husband. He had in his memoriall the names of 45. thousand whores of whom hee received a monethly tribute. And these might kisse his foot, have familiar accessse unto him, and converse with him both day and night. These few instances among a multitude more I have set downe, that the world may see the hypocrisie of that filthy Roman strumpet, who would beare the world in liand, they and their clergy are very chaste and continent, and yet none can come neere them in all manner of uncleannesse. Nay, there lived a gentleman here in this towne a few yeeres agoe, in the Priory of *S<sup>t</sup>. Andrewes*, whose sonne told me he saw among some deeds concerning this Priory, his father had then in custody during his lease, one, wherein a priest, as I remember, living at *Saywell* within foure miles of this same towne, was for something hee held of the Prior, tied to bring him every moneth a pretty, faire, young wench: and this was not said to be for lust (*they know not what it meaneth, simple babes*) but to cleanse his kidnies: *puellam pulchram nitidam, &c, non libidinis gratia sed ad purgandos renes*; were the words as I remember. Nay, if I should hold my peace the multitude of young childrens skulls found in many ponds of these convents of many Monks, Friers and Nunnes, when they were cleansed, would proclaime the Romish whores uncleannesse. And this by the way for a touch shall suffice to have said concerning this point.

The menstruous flux

Now besides this profitable excrement of seed of generation, there is yet another in women, appointed also for a profitable and necessary use. And this is the blood of the menstruous fluxe, which is good and laudable blood, of the same nature and property of the rest of the blood of the body, at first appointed for a profitable use, the nourishment of the infant in the mothers womb: and after it is brought into the world, this alimentarie liquor is by certaine vessells, as so many pipes, for this end and purpose appointed, conveyed into the breasts, and there by paps or dugs converted into a white liquor, which we call milke, the proper aliment of the infant, the which is still by the mother to be continued, and to be exhibited to this tender fruit of her womb, so long as shall be needfull. In women that are with child, whether Virgins or married women where this fluxe is become habituell, that which superaboundeth, in sound and healthfull bodies is ordinarily by a periodicall course once a moneth expelled. But upon divers occasions it commeth often to passe, that both in maids and married

Menstruous fluxe  
stop cause of  
diseases.



married women this fluxe being stopt proveth a cause of many dangerous diseases, and therefore by good and wise counsell this fluxe is to be furthered, and if it be not regulat and keep not the due times and turnes, we are by fit and appropriat remedies, according to the severall causes and circumstances, to provoke and further the same, on the which here were too long to insist, my Booke already being growne to that bignesse that I dare not bee too bold. Howsoever I advise young maides not to bee too idle, and cockering mothers not too much to mainteine them in idlenesse. This fluxe is sometimes againe facultie in the excesse, which is then with great discretion, according to the severall causes and circumstances to be suppressed. But I advise every woman afflicted with this infirmitie to be wise, and not be too busie with Empirickes, and womens receits by strong astringent meanes suddenly to stop this course, which was never yet by the judicious and learned allowed for a legall cure of this disease. On the diet besitting both this and other fluxes proper to this sex, it requiring some more paines and time then I can now well spare, I will not insist, but reserve it to some fitter opportunity, when as if God spare my life and health I may give this sex some more particular satisfaction.

Menstruous fluxe exceeding in quantity to bee stopt, yet not rashly nor suddenly.

## CHAP. XXV.

*Of sleeping and waking, the benefit and use thereof in sicknesse and in health. The severall sorts of sleepe; and what persons may freeliest sleep, and who lesse.*



AVING hitherto at great length discoursed of foure things commonly called not naturall: to wit, of the aire and other elements; of meat and drink, the uses and preparations in sicknesse and in health; of exercises of divers sorts; and lastly of divers sorts of evacuations; we come now to the fift, watching and sleeping, not unworthy of our consideration both in sicknesse and in health. My meaning

is not here to enter into a curious and philosophicall discourse concerning the nature and essence thereof, but leave such speculations to our schooles, and who so will bee satisfied herein, let him have recourse to that Prince of philosophers who hath handled this subject learnedly and at great length. The same author and *Galen* also referre both sleeping and waking to the common sense. As for the seat of sleep; we, with *Galen* and all our famous Physitians doe undoubtedly place it in the braine, from whence the originall of the nerves is by the senses to be observed, and from thence the nerves communicated to the whole body impart both motion and feeling to every part and particle of the same: although I confesse *Aristotle* as he

Cccz

would

*a Aristot. lib. de somno & vigilia.*

*b Lib. 1. de symptom. causis cap. ult.*



*e* Verum Scaligeri es-  
fugium Aristot. defen-  
dentis admitti non po-  
test, quia non tantum  
secundum virtutem,  
verum etiam propter o-  
riginem instrumento-  
rum, quasi nervi & ve-  
ne ex corde oriuntur,  
cor facit principium sen-  
tiendi: & quoniam hec  
instrumenta obstruun-  
tur, cor suo munere  
fungi non posse opinatur.  
Itaque si quis maxime cum  
Scaligero sentire, &  
cordi principium senti-  
endi ex causa efficiente  
tribuere velit, quatenus  
ex corde spiritus oriun-  
tur, qui nervis vim  
sentiendi suppeditant:  
ratione tamen instru-  
mentorum & cause  
materialis, principium  
sentiendi in corde non  
erit, & ita nondum A-  
ristotelis opinio quod hoc  
sentit, confirmata erit.  
Magirus comment.  
in Physiolog. suæ lib.  
6. cap. 13.  
Benefits of moderate  
sleep.  
d 6. Epid. 5.  
• 3 de sympt. causa. 2.  
de motu muscul.  
f Virgil.

What sleep is.

In sleepe there is not  
a totall cessation of  
the influxe of the a-  
nimall spirits in the  
organs of senses.

would have the originall of the nerves in the heart, so following the same error, would likewise have the seat of sleepe seated in the heart: which we utterly reject, whatsoever acute Scaliger seeme to say to the contrary; who by the sharpenesse of his wit would seeme to think that his *ipse dixit* should be sufficient to make us beleeve that the *moone is made of greene cheese*. But my purpose is not here to enter upon any polemical matter, but proceed to that which concerneth the consideration of this subject in sicknesse and in health. Under watching wee here comprehend both the functions of the common sense. The first is the distribution of the animall faculty proceeding from the head to the organs of the outward senses, to the end they may receive the species: and the next is, the perception it selfe, and the judging of such species received into these organs of the outward senses. Now sleepe is not properly a function of any sense, but a certaine affection following upon the naturall function of the senses, to wit, waking, that thereby the strength which by waking was tired out, might the better be repaired and refreshed. The moderation of both these in sicknesse and in health are very necessary, and when either exceedeth, the body is much endamaged, and health much hindered. Immoderate watching drieth up, attenuateth, exhausteth and debilitateth the body, and spendeth the spirits; and therefore in hot acute diseases, if long continuing, proveth very dangerous. Sleep, produceth the contrary effects; howbeit exceeding measure dulleth the body, moisteneth too much, oppresseth and suffocateth naturall heat, ingendreth abundance of excrements, and drowneth both the senses and the mind. But sleep moderately used benefitteth both the body and the mind: for by this meanes the concoction of the aliment in the stomacke and all the parts of the body, are by the testimony of <sup>d</sup> Hippocrates, best performed, the which is also by <sup>e</sup> Galen him selfe seconded. Sleep moisteneth also the body, whereunto it seemeth the <sup>f</sup> Poet alluded, *fessos sopor irrigat artus*. And besides, it nourisheth and maketh fat, and what is corrupted expelleth by sweat or urine, and what is not fully concocted it perfecteth and maketh profitable for the nourishment of the body: besides all this, it qualifieth and mitigateth choler, the cause of many dangerous diseases: and it staieth and hindereth any evacuation except sweat, and withall cooleth the body. Sleep then is a naturall rest, and that almost perfect of all the externall senses; or a naturall impotency of the animall faculties to the actions, by reason of a mild and pleasant vapor arising from the aliment irrigating, and as it were, besprinkling the braine, that in the meane time, the vigor and strength of the body may by this meanes bee repaired and refreshed. Now, although there be here a cessation of the influxe of the animall spirits into the organs of the outward senses, yet is there not a totall cessation of this influxe: for then a man should not againe waken at all, and this would prove a stupefaction of the senses, and not a sleep. Sleep is therefore, as it were, a binding or tying up of the common sense, and a hindering of the influence of the animall spirits into the organs of the outward senses in part onely; as wee see by experience in respiration and many motions the body useth in sleepe: but the influxe of so great a quantity and quality of spirits into these organs of



of the outward senses, as for the performance of their functions is requisite, then is denied. And in a profound, sound or deep sleep, as we may call it, there is a smaller or lesser influence; in a lesse profound sleep, when as the senses worke but slenderly, there is a greater quantity of spirits. This humor or vapor thus moistening the braine, being spent, the body awaketh, and so becommeth more fit and quicke to goe about all ordinary imploiments; and these two doe thus alternatively succeed each other, according to the Poet.

*Quod caret alterna requie durable non est.*  
*What thing wants rest, thou maiest be sure,*  
*Long time on earth cannot indure.*

And all this is to be understood of naturall sleepe, usefull and usuall both in sicknesse and in health, there being also some sleepes, or rather soporiferous affections which are not naturall. And this unnaturall or soporiferous sleep is often an accident of acute diseases, sometimes dangerous, and sometimes free therefrom. Sleep then being so necessary for all ages, sexes, and sorts of people, wee will say something concerning the fit and convenient time for sleepe, as also of the duration and continuance thereof, and with what site or posture of the body we are to sleep, and who may safely sleepe longest, and who are not allowed so long a time. The wisdom and provident care of our Maker, is not a little in this to be admired, in that as he hath appointed the day time for man to labour in, so hath hee likewise appointed the night time for a cessation from worke and serious imploiment, and a time to repaire that which hath beene decayed or tyred out the day before. The night time therefore is the fittest and most convenient time for sleep and rest, when as both the Sunne withdrawes from us his bright beames, and the darknesse and night-silence seeme to invite and summon us thereunto. But it hath been and yet is a question among many, whether sleep in the day time be not allowable, which by the generall suffrage, and unanimous consent of Physitians seemeth to have been condemned? The *Salernitan* schoole likewise disclaimeth it as hurtfull for the health. I answer, it is not indeed allowable, that especially which is used immediately after dinner, called commonly *somnus meridianus*, of the which all our Physitians are to be understood: and indeed it cannot but be very hurtfull to the body, and prejudiciall to the health, filling the head with many vapors, and by consequence procuring many diseases. Such especially as are subject to *rheumes*, *Epilepticke fits*, and diseases of that nature, are chiefly to shunne this kind of sleep. To some thereunto accustomed it is lesse hurtfull, if especially sparingly, and an houre or two after dinner used. Morning sleepe, although by some longer continued, is alwaies lesse offensive than used immediatly after meales, howbeit the night is alwaies most seasonable. As for sicke people we are often forced to suffer them to sleep when they can, it being often out of our power to accommodate it, as we would, to the right and proper time and season, especially in acute diseases, and in hot choleficke constitutions: howbeit we are by all meanes, if it be possible, to helpe them to rest in the night

The fittest time for  
sleepe.

Whether sleep in the  
day time be to be ad-  
mitted?

*& Sit brevis aut nullus  
tibi somnus meridianus  
Febres, pigrities, capi-  
tis dolor atq; catarrhus;  
Hæc tibi proveniunt  
ex somno meridiano.  
Schola Salerni.*

Ans<sup>r</sup>.

Morning sleepe.

Sicke persons cannot  
alwaies be strictly tied  
to this rule.



<sup>a</sup>Pythagoræ symbolum  
de conturbanda veste  
stragula, vide Plutarch.  
sympos. lib. 8. probl. 7.

Good to walk a little  
after supper.

<sup>i</sup>Plutarch in ejus vita.  
<sup>h</sup>Sueton in ejus vita.

Best situation of our  
body in sleepe.

Lying on the belly.

On the backe.

Duration or continu-  
ance of sleepe.

Ordinary allowance  
for sleepe.

History.

time, as they were accustomed in time of health; the which is al-  
waies most fit and convenient both in sicknesse and in health. And  
*Silla*, <sup>b</sup>saith *Plutarch*, is of opinion, that this symbole of *Pythagoras*,  
whereby is enjoined to marre the print of the bed-clothes wherein any  
hath lien, is to be understood, sleeping in the day time, as though we  
were thereby dehorted from sleeping in that unseasonable time, ap-  
pointed for action and imployment, and there be no remainder or shew  
of sleeping left behinde, there being no more use of a sleeping, than  
of a dead man. What shall wee then say of such prodigious monsters,  
not worthy to be ranked among men, unprofitable pieces of earth,  
who seeme to have beene borne to subvert and invert the orderly course  
of nature; while as in drinking, dicing and drabbing, they turne the  
night into day, and the day into night. These night owles, the cankers  
and caterpillers of a common-wealth, would to God our Magistrates  
would diligently search and inquire after, and having found out,  
would condignely punish, that others might thereby be warned to  
live moderatly and honestly in their places and callings, if they have  
any; or if without, to force them to live in some usefull and lawfull im-  
ploiment. Now, although the night time is of all others most seasonable  
for sleep, yet are we not immediatly after supper to compose our selves  
to sleepe, but at least to let an houre or two passe over before wee goe  
to rest. And it is the advice of all our Physitians, after supper to walke  
a while gently, that so our food may descend from the upper orifice of  
the stomacke to the bottome thereof: for as wee are not suddenly after  
our exercise to set upon our meats, untill the perturbation of the body  
be somewhat settled,; no more are we immediatly after supper to settle  
our selves to sleepe. This was the custome of *Cato* of *Utica*: and  
likewise <sup>k</sup>*Domitian* the Emperor was wont after supper to walke all a-  
lone in his chamber till bed time. The manner how to compose our  
selves to sleepe, is at first to lie downe on the right side, and after the  
first sleepe to turne on the left: and the head ought to lie reasonable  
high, especially in a disposition to defluxions from the braine, and  
diseases from thence proceeding. To lie on the belly, might, perhaps,  
helpe and further concoction, but the harme the eyes might by afflux  
of humors by that meanes receive, would quickly eat out all the gaines  
would be gotten by the bargain. To lie upon the back is yet worst of all  
other, and furthereth the *Apoplexie*, *Epilesie*, *Vertigo*, or giddinesse, *Incubus*,  
or night mare, and the like. Now, as for the time, duration, or continu-  
ance of sleepe, wee use to determine it by concoction, continuing the  
same untill it be quite finished. But because in all is not required the  
like length of time for concoction; hence have wee also the uncertain-  
ty for the time of sleepe. But most commonly, in ordinary and indif-  
ferent constitutions in time of health, wee include it within the com-  
passe of seven houres, so that wee thinke it should not exceed this pe-  
riod of time. Some constitutions of body, as the cholericke and the  
melancholike, are commonly contented with a smaller portion of rest.  
*I was my selfe acquainted with a gentleman, who many times contented himselfe  
with a nap of an houre or two long, sitting in his chaire, and that for divers nights  
together, and found thereby no inconvenience at all.* Some againe have need  
of



of a longer time for sleepe: as young infants, children, women, such as abound in crudities, and others also that are toiled out with labour and travell. And its written <sup>1</sup> of *Augustus Caesar*, that hee never slept above seven houres at a time. As for sicke persons, wee are diligently to consider both the nature of the person, and the disease it selfe. Diseases differ much, both in their nature and motion; some being acute, and some chronicall: againe, acute, either continuall or intermitting, all which may make the sleepe differ in regard of continuance. In acute diseases, which give no intermission, if it can be obtained, wee approve best of the night rest, as was accustomed in the time of health, unlesse necessity and long want of sleepe prevaile with us. It is also to be wished, that the sicke abstaine from sleepe an houre or two after repast, if extreme weaknesse alter not our retention: in which case necessity must be our best guide. And by reason sleepe doth humectat, and withall cooleth the inward hot distemper, therefore in hot and dry diseases, the sleepe may be of longer continuance, except there be any internall inflammation, in which case much sleepe in the beginning of the disease increaseth the same. As for intermitting Fevers, wee cannot appoint any certaine or precise period of time, night or day, and that in regard of paroxysmes, or exacerbations, which must here be our load-stone to lead us. In the beginning therefore of the paroxysme, or fit, Physitians doe wish the sicke to abstaine from sleep, and towards the declining thereof to repaire the former losses: and if the presence of a judicious physitian shall sometimes see occasion to alter, to his discretion it is left. But as concerning chronicall diseases, we are as neere as wee can to admit of sleepe at the time accustomed in time of health, most of them being of that nature, that they may easily be guided after that rule. Some diseases there be, as namely some in the braine, proceeding from frigidity and humidity, wherein the sick is too prone and inclined to sleep, and therefore such we are not to suffer to sleepe too long, to shunne sleeping in the day time, and to suffer them to sleepe so much in the night as may well suffice to repaire decayed strength. For the more easie vnderstanding of this matter, we are to consider that Physitians make a threefold sleep; a naturall, not naturall, and criticall. Of the naturall we have already spoken. Of that which is not naturall there are three sorts, properly so called: that is, when the sicke either sleepeth in the day and waketh in the night; or else when sleepe is troublesome and unquiet; and when the sicke sleepeth both day and night, unto the which some addeth this also, <sup>m</sup> when the sicke sleepeth neither day nor night: and although this may seeme rather to belong to immoderate waking, yet being an extreme, referred to the same *medium* or meane, it may be, as wee use other extremes, referred hither. Now, all these in diseases prove often, although not alwaies, dangerous; but then especially, when accompanied with other dangerous accidents. And it is often observed, that when the sicke hath long languished, and it may be for divers daies beene deprived of any rest, that before he exchange this life for another, some certaine time, before falleth into some pleasant sleepe, often deluding the friends and assistance, flattering them with some counterfeite shew of some better presage

*1* Plutarch in *Caesare*.

Sleepe of the sicke,

Fittest time.

In acute diseases, and when it may be of longest continuance.

In intermitting fevers

In chronicall diseases,

In soporiferous diseases the sleepe must be stinted.

Sleepe threefold.  
Sleepe not naturall threefold.

*m* *Somnus & vigilia utraq; si modum excederint malum*, Hippoc.

A drowse or deadly sleepe.



*Ubi somnus laborem  
affert malum Hippoc.*

Caution.

Criticall sleepe two-  
fold.

Good criticall sleepe.

Criticall sleepe ac-  
companied with evill  
accidents.

Sleepe carefully some-  
times to be procured.

Use of hypnotick me-  
dicines inward and  
outward.

Erroneous iudge-  
ment of the vulgar  
concerning hypno-  
tickes and other me-  
dicines.

presage then is often confirmed by event. And indeed this is nothing else but a drowfie disposition, arguing an extreme imbecillitie of the animall parts, when as they are not now able any longer to keepe open the shop-windowes, and this is rather to be termed *sopor*, than *somnus*, or a heavy and deadly drowfinesse, rather than a true and naturall sleepe. " And most commonly that sleepe is to be suspected that bringeth no alleviation to the sicke partie. And this is likewise to be observed, that as well in sicknesse as in health, a full stomacke to bed-wards, or too hot and vaporous and flatuous meat or drinke, will much annoy and interrupt quiet rest, which in sicke persons especially is carefully to be avoyded. As for soporiferous affections, my purpose is not in this place to meddle with them, as being now beyond my present intention, but will say a little of criticall sleepe. This criticall sleepe then is twofold, as being either a presage of a good or bad crise. Of a good crise againe two manner of waies: either when as there is a freedome and liberty for nature, without any trouble or molestation whatsoever, to order and dispose of their businesse, that the sicke after much trouble or turmoile, and much watching, falleth now into a quiet, profound and comfortable sleepe, a sure presage, especially accompanied with other good signes, of a good and comfortable crise. And sometimes, againe, during this sleepe, there is often an eruption of an orderly alleviating sweat, sometimes also seconded by some laudable criticall excretion, accompanied with a durable and continuing alleviation. But on the contrary, that which commeth with unquietnesse, accompanied with many ill accidents, with imperfect sweating, and other evacuations begunne onely, and not fully perfected, without any alleviation, and often seconded with a profound soporiferous sleepe, with intense and strong delirations, bad pulse and urine, doth either presage death, or at least a transmutation or exchange of the disease for a worse. Now, since the benefits of sweet, comfortable and moderate sleepe are so many, and so great, and the body by extraordinary watching so much endammaged, we are, especially in cases of extremity, as namely in hot and dry diseases, in feare of *delirations* and *phrensies* to use all meanes possible to procure the sicke some rest; which is divers waies procured, both by fit and convenient diet, cold and moist in quality, Lettices, Violets and the like; as also by outward applications of ointments to the temples, and divers other meanes as the case shall require. Sometimes wee use lotions of the head and feet, hypnoticke medicines inwardly in divers formes exhibited, and of such meanes the vulgar are often much afraid, by reason such meanes being often used in cases of extremity, and the patient yeelding under the burthen of the disease, after dying, the fault is presently laid upon the medicine, and the Physitian who administred it. Sometimes also, I am not ignorant, that unskilfull and ignorant Emperickes are too busie with narcoticke unprepared, and ill corrected narcoticke medicines, and by this meanes make the honest and skilfull Physitian fare the worse, especially when the matter dependeth upon the vulgars voyces, who judge all by issue and event. The like commeth often also to passe in phlebotomy and



and purgations, and other physicall helps, little considering that often through the malignity of the disease, and divers dangerous accidents, the Physitian is forced to try rather some doubtful remedie in apparent danger, than to leave the patient in desperation, not once offering to try some meanes to succour his necessity. Now, if it shall so come to passe that through the malignitie of the disease, or multiplicity of evill accidents, the sicke succumbe under the burthen of the disease; instead of thankfull acknowledgement of the Physitians care and diligence in doing his utmost endeauour for the patients recovery, is often by slanderous and virulent tongues traduced, and by ignorant persons his actions, and diligent indeuours misconstrued, and he by false ignorant witnessses, directly against the ninth commandment, condemned without any hearing. I justifie no mans ignorance, nor patronise empiricall error, but taxe vulgar indiscretion in assuming unto themselves to judge of that which farre transcendeth their reach, and making no difference betwixt a true Physitian, and a masked or counterfeit one, where there is nothing but a shaddow and an outside, without any substance. It behoveth therefore every one carefully to consider with what Physitian they betrust this precious Jewell of their life: but when the honest and learned artist hath done his best, I see no reason why hee should be thus roughly without any cause dealt withall, as though the Physitian were of so malicious a minde, that he would willingly suffer his patient to perish, if it lay in his power to preserve life: little considering that,

*Interdum doctus plus valet arte malum;*

Diseases sometimes greater prove than skilfull art can cure.

But because I have already touched upon this string, I will no further here digresse. Now then, the excesse of sleeping and watching, being so prejudiciall to the body, it may, perhaps be demanded, which of the twaine is most dangerous? I answer, that in weake and feeble persons, especially in acute diseases, in *phrensies*, and strong *delirations*, there must needs be more danger in contumacious watching, than in profound and sound sleeping: For, besides that by long watching, the motions are often violent, overthrowing the naturall strength, concoction hindred (howsoever distribution may too much by this meanes be furthered) and by consequence crudities ingendred; whereas in sleep, be it naturall, or symptomaticall, there is some cessation of the senses and motion, and that little remainder of strength whereon all hope consisteth, is not vtterly overthrowne: besides, that in hot and dry diseases the body is thereby moistened, and somewhat withall cooled. From this rule, notwithstanding, wee must alwaies except soporiferous diseases of the braine: as *lethargie*, *Carus*, &c. Again, it may, perhaps, here be demanded, whether it be good to sleepe with the mouth open or shut? I answer, that to sleepe with open mouth, doth farre better breath out such fuliginous vapours as arise from the concoction of the stomacke, than with the mouth shut: howbeit it drieth somewhat the mouth and the throat, but after the party is awakened, this is againe easily amended. Sometimes againe, there be some that sleepe with open eyes, like

D d d

hares,

Whether the excesse of sleeping or waking be more dangerous, I Answer.

Excessive sleepe to be preferred before excessive waking.

Whether it be good to sleepe with open mouth. Answer.



To sleepe with open  
eyes, and when tolle-  
rable,

hares, and some with their eye-lids close shut, now then may be demanded which is the best? I answered, that in perfect health some are accustomed to sleepe thus with open eyes without any hurt or danger whatsoever; and the same party falling sicke may so continue this custome without any hurt or detriment: but if this should befall another sicke person, in former times unaccustomed thereunto, it is then more dangerous, especially if accompanied with other dangerous signes.

## CHAP. XXVI.

*Of Dreames, and that of them there may be made good use in sicknesse and in health. Of night-walkers, or such as walke in their sleepe in the night-season, and the cause thereof.*



Dreames what.

Now in our sleepe there appeare unto us often imaginary visions and apparitions, which we call *insomnium* or *somnium* from *somnus* sleepe, and wee call in English dreames, and by the Greekes *Ενυπνιον*, answerable to the Latine *somnium*. Dreaming then is a middle disposition without any disease, betwixt sleeping and waking, in the which neither as waking doe the outward senses performe their whole perfect actions; neither yet as wholly asleep are they altogether idle: howbeit this

Cause of dreames.

properly is an affection or function belonging to the principall faculty, especially the Fancy; which although the body bee asleep, yet is that together with the cogitation and memory, often set a worke; and because in an ordinary or meane sleep, the Fancy is often free, the discerning faculty confused; therefore if severall objects or species, either remaining still in the senses, or which the body being yet awake, hath done or felt, it composeth together in many vaine visions, and as we commonly for hence call them, Fancies, the which being asleepe we seeme to see; and because reason is then weake we give thereunto our assent. But if it shall so come to passe (as we often find when we are as it were in a light slumber) that reason is at som more liberty, and giveth no assent to such Fancies exposed to our imagination, then such are not so properly called dreames. Of Dreames there have beene some supernaturall: and thus we read that in the old Testament, God did often reveale his Will by dreames and visions. With this supernaturall dreame my purpose is not here to meddle at all. Some againe are naturall, arguing and declaring unto us often the state and disposition of the body in sicknesse and in health, and are by the Physitian onely to be considered, and to this onely end and purpose. Concerning dreames *Hippocrates* among the rest of his works hath written one little Tractate, where he setteth downe divers things concerning sicknesse

Supernaturall or di-  
vine dreames.

Naturall dreames.

*Hippocratis liber  
de insomniis.*



nesse and health signified and pointed out unto us by dreames, and the meanes to remedy the same. And there he sheweth, that if such things whereabout we were in the day time busied bee after the same manner represented unto us, it signifieth that all is well within; if otherwise, the contrary is signified. The same author there setteth downe, that to see with a cleere and sharpe sight such things as are done upon earth, and likewise to have the sense of hearing answerable in dreaming portendeth health: as likewise to seeme to travaile strongly and securely without any feare, to runne apace, and to see the earth plaine and smooth, well manured, planted with pleasant and fruitfull trees, and bearing good store of fruit: as also to see rivers and fountaines running their accustomed course, and the accustomed quantity of water, this doth also signifie sound health; and that both meat and drinke and all excretions keepe a due symmetry and proportion. If these things seeme otherwise, saith the same Author, there is a deviation from that former soundnesse of body, and some inward distemper thereby argued. If the sight then or hearing in thy dreame seeme to be endamaged, there is some disease in the head portended. A rough and uneven earth argueth some corruption in the flesh. Trees seeming barren argue corruption of seed of generation. If leaves fall from the trees, it argueth hurt from humiditie and moisture: but if the same trees seeme full of leaves without any fruit, it presageth some hurt from heat and drouth. Rivers running with greater abundance of water than ordinary, signifie greater abundance of blood in the body then is usefull; the contrary argueth some deficiency in this noble humor. Wells & springs signifie wind about the bladder. If the sea seeme to be troubled, it portendeth some disease in the belly. It is also according to the same Author good to see by dreame people apparelled in white and comely clothes. But againe, to see any naked or apparelled with base, blacke, sordid and sloven-like apparell, receiving any thing or carrying any thing out of the house, portendeth no good. Many other things are there set downe by the same Author concerning this subject, with brieve remedies for the preventing and curing such infirmities. And there it may plainly appeare, that one and the same dreame may have a diverse signification in sicknesse and in health: as if the earth or house seeme to move, in a healthfull person it signifieth imbecillity and weaknesse; but to a sicke person presageth health and a change and alteration from his former estate. In like manner if any person seeme to swimme in a river or pond, in health it portendeth too great abundance of moisture: but in a burning *Fever* it portendeth good, and that this extreme siccity is overcome by the contrary humidity. It is moreover in that place apparent, that many times dreams do accompany such humors as abound in the body, and may often from thence be collected. As much dreaming of rivers and ponds and often swimming therein, abundance of moist phlegmaticke humors in the body. To see blacke and burnt earth, argueth a great exsiccation of the body by choler adust. Strange and terrible shapes, and affrighting monstrous formes, signifieth that the body is filled with divers sorts of uncouth foods, which make a great perturbation in the body. Be-

Dreames  
health. arguing

Dreames  
sicknesse. signifying

Abundance of blood.

One and the same  
dreame may have a  
divers signification in  
sicknesse and health.

Dreames many times  
demonstrate the hu-  
mour abounding in  
the body.



Oppression of the  
stomack will produce  
both unquiet sleepe  
and troublesome  
dreames,

Dreames often fol-  
low the constitution  
of the body.

*Ceterum quando ex  
causarum somni medio-  
critate placidus obrepit  
somnus, discernendi ta-  
men facultas adhuc va-  
porum fuligine obfusce-  
tur: effectrix tamen  
visorum facultas libera  
nullis irretita vinculis  
sibi constat: tum ex  
rebus quas vigilans  
sensit, gessi, cogitavit  
& operata est, plurima  
somnia spectra es-  
fingit, que tanquam  
vera dormientes ample-  
ctuntur, unde tandem  
solatis a calore acci-  
dentario sensuum, spi-  
rituumque meatuum vin-  
culis & motus compedi-  
bus, vigilantium opera  
exercent, lecta in subli-  
me conscendunt, per  
abyas & lacunaria in  
adibus oberrant, lectos  
aliorum adeunt, omnia  
intrepide audient, nec  
quicquam sibi timent:*

*quoniam vis illa discernendi sensus communis adhuc vaporum caligine consopita jacet, nec pericula nisi amore experrecta agnoscit. Casus enim ex abrupto, scribit Albertus, is qui excelsa conscendit, tunc maxime accidere solet, quum pericula agnoverint, & formidare coeperint: eoque virtutes roboris ad cor formidolosum confluant: lacertos, nervos, musculosque virtutis motive organa deserviunt. Dormientes igitur securiores sunt: acclamationibus experrecti, sepe precipites cadunt. Iohann. Lang. Epist. medicin. lib. 2. epist. 45. ex Christophoro Marcello 4. de anima cap. 11. & Alberto magno lib. 2. & 3. de anima. Que ab ijs (noctambulis) fieri persuasum habeo ex sanguine turgido ac spumanti, tum et turgido fervidoque spiritu, que in mentis sedem delata, anime vim atque facultatem, qua functiones suas perficit, partesque instrumentarias ad actiones impellit, agitant, atque ad huiusmodi motus effectusque concitant. Quo fit ut corpus spiritus animalis impulsu, qui nervorum ac musculorum robur, h. e. sentiendi movendi que munus in cerebro continet ac tueretur, in sublime feratur, eiusque vi etiam per somnum ad tales actiones incitetur. Sunt autem istiusmodi constitutionis homines raro laxoque corporis contextu, &c. Levin. Lemnius de occultis naturæ miraculis, lib. 2. cap. 3.*

fides, all such troublesome, fearefull dreames often argue melancholy in the body. Passing over rivers (saith the same Author) armed men often appearing, and many strange and monstrous apparitions doe portend either some great disease or madnesse. And thus wee see it is apparent, that by the dreames may often be discerned or presaged some present or future infirmity. Besides, we finde many times that even in our best health, oppression of the stomacke at night with too great a quantity of food will both procure unquiet rest and troublesome dreames. And severall constitutions of body produce often dreames answerable thereunto: as the sanguine dreameth often of all pleasant things, greene medowes and gardens, &c. The cholericke of fire, and the like. Such as are much subject to wind, of much flying aloft and the like: and so of the rest, as may from the premisses easily be collected. And now concerning dreames, so faire as they are observable in sicknesse and in health, this shall suffice. Now to give some satisfaction to the curious Reader, I will say something concerning a point depending upon the former: and that is concerning such as during their naturall sleepe, yet performe such actions as are commonly performed by such as are awake, to the no small astonishment and amazement of the beholders, and are called therefore *Noctambuli*, or night-walkers.

Of these actions then thus performed our Writers assigne this cause; When as by the mediocrity of causes procuring sleepe, wee fall into sweet and comfortable rest, the discerning faculty, notwithstanding, being over-clouded with thicke, misty vapors; the efficient cause of Fancies and dreames, without any let or disturbance enjoying its full freedome and liberty; then of such things as the party being awake either felt, thought, or by practice put in execution, this fancying faculty composeth many sorts of visions or dreames, the which by the sleeping party are taken for truths: and hence cometh it often to passe, that at length the bonds of the senses, passages of the spirits, and impediments of motion being removed, they performe workes proper to those that are awake; as to climbe up to the tops of houses, to walke upon narrow beames and bridges, and many other such actions without any feare or danger, which if they were awake they durst never doe: and all this by reason this discerning facultie of the common sense is yet at rest, not acknowledging nor discerning any danger, unlesse by loud houting and crying the party be awaked out of sleep. If they be suddenly awaked, then are they in danger of sudden precipitation, or falling downe headlong, all the spirits and powers of the body then leaving the extreme parts hands and feet, and flying



to succour the feeble heart now assaulted with no small feare. A late Writer averreth, that this commeth to passe by reason of hot and vaporous spirits, arising from a commotion and heat of the blood, which being carried aloft into the seat of the minde, doth incite and stirre up that faculty of the soule by which it performeth its actions, and by which it doth impell the instrumentary parts to their actions, to produce such motion and stupendious effects, as are often by such persons performed: Hence also commeth it to passe, that if these vaporous and flatuous fumes be not strong and violent enough to produce the former effects, then the parties doe but stirre, or start up in their sleepe, uttering some lowd cries, and turbulent speeches; yet still conteining themselves within the bed. The same author addeth, that such persons are most commonly of a thinne and leane constitution of body, and of a low stature: and such as have hot braine (as for the most part cholericke persons have) saith *Hippocrates*, are most apt to cry out in their sleepe, and are much subject to motion and agitation therein: especially, if in the day time their braines be much encumbered and busied with many matters. Such especially be our busie bodies, *who will needs have an oare in every mans boat*, and oftentimes more imployed about other mens affaires, than carefull to looke home to their owne businesse. But of this now sufficient:

## CHAP. XXVII.

*Of the Soule, and of the passions thereof in generall.*



He noble painter *Apelles*, after he had drawne that curious picture of *Venus*, fastened the whole frame with a peg, or pinne, the which being pulled out, the whole frame fell in pieces; and in the top of this peg, he drew his owne picture: even so it seemeth the Almighty God, after he had made the whole frame of this universe, at length, as a conclusion and closing up of his whole worke, he made man the noblest of all the rest of his creatures (for whom all the rest were made) and stamped on him his owne glorious image, by the inspection whereof the workman himselfe might be knowne. This noble creature which we may justly call the *microcosme*, or little world, man, is composed of a double substance, whereof the one is terrestriall, composed of the elements, whither after a season it must returne againe, which we call the body; the which, without the other more noble part, which wee call the soule, is but a dead carcase, as may after the separation of these two loving friends plainly appeare. Now, this soule is of a more sublime and celestiall substance, neither composed of any elementary substance, nor yet ever to

Ddd 3

*Quemadmodum Apelles celeberrimus olim pictor, cum pulcherrimam illam atq; admirabilem Veneris imaginem depingeret clavum fixit, quo amoto tota simul imago dissolveretur: in ejus vero clavi summa parte suam depinxit imaginem: ita Deus ille optimus maximus cum elegantissimum hoc mundi opificium fabricasset, tanquam coronidem et colophonem coniecit hominem, in quo suam collocavit imaginem, ex cuius inspectione ipse artifex agnosceretur, ut si vere dicere fas sit hu- manus animus Deus quidem parvo corpusculo conclusus videatur. Cum itaq; res primum inter se pugnantibus atq; contrariis homo completatur, recte illi scripsisse videntur, qui hominem vinculum esse, quo aeterna caducis necerentur asseverarunt, &c. Claud. Deodatus Panth. Hygiat. lib. 1. c. 1.*



be dissolved into the same; not ingendred, and therefore incorruptible and immortall. And as by the body wee take, as it were, roote in the earth; so by the soule againe, wee take hold of Heaven, and glorifie our Lord and maker: and this was the principall end of our creation, being then at our first framing fitted for so high and sublime imployment, and all the faculties of our soules being then bent upon our God, his honour and glory, wherein was then placed mans chiefe felicity, and pleasure. But afterwards, this so noble a creature by the subtile Serpents perswasion, rebelled, and tooke up armes against his Lord and Master, and so forfeited that great and glorious estate; by which meanes both the soule, that sublime and celestiall substance, and all the powers and faculties of the same are now become sinfull, prone to evill, and averse from any good. Now this same soule, although in the estate of innocency, yet was not without certaine powers or affections; as love, joy, anger, feare: the which affections or powers the soule now by sinning hath now not lost, but are become altogether sinfull and evil, and called now in sinful man, *animi pathemata seu perturbationes*, the passions or perturbations of the mind; the which exorbitant affections, as they are displeasing to the Almighty God, so are they many times very hurtful to health, and in sicknesse are oft the causes of no small mischief to the patient: for the which cause it shall not be amisse to say something of them, being especially ranked among these six things not naturall, having already handled the five former, resting now this sixth and last. The *Stoickes* indeed would have brought in a certaine apathie, or blockish stupidity among men, whereby they should be, as it were, insensible, and not affected with any thing whatsoever, which wee altogether disclaime. Now, as concerning the diversitie of opinions, and some controversie betwixt Physitians and Philosophers, or betwixt Philosophers themselves, concerning the seat and place of residence of these affections or passions, as not being so pertinent for our purpose we let passe. As for their number, it is not likewise agreed upon among all. Some make tenne; *ambition, avarice, pleasure, envy, curiosity, anger, feare, ioy, griefe and hope*. Some againe but seven, excluding the last three: and some will have but foure; *joy, griefe, hope and feare*, excluding the three former. Some againe reduce all to two heads, *concupiscible* and *irascible*, under which they comprehend all the rest. Under the *concupiscible* therefore we comprehend, *love, hatred, desire, a flight, or fleeing from evill, delectation and sadnesse*, fixe in number. Under the *irascible*, these five following: *hope, desperation, boldnesse, feare and anger*. The actions of both these powers are commonly therefore, called passions or perturbations, by reason that thereby there is with them some affection or materiall passion or perturbation caused in the body: such as is the heat, or ebullition of the blood in anger. &c. All these againe, and whatsoever doth participate of the nature of such passions or perturbations, doe consist in the prosecution or avoyding of some thing, by reason of the opinion wee conceive of the shew of some good or evill; and that either present, imminent, or instant and to come. And first of the imagination of some present good newly represented to us, ariseth pleasure or delight: the which againe consisteth either in our owne prosperity,

*Actus concupiscibilis sex  
numerantur affectiones:  
nimirum, amor, odium,  
desiderium, fuga, de-  
lectatio, & tristitia.  
Irascibilis quinque eli-  
cit actus: & sunt spes,  
desperatio, audacia,  
timor, ira. Mercatus  
Tom. 1. libr. 1. part 5.  
class 5. quest. 154. ex  
Thom Aquin.*



prosperity, or other mens adversity. As concerning our owne prosperity, if it be constant and moderate, we call it *gaudium*, or ioy; if profuse and exorbitant, we call it *letitia*, or ioy in a high measure; and if it extoll it selfe too much, it is called *bragging* or *boasting*. If againe this pleasure and delectation arise from other mens adversity, it is called *malevolentia*, & *malitia*, or *illwill* and *malice*. Againe, from the opinion of evill present ariseth an aversation and grieve of minde, which is various and divers. In the first place, oppressing grieve is called *angor*, or anguish: tormenting grieve with labour and paine, is called *arumna*, or *miserie*: with vexation of the body, it is called *afflictio*, *affliction*: that which commeth with trouble and profound cogitations, we call *sollicitudo*, or *anxious care*; that which commeth without any expectation of better hopes, *desperatio*, or *desperation*: that which is accompanied with weeping, lamentation, howling and yelling, *maror*, being a higher degree of sorrow; if for the death of any friend, *luctus*, *sorrowing* or *lamenting*: that which proceedeth of anothers miserie, which we desire to helpe, is called *miser cordia*, *pitié* or *compassion*; that which proceedeth from others prosperity, if of good things, it is called *livor*, *envie* or *spite*: if of evill things, it is comprised under the name of *revenge*, called *vindicta*, being a mixt affection of anger and grieve. Againe, thirdly, from the opinion of a future good, ariseth *hope*, an expectation and a confidence, and from hence an earnest desire, called *cupiditas*, which is yet various; one consisteth in the lusting after daintie faire, called *cupidia*; another in lust and lechery, called *libido*, or *lust*; some in the earnest desire of honour and glory, called *ambitio*, *ambition*; some againe, in excessive desire of riches, called *avaritia*, or *covetousnesse*; some in revenge: the which, if it suddenly vanish away, we call *excandescencia*; if it grow inveterate, we call it *odium*, or *hatred*: if there be an expectation of revenge, it is called *inimicitia*, *enmity*, or *hostility*, &c. On the contrary, from the opinion of any future evill, ariseth *feare*, (contrary to hope and confidence) an expectation of some future evill, the which, when it is instant, or neere at hand, we call it *timor*; if of longer continuance, *formido*: if it move the body very much, *terroure*; if it strike a terrour in the minde, *pavor*; if it proceed yet further, *consternatio* & *exanimatio*, or strange amazement and astonishment; if it arise from feare of labour, *pigrítia*, or *lazinesse*, &c. But *verecundia*, *bashfulnessse*, or *shamefastnesse*, is a mixt affection of hope and feare. And these be the chiefe affections, passions and perturbations of the minde, all which, for the multiplicity, by reason of the copiousnesse of the *Latine*, and penury of the *English* tongue, cannot all be accommodated with proper *English* names. But because all these doe not equally affect the body and minde of man, neither yet produce alike dangerous and sudden alterations in sickenesse and in health, therefore omitting the greatest number, we will but single out some of the principall, and on the which most of the rest doe depend. The chiefe then of these, and on which I purpose principally to insist, are these foure following: *Love*, *Anger*, *ioy* and *Sorrow* or *Griefe*: and these are commonly called, and accounted the exercises of the soule, the which doe not a little affect the body both in sicknesse

*Gaudium.*  
*Letitia.*  
*Insultatio.*

*Malevolentia, seu malitia.*

*Angor.*  
*Arumna.*  
*Afflictio.*

*Sollicitudo.*

*Desperatio.*

*Maror.*

*Luctus.*

*Miser cordia.*  
*Livor.*

*Vindicta.*  
*Spes.*

*Cupiditas.*  
*Cupidia.*  
*Libido.*  
*Ambitio.*  
*Avaritia.*

*Excandescencia, odium.*  
*Inimicitia.*

*Timor.*  
*Formido.*  
*Terror, Pavor.*  
*Consternatio.*  
*Exanimatio.*  
*Pigrítia.*  
*Verecundia.*

The chiefe passions  
of the minde, and on  
which all the rest de-  
pend, foure.



sicknesse and in health. And so forcible and powerfull are these passions of the mind, that by meanes thereof some have sometimes lost their lives, some their wits and understandings; and some have by some of them suddenly recovered out of some sicknesse. Since then they doe so much affect both body and minde, they are not slightly to be past over. And therefore my purpose is to insist upon them somewhat the longer, and first I will begin with that noble affection of Love.

## CHAP. XXVIII.

*Of lustfull Love, and what hurt is thereby procured to mankind. Whether any may die of love; something also concerning iealousie.*



Great harms proceed  
by lustfull love to the  
whole man.

Mongst all these passions of the minde, this Love is not the least, nor of smallest efficacie and force, as being often not only the occasion and cause of many dangerous diseases unto the body, but also depriving the soule of its chiefeft happinesse, and so metamorphosing the whole man into an informe monster, void of all reason, whereby he runneth headlong upon his owne ruine. My purpose is not in this place to speake of the loveo fambition, honour, riches, dainty fare and the like, but of that foule lustfull love, the author of so much hurt, of so much mischief to the body of man. Vpon this therefore, as witnesseth *Suidas*, <sup>a</sup> *Cadmus Milesius* published 14 books concerning the same subject. <sup>b</sup> Now, *this mad affection of love is a passion of the concupiscible part of the soule, residing in the liver and the heart, conceived of the desire and representation of the thing beloved, and conveyed by the eyes unto the mind: whose concupiscence, which hardly can be satisfied, both by imagination, and the common spirits of the liver and the heart is set on fire.* And therefore some deduce *ἔρως* and *τὸ ὁρμητικόν*, from the sight. And this is the opinion of <sup>c</sup> *Plato* himselfe, as may in his workes be seene; as also that it hath its seat in the liver. <sup>d</sup> And *Lactantius* also assigneth the same seat to lustfull concupiscence. And to this likewise may be referred that which <sup>e</sup> *Homer* writeth concerning *Titius*, who fell in love with *Latona*, and for this cause had assigned to him two ravenous vultures to eat vp his ever new renewing liver. But that which yet surpasseth all other authorities, the <sup>f</sup> *Wise man* in the *Proverbs* alluding to this, maketh mention of a *dart striking thorow the liver of a libidinous young man*, punishing that part where was the root of his sinne. The like butchery doth this cruell tyrant love exercise upon many, who can scarce ever be satiat, although many times injoying that they have long desired; neither can yet the rule of reason so over-rule this brutish and sensuall

<sup>a</sup> *Cadmus Milesius de amore.*

Definiton of love.

<sup>b</sup> *De amore, & aliis affectionibus. unde Gal. lib. 3. 4. & 5. de placitis Hippocrati & Platon.*

<sup>c</sup> *In Timaeo.*

<sup>d</sup> *De opificio Dei lib. 4.*

<sup>e</sup> *Odyss. 10.*

<sup>f</sup> *Proverbs 7. 32.*



sensuall appetite; but that it still burneth the very inward marrow of the bones, as the 3 Poet well expresseth it:

3 Ovid de amore.

*Fecit amor maciem & longa internodia crurum;*  
Love makes the body pale and leane,  
it marres the members quite and cleane.

Now, the infirmities which follow this disorderly passion, are not a few: as namely decay of strength, fainting and swooning, hollow eyes, a body pale and destitute of blood, languishing, crudities, continuall watchings, palpitation of the heart, trembling of the joints; sometimes *madnesse, deepe melancholy, consumptions*, and the like. These and many more like effects are the attendants of this lustfull and disorderly passion. How dangerous a thing then it is to give way to this so disorderly affection, if there were nothing else but what hath beene said already, may easily appeare. How many by this meanes have anticipated the ordinary period appointed for man to live? And whereas it is naturall for all creatures to seeke their owne preservation; yet have many so farre infringed this sacred law of nature, that they have put violent hands into themselves, so becomming their owne executioners: and that sometimes by way of desperation, being affraid to be deprived of that booty they so eagerly pursued after. And of this, that famous Physitian <sup>b</sup> Plater maketh mention of a scholler and student in physicke, who being farre in love with a Doctor of the same professions daughter, and for some disparity, despairing of ever obtaining that hee aimed at, with sublimar poisoned himselfe, having first set downe in a paper the cause thereof. But with such examples, and many tragicall stories many bookes are stuffed full; and many of our young Gentlemen and Gentlewomen, I doubt, are better versed in such legends, than in the sacred historie of the Bible. And many have bin by this disorderly passion so farre transported, that at the command of a base strumpet (a prodigious thing ever to enter into the thought of a reasonable man) they have cast away that life which the Lord of life had allotted them to doe him service. To omit antient histories, <sup>c</sup> a late Writer maketh mention of one Galeacius, Duke of Mantua, living then at Padua, A Mistresse of his wished him, if hee loved her, to throw himselfe into the river, Brenta; the which, being then on horse-backe, setting spurres to his horse, hee presently accomplished. I wish by the talion law (hee had her selfe beene served after the same manner. But it may, perhaps, then be demanded, what is the remedy to prevent so dangerous a passion? The heathens themselves set downe divers good directions in this case, which would to God Christians would imitate; whereof one principall is to avoid idlenesse the mother of all mischief. That <sup>d</sup> amorous Poet setteth downe this idlenesse as a principall incentive to this unlawfull lust.

This passion the cause of great mischief.

<sup>b</sup> Observatione medicæ lib. 1. p. 55.

<sup>c</sup> Deodatus panth. byz. giast. lib. 2. cap. 21.

Idlenesse a great furtherer of unlawfull lust.  
<sup>d</sup> Ovid de remedio amoris.

*Queritur Agisthus quare sit factus adulter?*

*In promptu causa est, desidiosus erat.*

Men aske the cause why Agisthus adultery did commit?  
The reason's piaine, he slothfull was, sloth lov'd, and liv'd in it.

The same Poet willeth us to shunne the sight of the object beloved,  
E e e and



and whatsoever may nourish or cherish the secret flame; of the which we are also warned by <sup>1</sup> another, although himselfe an Epicure.

*Sed fugitare decet simulachra, & pabula amaris,  
absterrere sibi, & alio convertere mentem.*

All wanton pictures feeding love, avoid, shunne and decline,  
And turne thou still another way, thine eye, thine heart and minde.

Things to be considered in matching.

Better sometimes to yeeld to an inconvenience than to a mischief.

<sup>m</sup> Gal. lib. 1. prognost. History.

I have a little before in another chapter touched upon a principall remedy, concerning the care parents ought to have in the education of their children; and therefore, as likewise being a theme proper for the Divine, I will not here meddle any more with it, nor repeat any thing that hath beene said already. But it will, perhaps, be demanded what is then the remedy for such as are already intangled with this love passion? I answer, that here I have not undertaken to set downe a particular cure of this, or any other particular infirmity, but only to set downe some generall directions to remedy this passion. There must therefore a due consideration be had of the individuall partie, considering the sexe, age, temperature, and constitution of body, and the object whereunto this furious passion is fixed. If there may be a yeelding to the parties desire without the breach of the lawes of God and man, although, perhaps, some disparity betwixt the parties, in regard of wealth, birth, or both; yet, if there be danger in the deniall, my opinion is, rather to yeeld to an inconvenience, than to a mischief, especially where the disparity is not so great. But when as this cannot be attained unto without breach of Gods commandement, wee must never doe evill that good may come of it, nor commit one sinne to prevent another; but use all other lawfull meanes, and commit the successe to him that can bring light out of darknesse, and is able to bring his owne purpose to passe without any mans sinne. Let them use such meanes as wee have already set downe in that place already mentioned. It is true, wee <sup>m</sup> read of *Erasistratus the Physitian*, that hee found *Antiochus*, sonne to *King Seleucus*, to be now almost consumed and pined away with the love, or rather lust, of *Stratonice* his mother in law; in somuch, that to his seeming, there was now no other way but the injoying of his lust to save his life: this too indulgent parent gave way to his unlawfull lust. But wee are to remember, this was but a heathen, and such actions not to be drawne into imitation. But among us in this age, there is many times a great oversight in parents, who stand often so punctually upon some points: as of wealth especially, and some others; that vertue and true worth, the true feare of God especially, is set in the last place, and scarce, indeed, regarded in any place. Hence commeth it often to passe, that many of our young prodigalls so gallop out of their goodly estates, and are throwne off their horse before ever they were well settled in the saddle; and their wealth many times quite vanished away, before they attaine to a dragme of wit. I speake not here against some sutable proportion betwixt parties to be matched in marriage, and some competent meanes according to their places and callings; but my meaning is, that many times true worth and vertue is so, by worthlesse people, undervalued, that this proverbiall speech is often very truly verified,

many



many times for a little land they take afoole by the hand. But because it is an easie matter for an ordinary understanding to make a large cōment upon this Text, I here leave it, wishing people to be wiser, and not so much wrong their children, as is now adaies the custome, which oftentimes brings the gray-haires of the parents to the grave with sorrow, and a too late repentance, had I knowne so much, &c. The antient heathens against this used mans blood against this intoxication, and histories make mention of <sup>o</sup> *Faustina*, daughter to the Emperour Antoninus Pius, and wife to Antoninus the Philosopher, who fell so farre in love with a sword-player, that this Emperour asked counsell of all his wisards what was the readiest and speediest way to cure this strong and violent affection: and they (being instructed by their Master Satan, a murderer from the beginning) advised him to put to death this sword-player, and that afterward Faustina should drinke up a good draught of his warme blood, and then get her to bed to her husband; which accordingly was performed: of the which copulation was ingendred that cruell Emperour Commodus, who with his frequent sword-plaies, and slaughter of his subiects, had almost quite overthrowne the whole Roman common wealth. And howbeit this woman was thus freed, yet is this no warrant for the use of such a remedy, although some of the <sup>o</sup> antients have set downe this as a remedy both against this and the *Epilepsie*. The *Paracelsists* promise wonders of mans blood; as *Paracelsus* himselfe promiset by a secret made of mans blood, to cure all *Epileptick* diseases. And one *Ioh. Ernestus Burgravius* maketh a lamp of mans blood, called *brolychnium*, or *lampas vitæ & mortis*. Of this lampe of life and death hee promiset wonders: to wit, that it shall burne as long as the party of whose blood it was made continueth, and goe out at the same instant that the party dieth; and withall, that as this lamp burneth cleare and quietly without any sparkling, the party shall live with freedom from any infirmity, either of body or minde; but if otherwise, it sparkle, or the light be dimme and obscure, and the flame be sometimes lighter than at other times, then it is a token of anxiety, heavinesse, and the like. *Credat Iudeus apella*. Let them beleve it who list. It is not unknowne how Satan hath from the beginning thirsted after mans blood: hence have wee so many sacrifices of mankinde: as in antient stories recorded, so even unto these our times so many still continue; as our *Spanish* narrations make mention of the *Westerne* parts of the world. And hence was it also, that hee suggested to his ministers so many remedies composed not onely of the blood, \* but of divers other parts of the body of man, and as our Magicians still teach their too too credulous disciples, <sup>p</sup> as an antient Father well observeth.

\* Iulius Capitolinus;  
in vita Antonini Phi-  
losophi.  
History.

• Plin. lib. 28. *Cornel.*  
*Cels.* lib. 3. cap. 23.

\* *Affinis ipsi artificio  
& persuasioni fortu-  
dinis (de aqua maris &  
balsamo magnanimita-  
tis sermo ei prius fuerat)  
est lampas vitæ, quam  
conciunt nonnulli tan-  
quam fatale quoddam  
lumen, in quo hominis  
fortuna, affectus, morbi,  
& tandem mors possunt  
observari. Arbitror ex-  
cogitandi ansam præ-  
buisse magiam illam,  
seu observationem po-  
pularum, qua arbor  
vel herba depacta aut  
sata in nomine cuius-  
dam, tamdiu durat,  
& late crescit, quam-  
diu ipse bene habet*

& floret. Cum agrotat, arbor quoq; aliqua indicia morbi habet; cum instat hora mortis, marcescit. Ita scribit C. Suetonius in Galba: Cum in Livie gremium Aquila gallinam albam ramum lauri rostro tenentem demisisset, nutriti alicem pangiq; ramulum placuit (Plin. lib. 13. cap. ult.) inde lauretum factum tale ut triumphaturi Cæsares inde laureas decerperent, fuitq; mos triumphantibus alias confestim eodem loco pangeret; et observatum est sub cuiusq; obitum arborem ab ipso institutam elanguisse. Ergo novissimo Neronis anno & sylva omnis exaruit radicitus, &c. Tanti est in nomine alicuius quicquam fieri admiraturis proculdubio aliquibus verbis, & adjurationibus, quibus postea magorum sententia est corroborata, aliquam vim habere verba, intentiones, imaginationes, & similia, qua persuasione fabricant signa cerea, quorum passionis sunt, in his quibus sint dicata, &c. Et paulo post, Videntur hæc ex Sympathia & magnetismorum familiaritate tracta esse, ut & unguentum sympathetum Paracelsi, de quo item narant hominem affici eo modo quo telum, ita ut cum lubet possis ei dolorem excitare. Vulgaris persuasionis est, magos multa posse, si sanguinem nancisci queant. Quocirca qui sibi metuunt, in profluentem iubent sanguinem ex vena effundere, aut cloacam: Quid chymici ex sanguine eliciant, quoq; modo mumiam & lapidem Carbuaculi instar fulgentem ad omnium morborum depulsionem ex eo faciunt, &c. Andreas Libavius de sensu syntagm. arcan. chym. contra Henning. Schernem. Act. 1. cap. 3. P. Tertul. in Apolog. cap. 14.



Whether one may dy  
of love or no?

Observat. medic. lib.  
I. pag. 157.

Of jealousie.

\* In zelotypia illud in  
laude ponitur, si quis  
nullum premium, aut  
munus pro castitate ac-  
cipiat: sed illud non  
perinde probatur, si mo-  
chum interfecerit Vin-  
dicta enim Deo, & ma-  
gistratus a Deo designa-  
to permittenda est. Quod  
si quis excipiat, leges ci-  
viles in plerisque rebus.  
[History.]

pub. hoc marito permit-  
tere: Respondeo, illud  
parum commode indut-  
geri. Nam difficile est  
homini, praesertim ira-  
cundo, vel potius furen-  
ti, accepta huiusmodi  
iniuria, modum in vin-  
dicta tenere, deinde pre-  
cipiti hac & confusae rei  
interfectione, via & a-  
ditus respicientiae pre-  
cluditur. Thom. Cart-  
wright in Proverb. cap.  
6. vers. 34.  
r Plat. observ. medic.  
lib. I. pag. 53, &c.

But now it may be asked whether one may die of love, it seeming not to offer that violence to nature as to extinguish this lampe of life? I answer, that this passion, as we have heard, may emaciate, dry up and exhaust all the radicall moisture of the body. And so although it doe not worke such a sudden impression upon the body, whereby it is in an instant overthrowne: yet doth it by degrees so extenuate and debilitate the whole body, that it is thereby often cast into an irrecoverable consumption. And with histories in this kind, it were easie to make up a great volume. <sup>1</sup> Schenchius maketh mention of a maid, who being by her parents crossed of a match intended betwixt her and a young man, pined away and died; many, I make no question, can instance of many in their owne experience, as it were easie for my selfe to doe also, but that I hasten to other matter. And besides, because I thinke few of judgement will make any doubt thereof, I will therefore leave it.

To this place also we may referre iealousie, called \* zelotypia, being nothing else but the excesse of love, with a continuall feare of being deprived of that they love, or at least of having any corrivall, which often maketh a man or woman to lose the use of reason, insomuch that the minde is never at rest. And this feare is merely imaginary, I meane, without any just cause, and sometimes there is too just cause ministred. It behoveth therefore both man and woman, to be carefull in their choice, and afterwards to give no just occasion to bring their reputation in question. Some instances of jealousies, both justly and unjustly conceived, a famous late Physitian setteth downe. A certaine Merchant of a chiefe towne in Switzerland, a man of good account and esteeme in that place, being divorced from his former wife, married another being a maide, who bare him divers children. After certaine yeeres, perceiving his man too familiar with his Mistresse, conceived a strong iealousie of his wife, which caused him the more narrowly to observe her carriage. Upon a time he fained himselfe to goe a iourney into the countrie about some earnest businesse, and yet in the evening conveyed himselfe secretly into a chamber next adjoining to his owne bed-chamber, where he might easily observe what passed, and within a short space, espies his man come boldly to his Mistresse, where he killed them both in the very act of adultery: and then, as is the custome of that country, laid certaine pieces of mony upon their dead corpses, which was a signe, that they were taken in this filthy act, and might therefore lawfully be killed; the matter being afterwards examined, hee was acquitted of the fact. The same Authour maketh mention of a Doctor of the civill law in the South part of France, who was very iealous of his wife (and not without iust cause) and suspecting her familiarity with a Scrivener, so narrowly observed her actions, that one day hee comes rushing into the roome where shee and this Scrivener were together (being in his owne house) masqued and accompanied with many schollers, students in law; where he first bindes him hand and foot, then cut off his nose, his yard; and afterwards cut his hamstrings, and so let him goe: the same maimed Scrivener (sayth mine Authour) I saw afterwards at Montpelier, going upon crutches, and in a miserable and wretched case drawing his lame leggs after him. A just recompence for adulterers; and it were to be wished we might see some such exemplary punishment inflicted upon such as thus neigh after their neighbours wives: since especially Moses law, that the adulterer should dy the death (which in all the Germane coun-  
tries



tries is in force) is not here with us in force. The same Author maketh yet mention of another extreme jealous of his wife, and yet without any cause: *This was a scholler newly returned out of France, who married a Doctor of physickes daughter, with whom a long time before hee had beene in love; this Doctor had a patient lying at his house, a Canon: and because the father, being a widdower, often sent for his daughter to helpe him out in some domesticall affaires; therefore this scholler conceived a great iealousie against this Canon, as though he were more familiar with his wife than was fitting (howbeit, she having heretofore kept her fathers house, it was not to be marvelled that hee often sent for her) in- somuch, that he confessed to the Author, that he sometimes purposed to have killed this supposed corrivall Canon, when he went at night to fetch home his wife. But after a while, giving way to reason, and fully perswaded of his wifes honesty, and so acknowledging his owne fault, became more wise afterwards. But before I close up this discourse of jealousie, I cannot passe by a story of an old woman. This woman, although very antient, yet married a lusty youngman; and afterwards when she bethought her selfe of her owne old age and his youth, perswa- ding her selfe, he would out-live her, and marry againe another younger than her selfe, it did so trouble her, that with much anger and indignation shee would make her grieve knowne to her neighbours and gossips, and thus to her dying day persi- sted. It is good wisdom therefore to be wary, and take warning, that neither man nor woman give any iust cause of suspition. How much more then ought both parties to be circumspect in abstaining from the act of uncleaneesse it selfe. And by that which hath beene said already, we see that which was spoken by the wise Salomon, the pen-man of the holy Ghost, confirmed: *Jealousie is the rage of a man, therefore he will not spare in the day of vengeance. He will not regard any ransome, neither will he rest con- tent, though thou givest many gifts.* And a worthy Divine of this kingdome, expounding the later part of this chapter, by the Text it selfe maketh it plainly appeare, how farre adultery doth exceed theft; and how cr- oneous is the judgement of many men, who will exclaime with open mouth against a theefe, and will scorne to come in his company; and yet many times bragge of this erroneous and detestable crime; which the same spirit of truth in the same place affirmeth, *to destroy the soule.* And besides that, *this reproach shall never be wiped away.* But this sinne is so frequently in the pulpits spoken against, and better befitte the pen of a Divine than of a Physitian, and therefore, *Manum de tabula.**

glicæ Gallows-clapper, Newgate-bird, &c.) apellantes: una mensa cum illo vivere renunt, uno poculo bibere, usq; adeo ut vestes ejus fere abhorreant; deniq; carceri & morti tradunt. Contra vero in adulterio nihil hujusmodi, non modo non exprobrant, sed nec abstinere ab ejus consortio. Quis unquam de furto suo se jactabit. Atqui sepe inveniunt qui de suis adulteriis, cum pulchra presertim aut nobili femina gloriantur. Tanto autem magis, hæc judicii perversitas apud nos locum habet, quanto scelus adulterii a pœna fere om- ni immunus est; cum tamen furtum severissime vindicetur. Interim tamen Deus sententiam suam non mutabit, quo minus adulteros deteriores indicet, & suppliciis exquisitoribus puniat, utcumq; homines statuant. Thom. Cartwright comment in vers. 27, 28, 29, 30, 31, 32, 33, 34, 35. cap. 6. Proverb. Salom. ubi etiam de hac re plura in medium effertur.

Idem ibidem.

Another.

Idem ibidem.

Another.

His versibus adulterium furto (secus quam ple- riq; iudicant) crimen gravius esse docetur. Humani ingenij perversitas longe maxima est, si quis bonum malum di- cat, dulce amarum, sa- crum profanum, & con- tra: sed & illud etiam corruptum, & deprava- tum est, si quis in bono, & malo discrimen verum non assignat, sed aut mi- nus malum majus costi- tuit, aut levius bonum præstantiori præferat. Posterius hoc a Corin- thiis factum legimus, 1. 13, 14. prius illud ab hominibus illius se- culi in quo vixit Sa- lomon; sicut & ab om- nibus nostræ ætatis. Fu- rem enim omnes exagi- rant, & convitiis inces- sunt, flagricidam (An-



## C H A P. XXIX.

*Of amorous or loue-potions, called Philtra. Whether loue may be procured by fascination?*



It hath beene an inveterate opinion, and is yet fast rooted in the mindes of many, that there are certaine medicines of that naturall force and operation, that being taken within the bodie, they will inflame that party that taketh them with this passion of loue. Now whether this be so or no? and if it be, whether it can force the affection to any one individual person more than another, is worth the inquiring. As for the first, it would seeme there

Mention made of  
love potions among  
antient authors.

Whether any simple  
be endued with a  
property to procure  
love,

Some simples may  
procure lust, but  
none force to love.

Some of these love-  
medicines are veno-  
mous,

were some such medicines, there being so frequent mention made among our Authors of these love medicines. The poets both *Greeke* and *Latine* often mention them, and some also set downe the matter, whereof they are made, which is without all controversie: but whether they be indued with any such efficacie, let us now inquire. We have already declared that all simples worke either by their ordinary qualities of three severall sorts, as we have said already: or else by an occult and hidden qualitie: as we see the loadstone draweth the yron; and divers purging medicines make choice of certaine select and peculiar humors: as rhubarb purgeth choler, &c. Now that there proceedeth no such vertue from any of these ordinary qualities, it is so manifest that none did ever yet affirme it. It resteth then that it must needs proceed from an occult qualitie. It must needs then follow, that there are some simples that will procure love: and since love is an affection of the soule, why may there not be other simples to worke upon other affections of the soule: as hatred, anger, &c? and if so, then these medicines which are corporeall, may worke upon the affections of the soule, which is spirituall, which is absurd. But will some reply, it cannot be denied, that some medicines there are which procure love. I answered, that some doe provoke lust, I doe not deny; but to procure love is not yet proved: and such produce this effect by an ordinary and to us knowne qualitie: as some by increasing the blood, and consequently the seed of generation: some by meanes of their flatuous quality: and some againe by their acrimony, sharpe and venomous quality, doe often provoke an irritation, and are of such a corroding and fretting nature, that they often make pisse blood, and cause irrecoverable ulcers in the kidnies and obscene parts. And sometimes these intoxicating medicines fly up into the head, and cause madnesse, of the which fearefull effects frequent mention is made in divers Authors. And it is memorable which is written of *Lucretius* the Poet, who howbeit he set downe divers directions against love, yet could he not escape death by his owne violent

violent



violent hands, incited thereunto by meanes of a love potion exhibited to him by his owne wife, *Lucilla*: of the which <sup>a</sup> another Poet hath these words :

*Hic qui philtrea bibit, nimioq; insanus amore*

*Mox ferro occubuit, sic mentem amiserat omnem.*

In love who drunke his charmed drinke, raging on sword did fall,  
And being mad, did lose his wit, his sense, his life and all.

And it is just with God often to punish men by that meanes wherein they promised themselves some extraordinary great contentment. But those same simples which are supposed of this efficacie and power (howsoever some of the antients have by tradition received them from others) yet neither our antient, nor moderne Physicians doe attribute any such efficacie unto them. And besides, if there were any such force or efficacie in them to be found, then were this towards all equally, and not towards one individuall particular person. If any shal yet reply, that this hath beene often observed, that after the use of such medicines, such an effect hath followed; I answer, this is but an evill consequence, and that Philosophers call *elenchus a non causa pro causa*: when that is assigned for a true cause which is none at all. And this wee see often verified in magicall spells, and characters, which in themselves have no such efficacy and power to produce such strange stupendious effects, where it may plainly appeare that *Satan* is the chiefe actor in the action.

During my abode in France, som 25 yeeres agoe, I was familiarly acquainted with a gentleman of Poitou, who had a Tennant dwelling in the same towne, over which hee was sole Lord, whose wife told mee, that some few yeeres before that time, being married, the very same day as they went out at the Church doore, the one ranne away from the other, and could not indure either to come neere, or indure the sight one of another: and when the one was brought at unawares into the presence of the other, they cryed out, that they were in that case, as though they were all pricked with pins and needles, and hated as much one another, as did ever two of the mortallest enemies that lived on earth. Their Land-lady, a stout and couragious Gentlewoman commiserating this distressed couple, and suspecting a knave accustomed to play such pranks, and living in the same towne, sent for him to her owne house, and taking him aside into a private roome, drew her knife, and vowed shee would presently cut his throat with her owne hands, if hee redressed not the wrong hee had done her tennants; who, after a faint deniall at first, yet promised hee would presently accomplish her desire, which as soone was performed: for this villaine went but a little way into an adjoining closet, where with his knife he digged out of the ground a point, with certaine knots on it, with a crosse sticke, and I remember not if any thing else; after the untying of which knots, accompanied with some secret whispered words, this couple came presently together, without any feeling of these former painfull accidents, and ever after that loved one another in such a manner as became such as were ioined in that honorable estate. And this I had from the womans owne mouth who was so served; as likewise from the relation of the Gentlewoman her selfe, of whom I learned all these paticular passages. Besides, this same Gentlewoman told mee that another time all her pigeons came flying out of the Dove-coat, and would not by any meanes any of them goe in: the which this same Gentle-

man

These last are not recorded by our best approved Physicians to have any such vertue.

History

History



man perceiving, used this same fellow after the former fashion, and he presently went up within the Dove-coat, and tooke out of a hole a crosse sticke, with a little salt, and I know not what else, and before the fellow came downe three or foure rounds of the ladder, the pigeons were all got in, and continued their former custome. Besides, I was credibly informed, by many of good worth, that this practice towards new married couples was there so common, that many for this cause married in the night time: and yet many times the Priest himselfe that married them was the worker of this villainy, who, even as he married them would use this charming or inchaunting, call it which you will. And I was informed of three neighbouring Priests, in the three next adjacent townes to this Gentlemans dwelling, who ordinarily played such pranks. And while this lasted, there was neither love betwixt those parties, nor the man able carnally to know his wife. And these relations I had from Papists themselves. As for the Protestants, I speake it unfainedly before God, I never remember that I heard it practised among any of them, either in that Kingdome, or any other place of Christendome where I have travelled: farre lesse did I ever heare any of their Preachers to be tainted with any such infamous courses. It is then apparent that this was no vertue or power in these things whereof use was made; but was the immediate operation of *Satan*, who, by Gods permission, and for causes best knowne to himselfe, sometimes suffered *Satan* to afflict the bodies of men after strange manners; the which by the history of *Iob*, is apparent. And as for these amorous potions, wee finde they prove rather poisons, than produce any amorous effect; as by that wee have already said of the Poet *Lucrece* may appeare. And I a late Writer allegeth out of divers Authors the truth of this tenent. *Cornelius Nepos* (saith he) and *Plutarch* have written, that *Lucius Lucullus Emperour*, having drunke an amorous potion, given him by his wife *Calisthene*, became first furious and mad, and afterwards died. The like is related of *Caligula the Emperour*, who having received of his wife *Cæsonia* a like medicine, became mad therewith; and this was supposed to be made of that so much talked of *Hippomanes*. \* And yet, even in the opinion of *Aristotle*, this *Hippomanes*, and that they write of it, is nothing but a meer fable of old women, and the invention of such as make a profession of Sorcerie. But even many of the same heathen Poets, who plead for all that may procure love, do often disclaime these amorous medicines, as may at length in their writings appeare. And many times a love potion is pretended to colour a great deale of knavery: and many times a pretense of the affections to be forced by some such meanes, is made a stalking horse to hide and cover our owne foule lust. y Mine Authour rehearseth to this purpose a history: Wee have knowne, saith *Henry Institoris*, and *James Sernger*, Doctors in divinity, an old woman, who, with her love-drinkes, not only bewitched and inchaunted three Abbots one after another, but likewise (as the common report goeth, yet at this same time amongst the fryers of that convent) that shee made them all three to die, and set the fourth besides himselfe. And this strumpet is not ashamed to confesse in publike, that shee hath not only done, but continueth still to doe the same villainy, and that these Abbots are not able to withdraw themselves from her love, and that by reason they had eaten as much of her dung as her arme was bigge.

¶ Jean Wier de l'un  
post des diate, lib. 2. cap.  
52.

\* Mais *Aristote* au livre  
huelisme de la nature  
des animaux, chapitre  
24. escrit que tout ce  
que lon croit de l' Hip-  
pomanes n'est que fable  
de vieilles et invention  
de ce ux qui sont profes-  
sion d'enchanterie. Il es-  
crit aussi au second livre  
des grandes morales,  
qu'une femme bailla un  
brunage amoureux a un  
homme, lequel en mour-  
ut subitement. Aussi est  
il escrit par *Hippolite*  
*Marfil*, que la mort est  
souventes fois avancee  
par ces boissens, in d. l.  
eiusdem adiectio. D. de  
sica. La ou il est parle au  
texte du venin amore-  
ux: comme il est aussi  
parle du brunage a-  
moureux en la loy, Si  
quis aliud s qui abor-  
tiuis. D. de penis. Et  
encore qu'il semble que  
*Constantine* premier  
des Emperours Chrest-  
iens ait pense que l'a-  
mour s'acqueroit par art  
magique en la loy qu'il  
fesi C. de malef. l. co-  
rum: &c. Idem ibid.  
¶ Idem. ibid.



bigge. And this woman yet liveth (say they) by reason none hath as yet given us any charge to bring her before any Iudge that shee might be punished. But (saith mine Authour) I am of opinion, that this dung shee saith shee hath made them eat, was nothing else but their filthy lust and pleasure, in the which, as in a stinking filthy mire, these Monkes being now as it were drowned, and having so often now tasted of this carnall and filthy lust with this old strumpet, they were now at length, as it were, so poisoned, and bewitched therewith, that they were never after able to leave this beastly sin, and returne againe to their right wits.<sup>a</sup> The same Author bringeth another history out of Plutarch, of a yong maid, belov'd of Philip, father to Alexander the great: This Philip, King of Macedonie, fell in love with a young maid of meane condition and degree; this maid, by reason of the great disproportion betwixt these regall riches and her poore pedigree, without any great difficulty yeelded to this great King that which hee demanded. This being brought to Olympias the Queene, it is no marvell if shee tooke it ill, the which did yet the more trouble her, in that it was reported, that by meanes of amorous potions shee had attracted the Kings affections; much therefore mooved at this matter, she sends to the lodging where she lived, commanding to bring her to her, with a stedfast purpose and resolution to shut her up in some dungeon, or else to send her away into some remote country. Being brought into her presence, and perceiving her beauty and comely countenance, the excellency of her understanding, &c. shee said with a lowd voice, I give now no more eare to false and slanderous reports; for thou hast within thy selfe power enough to bewitch any. And by this meanes was her anger appeased towards this young woman, and her owne husband also. I wil instance in no more histories, but now proceed. The absurdity then of this opinion may yet further appeare in this, that such as main-tein & practise such things, <sup>a</sup> affirme, that the same part of one and the same creature produceth divers effects, according to the right & left situation in the body: insomuch that the bone in the right leg shall cause love, and that of the left hatred. These amorous medicines therefore are in case to be used, as being altogether dangerous, and besides, unlawfull, and by the learned ranked with that sort of witch-craft, called <sup>b</sup> Goetia, and reckoned for the third sort thereof, there being of this same yet divers other sorts, on which we will not now insift; but leave them to such as delight in such trash, which is all forbidden in the second commandement. And therefore I thinke I have proved this point sufficiently, that these love-potions, or *philtrea*, are not to be used, and that they produce no such effects as are unto them prescribed, neither yet can they of themselves force the affection. As concerning medicines which provoke lust, I hold it altogether unfit for the unmarried to use them: and for such married people only, who, for the better furtherance of procreation of children, do desire and crave the aid of the honest and learned Physitian, to excite and stir up the force & vigor of nature now languishing. As for others, yea, even in wedlocke it selfe, merely for wantonnesse to increase their carnall lust, I advise all those of mine owne profession, that they yeeld no satisfaction to these their disorderly carnall lusts: and that as they will not be accessary to their sinne, and as they will answer it at that great and dreadfull day, when that great House-keeper shall call for a *redde Rationem villicationis tue*. The like I say of our complexion-mongers, who, as our Taylors devise new fashi-

<sup>a</sup> Idem ibidem ex Plu-  
tarch.

<sup>a</sup> Lang. epist. medicin.  
lib. 1. epist. 33.

<sup>b</sup> Sunt & huius Goetia  
plures adhuc species,  
nempe Episcoposia, Hy-  
dromantia, Geomantia,  
Haruspicina, & reliqua  
id genus divinationum  
artificia, &c. Idem ibidem



ons, so these are ready to devise new faces, to such of our discontented female sexe; who, not contented with that feature and comelineffe of face, which their Lord and Maker thought fitting, will yet make use of a painter. And I thinke it much derogates from the dignity and worth of an ingenuous and generous Physitian to abandon himselfe to such base imploiments (I meane, both this last and the former) as become better some Bawd than an honest Artist, professing so excellent and eminent a calling. *Sed manum de tabula.* Howbeit I could yet insist at length on these matters, yet I hasten to that which followeth.

### CHAP. XXX.

*Of Fascination by sight, by word or voice, and by spells: of imagination, and strange stupendious effects our Paracelsists attribute therunto, together with the absurdity of the same.*

Of fascination or bewitching.



\* Est fascinatio, vaporis virulentia corpore noxio, natura ab aliis dissidente ἀποροβία, id est, defluvium, quo aliorum corporis habitus & spiritus per visum, contactum, invidiam, rob vocis, & maledicæ lingue virulentia, per vaporis balitum conspurcati, corpora tabescere cogunt: quæ continuo balitu diffusi et ob id alimentorefici oportere. Galenus in libro de salubrib. recte docuit. Lang. epist. med. lib. 2. Epist. 36.

d Sueton. in ejus vita. e Idem Sueton. in ejus vita.

\* Gellius scribit in ultima terra, cui albanie nomen est incolæ in pueritia canescere, & noctu acutius quam interdiu cernere, fulgore, scilicet, teneram visus aciem obtundente. f. Idem Lang. ibidem.

Here is yet another erroneous opinion crept in, not onely among the meaner and more ignorant; but even among some of the more judicious sort, that love may be procured by effascination or bewitching: and by this meanes some have been strongly perswaded that affections might be forced; and the affection of one by effascination (as before they conceived of *philtre*) to be procured to another: the truth whereof would be a little inquired into. That there is such a thing as fascination, or effascination, cannot be denied, as by the antient Poets, both *Greeke* and *Latine* may appeare; but what it is would be considered. \* In this fascination therefore, there must needes be an efflux of something from some body, and received againe into some other body. In this businesse then wee are to consider the body transmitting, the body receiving that which is transmitted, the *medium*, or middle space betwixt them, and that which is transmitted. That which transmitteth, is most commonly the eye or mouth, the party receiving, some tender body, apt to receive such an evill impression, as children especially: the *medium*, or middle space, the aire: and the thing transmitted, a vapour, called by the *Greekes* ἀποροβία. Now, certaine it is, that there is no member of the body that doth so abound in spirits as the eye, nor that sendeth out more resplendent beames than the ball or apple thereof. And it is reported of *Augustus Caesar*, that on whomsoever he had firmly fixt his eye-sight, they were forced after a while to winke, as in the bright shining of the Sunne-beames, so cleare and bright shining were his eyes. \* And of *Tiberius Caesar* it is also written, that when he rose in the night time, he saw as clearely as any cat. And it is reported, that <sup>f</sup> in the country of *Albania*, the inhabitants before they atteine to mans age,

are



are white haired, and that they see better in the night than in the day time. These lucid spirits then, the carriers of this fascination, flowing in that abundance, towards the eyes, and ejaculated upon the object; if these spirits proceed from unclean blood, it is no marvell, that some most obnoxious to receive this venomous impression, be therewith surprized: and such vapors our <sup>g</sup> Authors affirme often to proceed from bleare-eyed persons, whereby they may infect others with the same infirmities: as likewise that a menstruous woman infecteth the glasse shee looketh into. <sup>h</sup> And some write of certaine families among the *Triballians* and *Illyrians*, who, if they looke earnestly, especially if angrily, upon any one, they presently kill them by their bare aspect onely; and they likewise write of some women of *Scythia*, and of others living neere unto *Pontus*, having in one of their eyes a double bale, and in the other the shape of a horse, being very terrible to behold, and who being throwne into the water, clothes and all, could not be drowned. Now, this fascination among the antients was so frequent, that the very brutes were not freed therefrom; as may by the Poet appeare: *Nescio quis teneros, &c.* Many other things might here out of antient Authors be alleged, but that I hasten to that which followeth. Besides this fascination by sight, antient Authors mention yet another kind by meanes of speech and tongue. And *Gellius* maketh mention of whole families in *Africke*, bewitching with their speech and tongue: who, if they praised much either young children, trees, corne, cartell, or any thing else, all died, and withered away presently. Hence have wee this custome derived from antiquity, that when wee praise any thing in a high manner, wee use a kinde of prayer, desiring God to blesse it, lest, perhaps, our tongue hurt it. And there is yet another phrase in use among the vulgar especially, when any thing prospereth not according to our intents and wishes, to say it is forespoken. But whatsoever credulous antiquity hath beleaved concerning this matter; yet in truth there is no such efficacie in either of these as was supposed. I beleeve no such strange effects produced by bare beholding of any. If any children or weake natures received any such venomous impressions from such eyes, it was but rare, and seldome came to passe. And as I said before, so here againe: why might not God sometimes suffer the divell to inflict some hurt upon children or other, after some such particular persons intent fixing their eyes upon them, which that arch-enemy of mankind might afterwards make them beleeve came to passe by reason of their intent aspect; as he does ordinarily make our deluded witches beleeve that by meanes of certaine words, spells, or other creatures, such effects are produced, howbeit most falsely, as shall presently appeare. And that which some relate, that if a Wolfe see a man first, it bereaveth him of his speech, is but a mere fiction. And so is that which *Pliny* writeth concerning that Serpent called *Catoblepas* and the *Basiliske*, which hee, beleeving others, saith, doe kill any man on whom they looke. All this <sup>i</sup> a late Writer confuteth as fabulous, proving the varieties of opinions concerning this Serpent, the last especially, called by vs a *Cocatrice*, which our vulgar erroneously beleeve to be hatched by a Toad sitting on a Cocks egge. This, as some say, killeth by sight: some againe,

<sup>g</sup> Plutarch. *Sympos. lib. 5. probl. 7. Plin. lib. 7. cap. 15.*

<sup>h</sup> Ifigonius scriptis suis testatum reliquit, esse in Triballis & Illyria quasdam effascinantium familias, quae visu (quos iratus praecipue oculis aspexerint) interimant, eaq; gemina in oculis pupilla esse cognobiles: eiusq; mali contagia & impuberes facilius affici, &c. Idem ibid.

<sup>i</sup> Ex hac historiae varietate ac inconstantia facile adducor, ut erendam plerisque historicis Basilici, ut fabularent descripsisse. Id quod etiam probe Dioscorides sensisse atq; adeo indicio nostro stipulari videntur. Siquidem is ne cum aliis accusaretur, Erasistratum citavit, auctoremq; huius historiae fecit. Mathiol. *comm. in cap. 55. lib. 5. Dioscor.*



\*Socrates recte dixisse  
fertur incantationes ef-  
se verba animas decipi-  
entia humanas, quæ ne  
quidem assis facio, cum  
nullum realem effectum  
naturaliter producere,  
nec ob id sanitatem in  
agritudinem commuta-  
re possint, nisi divina  
censura maiestas annu-  
at: aut nisi quis forsa-  
ex confidentia in me-  
dicum pharmacis plus e-  
nergie, sic ex fide verbis  
incantationum aliquid  
virium accrescere non  
temere suspicetur. Lan-  
Epist. medic. lib. 1. c. 33.  
Evils inflicted upon  
man or beast are not  
the works of any man  
or woman, howsoever  
falsely so supposed.

Sathan often the a-  
gent.

Old women often ac-  
cused for witches and  
why.

The cure used against  
fascination of old.

Plin. lib. 28. cap. 19.

affirme onely by the bite, and some by the sound or hissing of it. The history of it therefore is very doubtfull, and divers waies related. As for the other sort of bewitching by \* words, there is as little, if not lesse probability of producing such strange stupendious effects. And if I should grant that sometimes there might proceed out at the mouth some virulent vapours which might annoy a tender infant, especially by neere approaching, yet tell mee, I pray thee, what so forcible vapours can come forth at the mouth of any mortal man to infect Forrests of trees, and whole corne-fields. It is then a cleare case, that when any such accidents come to passe, they are effected by Satan himselfe, GOD in his hid and secret wisdom, and for causes best knowne to himselfe, suffering some persons themselves, or their goods, to be in this enemies power: and many times such persons as are by the vulgar suspected of performing such ill offices, are ignorant wicked people, filled with envie and malice, often wishing such harmes to their neighbours, which Satan by his power from above, putting presently in execution, these wicked malicious people are often beleaved to be the actors; and sometimes God in his justice suffereth such to be punished by the sword of the Magistrate, although free from any compact with Satan; God sometimes thus justly punishing their envie and malice, and other finnes. And therefore it behooves those in authoritie to be carefull of the lives of such people, where there is no evident and apparent prooffe to convince them. And it cometh often to passe, that as old age is peevish and froward; so sometimes some poore melancholicke woman in the countrie falling out with some of her neighbours, useth froward speeches, and, perhaps, some imprecations also; and then, if any hurt or harme suddenly befall this neighbour, with whom this woman wrangled, be it that any of the cattell miscarry, or any of the family fall sicke; especially if any thing by this poore woman imprecated come to passe: this poore woman then is presently accused for a witch; and if it lay in their power (so ignorant, envious and malicious are some of those people) merely upon this pre-conceived opinion, they would hang this accused party: in which cases, if the reverend Judges and the Justices of the countrie were not more judicious and mercifull than the accusers, we should have many an innocent person condemned to death. I have here a large field offered mee to expatiate upon, but not willing to dwell too long upon it, I must contract my matter. The cure used against such fascination doth yet argue the truth of that which hath beene said: as to hang some things about their neckes, for the which, corall is commended: although I cannot see what vertue can proceed out of so sollid a body, to encounter with so subtile and venomous a vapor, as proceedeth either from the eyes or other part. And what great vertue can proceed out of herbes hung up in the rooffe of the house? And what extraordinary vertue was there in <sup>a</sup> a Wolfes head nailed upon the entry of great mens gates, as is yet the custome in divers places of *Germanie*, although now I thinke they have no such intention? and in divers places in *Switzerland* they use Boares heads af-  
ter



ter the same manner. It is farre more probable that <sup>1</sup> Aristotle writeth concerning Rue, which being eaten, is good against fascination: for being good against poisons, it might also resist maligne and venomous vapours proceeding from any part of the body. Now, that both ordinary spells, barbarous words, and many other such trash used by Satan and his imps, have no such power nor efficacy in them either to bewitch, or yet to cure the bewitched, I could make it by evident arguments appeare, but that I may not now too long insist, howbeit I will relate a story out of <sup>m</sup> a late Writer, who hath of set purpose confuted this foolerie, where he prooveth the force of a strong confidence. A Knave upon a time, saith hee, went to visit a woman much vexed with a paine in her eyes, whom this fellow promised to cure, onely by hanging a billet about her necke, wherein were written some few words, which shee was to weare constantly, and never to open or once looke what was within it. *This foolish woman, accustomed continually to weepe and cry, (the chiefe cause of all her misery) conceiving now such a confidence in this cure, gave over her weeping, and became now as cheerefull as ever before, and so her eyes mended. After a pretty while, her eyes being now reasonable well, shee was somewhat carelesse of her billet, so that at length shee quite lost it. But bethinking her selfe what shee had lost, and fearing lest shee should be againe troubled with her former infirmity, fell a weeping and crying as before shee had beene accustomed, and so fell as ill in her eyes as ever before. This note or billet was found by a stranger, who opening it, found written in it these words in high dutch: Der teuffel kat zedie die augen auß, vnd scheisse die in die loocher:* that is in English, *The Diuell scratch out thy eyes, and fill up the holes with his ordure.* Now, if there had beene any vertue in these words, this good woman had lost her eyes: for they had beene pulled out and filled with the diuells ordure. It behooveth then all honest, carefull, and conscionable Physitians, to shunne all such unwarranted and suspected waies of curing the sicke. And I advise sicke people to seeke for remedy by lawfull and allowed meanes, and not to Wizards, Witches, Spell-mongers, and the like forbidden trash. What? in the time of the Gospell must wee needes goe to <sup>n</sup> Beelzebub? *Is there never a God in Israel? No balme in Gilead?* If this be scandalous for common Christians, what shall it be for one of the tribe of *Levi*, anointed with sacred oile? It is not unknowne to the country, how that some of that profession, besides their lawlesse intrusion upon another profession, if they doe no evill, yet I am sure, doe that which is evill like. I speake nothing here of their practising of *Judiciall Astrology*, calculating nativities and the like: but I heare by relation round about the countrie, that some remedies they use, which have beene by the most judicious accounted to favour of superstition. And although I have heard much, yet will I instance but in one particular, and of mine owne knowledge, and related to mee by a Clergie man, and therefore, I hope, the credit of the story lesse liable to exception. This same last yeere there came to mee a Minister, desiring to know mine opinion concerning a doubt whereof hee was desirous to be satisfied: *A maide (saith hee) being obnoxious to Epilepticall fits,*

F f f 3

craved

<sup>1</sup> Probl. 34. sect. 20.

Spells and other trash of that nature have no power or efficacy to doe good or evill.

<sup>m</sup> Jean Wier de l'impost. des diables libr. 4. chap. 15.

History.

All honest Physitians ought to shunne all unlawfull and unwarranted waies of curing.

People ought not to seeke to witches and wizards.

<sup>n</sup> 2 Kings 1. 3.

History of a Parson using amulets, and other such trash.



° Froinde his periap-  
tis & amuletis, quæ ra-  
tione nituntur naturali  
fidem non derogamus:  
de quorum substantia,  
vaporis defluvia inspi-  
rata, vires corporis re-  
ficere, internamq; mor-  
bi causam alterare pos-  
sunt. Nam contacta tri-  
dente torpentine marina  
piscatoris manus obsu-  
pescere, & echeneida  
pisciculum quavis ve-  
locè navis procella ven-  
torū agitata cursu sistere  
videmus. Sic quoq; me-  
lanthii semen, catarrho:  
radicem pæonie albæ,  
quæ altera est nostri di-  
ctamni species, Epilep-  
sici: & sterus lupi ali-  
gatū colicis medici ex-  
perimur, non ut Paphi-  
lus medicus, incantationis  
viribus, sed quod ab il-  
lorum substantia vapo-  
res quidam velut alo-  
mi, defluant, qui inspi-  
rati cerebrum suaverent,  
morbiq; causam suis vi-  
ribus alterarent. Unde  
Galenus experientia  
horum edoctus: periaptis  
(inquit) confidere oportet,  
ut substantia illorū,  
& non incantationis  
magorum verba, iuvet.  
Cui Theophrastus libro  
de historia plantarum  
non ita subscribit: po-  
tius inquit, absurda illa  
putentur, quæ alligata,  
& veneficiorum adver-  
santia vocantur, & tum  
corporibus, tum domibus  
unice opitulari credan-  
tur: quæ commenta ho-  
minū esse plane viden-  
tur, qui suas artes mag-  
nificare, celebrariq; cu-  
perent unde non temere  
Antoninus Caracalla  
Imperator, teste Ælio  
Spartiano, gestantes a-  
muleta cōtra tertianam  
damnavit. Idem Lang.  
ibid.

craved the counsell of a Minister-Physitian. He gave her ° a silver ring to hang about her necke, wherein were written certaine barbarous words, such as are commonly used by those who use unlawfull arts. This the young woman for a while continued, and was so long as shee wore the amulet free from her former fits: afterward being by some put in doubt of the lawfulness of this manner of medicine she left it off, and still after that was haunted with her old fits, as before. But being againe by some perswaded, if I remember right, shee made againe tryall of the same medicine with a like effect following as before. But after a while being without the use of this ring, whether it was lost, or whether shee left it off of purpose. I remember not well, but shee was seized with her fits as before. Now, this Minister demanded of me, whether I thought this to be a regular cure, and warranted by the rules of our art, and by us ordinarily practised; my reply was, that cures were all either supernaturall, or naturall: the former proper to almighty God, and practised both in the old and new Testament. As for natural means, the Physitian makes use of them, as *medicus est natura minister*, the Physitian being an assistant and helper of nature in time of neede. And thus Physitians make use of severall sorts of simples of all sorts, variously prepared, and exhibited often inwardly, sometimes applied but outwardly, according to severall circumstances, and such simples as the Physitian knowes to be indued with such vertues and qualities, or else he meddleth not with them at all. As for this ring made of a solid metall, although our Chymists attribute some antepilepticall quality to silver; yet neither use they this nor gold it selfe (of the medicines whereof they tell us such wonders) without a laborious and artificiall preparation, and then exhibit it inwardly, most commonly in a potable forme; and yet are many times, yea, for the most part frustrat of her expected effects. And as I said then, so I say now, that I see no naturall cause of this cure: the silver being so solid a substance, can send out no such forcible vapors as might produce so strange an effect. Now, then, it resteth it must either be effected by vertue of these barbarous words of the ring, or force of the imagining faculty, and her strong conceit of the excellency of the medicine: the former of the which I have already proved to be false, and that words have no vertue either to hurt or heale. It resteth then, if by any meanes, it was by vertue of her strong imagination, by reason of the high conceit shee had of this medicinall ring. But this is false: for howsover shee might at first have some high conceit hereof, yet afterwards her minde was quite altered, and what shee then did, it was rather against her judgement, and with feare, as not being perswaded of the lawfulness thereof. But now I appeale to the ingenuous and judicious unpartiall reader, whether this be fit and comely for a Churchman to make use of such meanes, which, suppose they be not unlawfull, yet at least are they suspicious. And the Apostle wisheth us *to abstaine from all appearance of evill*; if this precept may be extended to all Clergie men. And whether there be not here at least an appearance of evill, that I say no further, let the learned and judicious judge. I cannot dwell longer upon this point, but wish master parson now in his old age, being now *capularis senex*, to leave these vanities, and betake himselfe to doe what good he can in his owne ministeriall function, not meddling with



with such things especially, as have bin by the honestest and most judicious of all ages condemned; and so may he at that great day of account give up a good reckoning. Now, because in this point of fascination there is often much use made of imagination, and having beene lately also mentioned, it shall not be impertinent, ere wee proceed further, to say something thereof.

I purpose not here to enter into any exquisite and accurate Philosophicall discourse, concerning this subject, nor yet the strange effects thereby produced, but to demonstrate the erroneous opinion of some concerning the same. *P* *The phansie, then called phantasia, is an internall sense, reteining and examining such species as have beene by the common sense apprehended, or yet by it selfe framed.* Of the strange effects of this phansie, called also imagination, both in melancholicke persons, in women with child, and divers others, the mouthes of every one are so full, that I shall not neede to insist thereon. But all these strange effects are yet immanent, and confined within the body imagining, not transient or working upon any outward object. For although wee ofte gape or make water when we see some others doe such things, yet is this but by way of remembrance, and being excited by their example, and not forced thereunto by their imagination. But here ariseth now the question, whether the phansie can worke without that body whereunto it belongeth: or whether it can worke without its owne body for a great distance. This hath beene alwaies by an unanimous consent as well of Physitians as Philosophers ever denied, the which I could prove by a cloud of witnesses, which were but to small purpose, it being a confessed truth. Notwithstanding the premisses, some have taught us another lesson, and *q* that imagination not onely within the same individuall body, but in others also may produce strange effects. And this hath beene by our *Arabians* strongly mainteined; that the soule approached neere to the celestiaall understandings, and by that meanes was indued with extraordinary vertues and powers, and among the rest, to command inferiour natures. But to confute this opinion, many arguments might be produced. In the first place, these supreme intelligences, by meanes of naturall causes interceding, produce raine, stormes, and faire weather, &c. Besides, that if by this strong imagination any thing might be without the body produced, then mad men, who are very strong in their imagination, should in this farre excell others. Besides, if by strong imagination any man could alter any remote object without touching, it might thus doe infinitely, there being nothing in any distance to hinder it. Besides, if this were true, then the wisest and most vertuous men should performe best such actions. But the case stands farre otherwise: for these impostors are of opinion, that the most wretched and unskilfull knaves, and drunkards, whose soules were never indued with any excellency or vertue, produce such operations. But besides that which hath beene said, our *Paracelsists* have well improved this doctrine of imagination. So strange

*P* Phantasia est sensus interior, species a sensu communi perceptas, vel a se formatas diutius retinens, & diligenter examinans. Magist. Physiol. cap. 7. lib. 6. Arist. 3. de anima.

*q* Ferunt alterari corpora nostra imperio anime propriæ, & etiam anime alterius corporis, tanquam a præstantiori & superiori agente, cui obedire tenentur inferiora naturalia. Et sic imaginationi tribuunt multa opera quæ nullus sane mentis concederet. Hanc enim statuerunt Arabes in corpore cui inest, & extra se, posse aliquas formas præducere; eo quod anima sit proxima supernis intelligentiis, & ea ratione diversas habere potestates & vires, inter quas est, imperare inferioribus naturis. Veramquam sit iniqua huiusmodi positio adeo est evidens, ut multis opus non sit, siquidem intelligentiæ superiores animæ humana, operantur naturalium agentium interuentu, pluvias, germinationes & serenitates. Præterquam quod si imaginatione vehementer aliquid possit fieri extra corpus, maniaci qui vehementer imaginantur, præstantius & evidentius aliquid efficerent. Adde quod si homo aliquod obiectum distans posset alterare citra contactum, in infinitum ageret, quia nihil est, quod in quavis distantia impediret agere.

re. Mercat. Tom. 1. lib. 2. class. 2. quæst. 168. Præterea si anima esset ea vis viri sapientiæ & virtute præstantissimi ea præficerent: secus autem res se habet, & hi impostores censent hos alexicanos, imperitos, nebulones, ebrios, & incontinentes, quorum anima nulla aut virtutis, aut sapientiæ dote illustratur, id posse efficere. Idem ibidem.

things



\* Fimentum est imaginatione forti posse agrotum ex astante sano & robusto sanitatem & vires in se trahere, cum potius valens ex agrote contagiū eliceret. Symptomatica quoque, ut perficaria, unguentum armarium & similia nullam habent scientiam. Si quid sit, fortuna sit, seu ex accidente, fallitque sapissime. Libav. lib. de art. med. Hippocr. & Hermet. typo.

† Infigi credit Crollius maiorem noxam vimque inferri sortiorum si is qui nocere cupit, si cogitationem fortem, desiderium, & intentionem habeat ad nocendum: quia cogitatione diriguntur spiritus, quomodo leprosus possit inficere alium magis, si simul intendat cogitationem naturam virtute in membris, obediens cogitationibus & desiderijs, idque in malo, ita & in bono, praesertim si anima munda sit a peccatis, si modo mundus inveniri possit inter immundos. Hincque concludetur per verba & operationes concurrentibus diabolis caussis posse magna fieri: quod verba sint cum halitu, calore, & spiritu, & dirigantur cogitatione, seu imaginatione & appetitu forti, &c.

\* Haec autem cum particularia sint, & nihil valeant, nisi patiens quoque sit dispositum ad recipiendam impressionem;

tamen Paracelsici transferunt ad omnia, indeque fingunt mirabilia etiam per immanes distantias Idem lib. quomodo Magi Biblicae scripta depravent, exemplis ex Crollio productis. Cum autem homo ex astris firmamenti suum sidereum corpus accipiat, & hominis imaginatio tota ab astris firmamenti pendeat, imo eadem sit, & una maneat cum ipsis, necesse est quoque firmamentum habere imaginationem, sed sine ratione, sicuti homo proles mundi cum ratione. Ibidem in margine. Coelum totum nihil aliud est quam imaginatio: operatur in homines pestes, febres, sine instrumento corporeo. Et paulo post, imaginatio in homine operatur instar Solis: ut enim Sol corporeus sine instrumento operatur, redigendo illud in carbonem, cineres; ita hominis cogitatio in corporeo tantum spiritu, seu instrumento invisibili operatur in corpus subiectum: quod corpus visibile facit, id facit etiam corpus invisibile, seu homo sidereus, alteri damnum inferendo. Imaginationis hominis est magnes, attrahens ultra mille milliaria: imo quicquid vult in exaltatione sua, ex quatuor elementis ad se attrahit. Et paulo ante, Praeterea cum homo sit maioris mundi quantum esse, sequitur etiam hominem non solum imitari posse Coelum, sed illud quoque regere suo nutu, atque eidem dominari si vult. Omnes res habent naturalem obedientiam ad animam, & de necessitate habent motum, & efficaciam ad id quod desiderat anima forti desiderio, & omnes virtutes operationesque rerum naturalium obediunt illi, quando fertur in magnum excessum sui desiderij: universas mundi virtutes in nostrum ministerium cogit, attrahit virtute ab ipso archetypo operum nostrorum virtute ad quam cum ascendimus, necesse est omnem creaturam nobis obedire, totusque nos sequitur caelestium chorus. Per fidem naturalem ingentiam qua ipsis spiritibus pacificamur, omnes magice operationes atque omnia mirabilia efficiuntur imaginatione accidente. Et paulo post. Hinc verus Magus seu Sapiens, astrorum operationem attrahere potest in imaginem, lapides, metalla, ut eandem cum astris exerceant vim atque potentiam: exemplum sit speculum incensorium, per quod radij Solis cum calore ad nos derivantur. Quicquid oculis videmus in majori mundo, hoc idem imaginatio quoque potest producere: sic omnes herbe, omnia crescentia, omnia metalla, per imaginationem, & veram Cabaliam possunt produci, &c. Oswaldus Crollius in praefat. admon. ad Basilicam suam Chymicam, page 37, 38, & 39.

things they tell us of this *imagination*, that it will draw health from a whole man; whereas, saith mine author, in reason the contrary should rather come to passe, and the stronger draw the weaker, inasmuch, that the sound party should rather draw sicknesse from the former. And as concerning that *sympatheticall operation*, saith the same Author, as that of *Perficaria*, the weapon-salve, and the like, they have no sound reason for them: if any thing come to passe, it is but casuall and accidentall, and often deceiveth us. By the same imagination they tell us, that we may inflict any sicknesse upon our neighbour: and the stronger be our imagination, and the more our cogitations that way intended, the greater shall be the mischief: by reason that by intent cogitation the spirits are directed, the which holdeth as well in doing good as harme.

This will sute well with the Popish doctrine, whereas the consecration of the hoste dependeth upon the Priests intention; inasmuch that any Sir Iean may gull his people, and give them a bare wafer for the body of Christ. But now, if imagination do all, our witches & wizards are mere ignorant fooles, let them but turn *Paracelsists*, and by their strong imagination they may bring any mischief to passe which they had purposed, and not be liable to the law. What neede they be so much beholden to the divell, as to sell themselves to be his slaves, if these operations may so easily be effected. But if this should come to passe, then the Divell would have nothing to doe. This Crollius tells us yet strange things of this imagination; to wit, it dependeth wholly upon the starres, yea, that it is all one with them, as also, that the firmament it selfe is indued with imagination, howbeit it be void of reason; as man hath imagination with reason. And that the whole heaven is nothing else but mere imagination, sending downe upon this inferiour world, fevers, pestilences, and the like, without any corporeall instrument. And this imagination, saith he, is as a load-stone, yea, farre exceeding the same, working beyond thousands of miles: yea, saith he, in its exaltation it attracteth from the elements whatsoever it pleaseth. So that these wise men can attract the power and vertues of the starres into any image, metall, or any other thing whatsoever; inasmuch, that the power and efficacy thereof may therein plainly and conspicuously be seen. Many more such things may there be seen, the confutation of the which fooleries may in the forenamed *Libavius* at great length be seene: where the same Author justly taxeth the other, that if hee can attract any thing from the

elements,



elements, as hee seemeth to have both heaven and earth at command; why then doth not he and his fellowes help the publike in time of need? And why did he not, saith hee, in the yeere 1613. draw downe some warmth, to qualifie the extreme cold of that nipping winter: and if he can doe good to the publike, and be so envious, it is a pittie, saith he; but he had beene buried in the snow. I adde yet, where were all our imagination-mongers this last yeere 1630. where drouth, and by consequence famine and scarcity prevailed through the most parts of Christendome? It was a very malicious minde, that had no pittie of the publike. If they would not helpe their enemies, yet they might have helpt their friends. But I am sure for all their strong imaginations, if our poore people had not found more reall comfort by the charity of well disposed people, they might often have dined with Duke *Humphrey*, and gone supperlesse to bed. But concerning this imagination, this shall for this present suffice, howbeit I could yet have enlarged my selfe very much upon this point.

*A Digression concerning the Weapon-salve, not impertinent for this place.*



Ourteous and kind Reader, by thy good leave, let mee a little digresse upon a point which, as I hope, will not prove impertinent, of the which howbeit I might by reason of the precedent Chapter have taken occasion to have discoursed, yet had I past it over in silence, if there had not come lately into my hand a little discourse concerning the Weapon-salve, By one impugned, and then by another in another discourse stoutly mainteined: for

the which cause I must intreat a little patience to declare as briefly as I can mine owne opinion also, which whether it be grounded on reason I shall be willing to be judged by the judicious aswell of mine owne profession as others. And first I doe here protest before the searcher of all hearts, that in this particular I aime at no private or particular end, either for mine owne advantage, or yet to injury others; but onely to cleere and vindicate the truth from error and imposture. Neither is it here my purpose to meddle with any mans private quarrell, or to adjoine my selfe as a second in this contention: nay both the plantife and defendant are to me alike knowne by any intime acquaintance, the one being knowne by sight, and the other by heare-say onely, and by his late published Tractat. And besides, I have never ever had, nor yet have, any particular relation to the company of *Barber-surgeons*, nor yet any one person among them in particular; and know none of my kinred either by affinity or consanguinity of that profession. Surgery indeed is a part of the Physitians profession, the which, as also the Apothecaries part in *Galens* time (as some doe yet even at this day) was performed by the Physitian alone; although now the case be much al-

No partiall respect moved the Author to meddle with this subject.



Paracelsus was at least the man that spread abroad the use of the Weapon-salve.

<sup>a</sup> In *Basilica chymica*, pag. 278.

The names.

<sup>b</sup> *Idem* Crollius ib.

<sup>c</sup> Andreas Libavius *de impostoria vulnerum per unguentum armarium curatione* Paracel. *usitata commendataq.*

The Devil may often do things apparently good, as cure diseases and the like.

<sup>d</sup> 1 Cor. II. 14.

tered, the Surgeon often (herein the Country especially) undertaking all three. And therefore, if partiall respects carried me away, I had more reason to give sentence against the Surgeons. Besides then, the antient, and in all ages accustomed cure of wounds by application of appropriate and fit remedies to the part wounded, Paracelsus hath brought in a new manner (whether he were the first inventer, or onely the disperse abroad of this cure I care not) of curing the same by anointing the weapon onely which inflicted the wound, for some other drawne thorow the wound. <sup>a</sup> *Oswaldus Crollius* a late Germane writer, and a very affectionate scholler to his master Paracelsus, hath both set downe the description of this ointment, and the manner of performing this cure. It is ordinarily knowne by the name of *Unguentum armarium* in Latine, and in Greeke *ὀπματεία, ὀπλονόμα*: but by Paracelsus and his disciples *Unguentum sympatheticum*, the sympathicke ointment; *Magneticum & stellatum*, the magneticke and starry ointment, from the supposed attractive power, whereby it seemeth to draw down influence and efficacy from the starres. It is likewise to be observed, that this <sup>b</sup> Author willeth us first before the anointing of the Weapon to stay the bleeding of the wound: as also addeth this caution, that the wound be every day bound up with a clean linnen-cloth first dipt in the patients urine. Moreover, the wounds thus to be cured must neither be in any principall member, and neither nerve nor arterie must be cut. This manner of cure howsoever used by Paracelsus and his disciples and some others who have beene by them taught, yet hath it beene by others confuted and impugned, some calling it <sup>c</sup> impostorious and others worse. This same last yeere there came forth a little Tractat, disclaiming the use of this ointment, and proving it altogether unlawfull. But the same yeere there was by a learned Physitian of the Colledge of London published an other Tractat, wherein he not onely labours to confute his adversaries arguments (wherein I confesse hee satisfies me not, whatsoever he doth others) but with might and maine, by a fresh supply of arguments and examples, labours to uphold and mainteine the credit of the Weapon-salve. In the first place then to divert our thoughts from any conceit of a cacomagical cure (so I call it according to his owne mind) or diabolical cure; the defendant (so here I call the Doctor, as the impugning Parson the plaintiffe) takes great paines to prove, and that by many places of Scripture, that because God alone operateth all in all essentially, therefore there is no devill nor evil spirit that can produce any good worke or doe any good, his nature being destructive and altogether evill, quite contrary to the manner of Gods spirits operation; and therefore that he is altogether for hurting but never for healing of mankind. As for Gods omnipotent power and goodnesse, that hee is good, yea goodnesse it selfe, to prove the same were but to spend our time in vaine: as likewise, that the divell is the prince of darknesse, aiming at the overthrow and utter ruine both of the soule and body of man, cannot be denied. And although his end be alwaies evill, yet is his purpose not alwaies prosecuted after one and the same manne. Can any deny this <sup>d</sup> text, that *Satan oftentimes transformeth himselfe into an angell of light*? And what more contrary than light



light and darknesse? Why doth he thus transforme himselfe? Is it not because he cannot alwaies in his owne lively colours deceive every one; and therefore when the Lions skinne will not serve the turne, he puts on that of the Lamb. It will perhaps be objected, that then his actions are still evill, which is the point in hand. I answere, that howsoever indeed that be true, yet it serveth our turne, if these actions be apparently good, which is that most men looke after. Now that God oftentimes suffereth the devill and his instruments to doe some apparent good, in healing some diseases, &c: if any shall deny, experience of all ages will evince the contrary. And a late Writer, as stoutly standing for this cure as our defendant, yet cannot deny but that sometimes the devill may by repairing the radicall moisture in man, and by a supply of benigne, warme, temperate moisture, retardate, and for a while stave off old age. And what, doth not this farre surpass the curing of a greene wound? And is not this accounted a reall good which so many men hunt after, whatsoever the devills purpose bee? Nay which is yet more, did not God himselfe make the mouth of wicked *Balaam* a notorious wizard, to blesse his owne people *Israel*, and yet this same imp of Satan aimed onely at the destruction of this people, as after appeared? And it is not without great reason ordinarily averred, that the white devill is alwaies the most dangerous. Who likewise is so ignorant, that knoweth not, that there are such as they call good witches, which doe more dangerously than any others often insnare the simpler sort. In the time of the raigne of King *James* of famous memory, in his kingdome of *Scotland*, after his returne out of *Denmarke*, and marriage with *Queene Anne*, divers witches were questioned, and at his owne desire convented before him, who affirmed they were in the ship with him at his returne, relating many particular passages which had then happened: among all these was there one woman called *Anna Sampson*, who was commonly (for her ordinary practice in curing maladies) called the good witch, who did constantly averre, that she never hurt any, but helpt all she could. Some few yeeres after that, there was in that same kingdome a notorious wizard called *Richard Grabame*, who, as I was credibly informed, came to a great noble man, a pious Peere of that kingdome, then lying and languishing on his death-bed, promising to cure and recover him, if he would follow his advice; who like a truly noble man indeed utterly refused any succour from Satan, if God would not by lawfull meanes afford him health and deliverance, and in this pious resolution resigned his soule into the hands of his Maker and Redeemer. This same wizard was afterwards burnt at the Market-crosse of *Edinburgh*. I will not avouch that this wizard could then have cured this noble man; but this much to us it evinceth, that he practised upon others this trade of healing. And who hath not heard that in our forefathers dayes in the time of *Cimmerian* darknesse, when this Prince of the world domineered with lesse controll, there were certaine spirits then usually frequenting many houses, performing in the night-time many workes, the servants were with great toile to have done in the day-time; as threshing in the barne, dressing up the houses, &c. And these were

Ggg 2

here

e *Pari ratione negari non potest demones humidum radicale restaurando, nimiam senectutis ariditatem temperando, succum meliorem calidiorēq; supponendo, reliqua requisita ad tempus supplendo, posse efficere, ut defecta etate viri, vires nitoremq; juvenilem ac cras in recuperant canos, &c.* Rodolph. Goccl. synarth. magnet. part. 22. f Num. 24. 2, 4, &c.

Witches convented before King *James*.

*Anna Sampson* a good witch, as they termed her.

*Richard Grabame* a notorious wizard.



*Hob Thrush, Faries, & the like spirits frequent here when poperie was openly professed.*

<sup>g</sup> Job 1.

<sup>h</sup> 1 King. 22. 22.

<sup>i</sup> Rom. 9. 21.

<sup>k</sup> Wisdome 12. 1.

<sup>l</sup> Psalm. 33. 6.

*The new spirit of Paracelsus with great reason we reject.*

*The various waies of preparing this ointment argueth the nullity and vanity thereof.*

<sup>m</sup> Andreas Libavius lib. de impostoria vulnerum per unguentum aromaticum sanatione.

here called by the name of *Hob Thrush*; and in the northermost parts of this Iland, *Brownie*; and beyond the seas other answerable names. The white *Divells*, the *Faries*, or rather (as they say they were ordinarily to be seene) the green *Divells* were wont to pinch the maids in the night time, if all were not cleane in the house. And thus those divells were seldome observed to doe any apparent harme either to mans body or goods, and yet still the same Divell; and no question, this was, notwithstanding, a farre more efficacious meanes to delude the simpler sort, and to lead them hood-wink'd into hell, than when hee appeared in his more lively colours. If God, either for the punishment of his creature, or for other ends best knowne to his secret wisdom, shall seale Satan a commission against his creature, what matter is it whether hee delude as an Angell of light or darknesse? this being also a thing most certaine, that hee neither can, nor dare in the least point exceed his commission. And therefore it is altogether without sense or reason to aske, if then the tutelary Angells leave their charge, as though God had now forsaken them. I answer, that this is meant of either his owne elect ones, and then he sometimes leaves them to Satan to try for a time; as he did to <sup>g</sup> Job, or else they are reprobate; <sup>h</sup> Ahab, who was by lying Prophets seduced; and that by Satans inspiration, although by Gods owne direction. <sup>i</sup> Hath not the Potter power over the clay to make of it a vessell of honour or dishonour? And to no more purpose is it, that because it is said, <sup>k</sup> The uncorruptible Spirit of the Lord is in all things, and <sup>l</sup> that from the Spirit of Gods mouth proceede the vertues of all things, with such other places; which for brevity I here passe by, therefore God doth not make use of inferiour Angells. And therefore there was no neede of the enumeration of so many places to so small purpose, no man calling in question the power of Gods Spirit. But where-as the defendant would from hence inferre such a new spirit of *Paracelsus*, and his owne forging, to operate in this weapon-salve, we have at least as good reason to deny it. I cannot here for brevity insist upon the severall acceptations of this word spirit in holy Writ, but must leave it with the true meaning of the severall places alleaged, to those who have more leifure and meanes to effect the same: Yet sure I am, that in all holy Scripture there is no such signification of spirit as is here intended. But now I proceed to the salve it selfe, the ingredients, and manner of use or application. As for the ingredients, the various waies of composition, doe evidently evince the vanity and nullitie of the operation of this ointment. Some indeed set downe a number of various ingredients collected after a superstitious manner. Some againe are not so scrupulous and superstitious, either in the number of simples, or curious composition; some contenting themselves with dogges grease: and <sup>m</sup> a learned late Writer relateth an instance in a woman of high *Germany*, who professed, shee onely sticke a sticke or weapon in a piece of lard, and had as good successe as others with their most curious composed ointment. And it is there usuall with others to sticke a knife, or any other thing that hath hurt them, or a sticke in stead of it, in a loafe of bread, or in the earth it selfe, and yet (say they) followeth still the same effect. And this, I thinke, were sufficient to confute



fute this weapon-salve, if there were no more. But it is to be observed, that whereas blood by our defendant is accounted one of the principall ingredients of this ointment, how commeth it then to passe, that *Crollius* (as it were *Paracelsus* his owne *genius*) doth omit the same? But howsoever, since such an account is made of the blood, I will not quite passe over it in silence. It is then demanded why God gave so strict a charge to his owne people of *Israel*, that they should <sup>a</sup> eat no blood, if not for this reason that the life is in the blood? I answer, that indeed the blood is the vehicle and receptacle of life, which is communicated to the whole body. But this was not the reason why God forbad them the eating of the blood of beasts; but as that worthy light of the Church <sup>o</sup> *Calvin* allegeth: In this prohibition God would accustom men to a gentle and milde kinde of diet, and lest then being too much accustomed to the eating of blood, they should afterwards be imboldened to shed mans blood, which is the principall scope is here aimed at. Besides (as the same Authour allegeth) that the flesh and the blood are not here as divers and distinct set downe, as differing so much one from another, but the same in substance; and yet was the flesh of beasts even then permitted to be eaten, and so was the milke, being nothing else but blood refined and dealbuted or whitened in these gloobus mammillarie glands. Moreover, if this had beene simply and in it selfe a sinne, and had obliged us *ad semper*, for ever, then had it beene still a sinne, the contrary whereof is true, this ceremoniall precept being but a part of that legall pedagogie; as the difference of meats, cleane and uncleane, and the like. And the blood of the murdered cries as loud in these our times, as ever it did after the death of *Abel*, this being still a crying sinne, and this being a figurative speech, as the plantiffe hath sufficiently proved. And howsoever blood by some be esteemed for one of the principall ingredients in this salve, yet (saith the same learned <sup>p</sup> *Libavius*) Surgeons hold mans blood to be poyson to wounds, and that the cure is thereby rather hindred than helped: and put the case it were indeed helpfull, yet were this onely applyed, and not at so farre a distance. And as for the spirits in the blood, wee justly deny so active operating spirits in the blood now separated from the body. And besides, admit there were any such matter, yet were all spirits alike efficacious? Hath a heavy melancholicke or phlegmaticke blood as active spirits as a quick cholerick and fry blood? And what if the blood be putrefied by the poxe, plague, poison, or any other contagious disease, the blood being starke naught, shall these corrupt spirits be so powerfull and efficacious? Surely, the more we stirre in this businesse, the more it stinketh. And whereas it is said that of mans blood, with the spirit of wine, is extracted a spirit whereof is made that burning lamp which will burne as long as the party whose blood it is, liveth, and at his death goe quite out, with divers other like allegations; I answer, that even int his they then confesse, that this blood is actuated by meanes of this operating *menstruum*, the spirit of wine, and therefore no such efficacious power proceeding from so farre a distance can be the cause of this cure. Besides, that the right spirit of wine is to be knowne for such, if it be suddenly quite consumed with the flame, and put the case the

Blood by *Crollius* omitted in the composition of this ointment.

<sup>a</sup> Gen. 9. 4.  
Levit. 17. 14.

<sup>o</sup> See *Calvin* on that place of *Genesis*.

<sup>p</sup> *Idem* *Libav. ibidem*.

All blood have not alike efficacious spirits.

A lampe of mans blood, and the spirit of wine.



The faraswell as the blood forbidden to be eaten, and yet never man heard it cry, &c.

There can be no such sympathy betwixt the living and the dead as is pretended.

2 Kings 12. 21.

Ezech. 37. 3. &c.

This ointment effecteth iust nothing.

Sympatheticall and why.

In sympathies the things sympathizing are not farre remote one from another.

blood might a little retardate and hinder this operation, yet could it neither wholly inhibit the operation of this devouring element, nor could there such strange effects follow as are related of this lump. But for brevity I passe by all other things concerning this point. The fat is likewise forbidden to be eaten, howbeit no vehicle of life, the flesh (permitted notwithstanding to be eaten) being farre neerer the substance of blood, as hath beene already proved. Againe, as for the bones of the skull, mummy and skull-mosse, or *usnea* (by them called the essence, I say rather the excrement of the skull) being now but parts of the *cadaver*, or dead corps; there cannot be that neere relation to the lively microcosme man. And if we plead a sympathy betwixt man and man, what doe we know but some of these may sometimes be taken from an enemy, and then shall we have an antipathy, and by consequent a contrary operation? And let there be as much balsamicke salt (as they tearme it) in the blood and bones, this same answer will serve. I hold it impious to mainteine that by vertue of that balsamicke salt remaining in the bones of *Elisha* made to the murdered man revive: for it should then first have revived *Elisha* himselfe, in whom it inhabited radically, or else not suffered him to dye. No more was there any power in the dead bones mentioned by *Ezechiel*, nor yet in the dead at the death of our Saviour Christ, and at the last resurrection to arise, all these being meerely miraculous, & not effected by any natural meanes. On these, I say, and the like places, impioussly (in mine opinion) and out of purpose alledged, I cannot now longer insist, but leave them to the scanning and judging of by the judicious and learned Divine, and come to the manner of cure.

And here I must intreate the Reader to call to mind what was first said concerning this cure. In the first place then the blood was to be stanch'd, the wound washed with the patients owne urine, and well bound up: and that the Author might act his part more handsomely, if a bone were broken then he put into this ointment some comfrey roots. The condition and quality was that it were neither of any principall part, nor yet yet that any nerve or arterie were cut. And what need such adoe about nothing, this being easily by nature effected? Wash an ordinary wound, and keepe it cleane, and I warrant it will heale without this curious ointment, which effecteth iust nothing, especially as it is used. The beasts (dogges especially) wee see licking a wound or ulcer, and by this meanes keeping it cleane from corruption (the chiefe impediment hindring the healing) is thus easily cured without either stitching or any other helpe. And therefore if this have beene accounted impostorious to make the world beleve that was done by the vertue of such ointment wherewith the weapon was anointed, let no man marvell. This manner of cure is called sympatheticall and magneticall by way of sympathy and attraction; and from the supposed attracted vertue from the starres, *stellatum*, or starrie ointment. Now, as concerning the operating vertue by sympathy, as I doe not deny, so I say the same is not here to be seene; and where this sympathy is to be found, the things sympathizing are not farre remote one from another: as in the unisone harmony and consent of



two lutes or vialls may easily appeare, which is the defendants owne instance. But let any one touch the string of a lute or viall, and see whether the unisone string of another lute a mile off will make any vibration or stirring of the straw, or make it leape from one string to the other unison with that of a miles or more distance; suppose also there be neither wind stirring, nor interposition of houses, or any other impediment whatsoever. And therefore the length of a table is no proportionat distance to that of ten, yea, twenty miles of the operation of the weapon-salve, as is applied by our defendant. And as little, or farre lesse for this purpose make the rest of his examples of sympathie: as of the maw or gufford of fowles, alleaged for this same sympathie, good to corroborate the stomacke, braines to braines, lungs to lungs, heart to heart, guts to guts, &c. If I should yet grant all this to be true (whereof I have yet just cause to doubt, if not to deny, whatsoever some others have held to the contrary; and fox lungs working by their absterlive and opening quality) yet would all this make just nothing for the purpose, these working, *per contactum physicum*, by mutuall contact, and their operation exuscitated and actuated by the internall naturall heat; but none of them producing any such effect at a miles or more remote distance. But on things so plaine and evident I need not to insist. This salve is called also magneticall, for magnetically attracting (forsooth) a sanative vertue from the weapon and salve to the wound. But the experience of many yeeres hath taught us, that the load-stone will draw yron but at a small distance, neither twenty, ten, nor yet one mile, take as biggea load-stone as a mans head, and as little a piece of yron as you will. And therefore although some agents worke at some distance, yet is there alwaies some proportion to be observed betwixt the agent and the patient; and although there be not alwaies a naturall contact, yet there is commonly some effluxe, or emanation whereby the one toucheth the other. And this is the ordinary manner of operation. And that this is the case with the loadstone may easily appeare, in that it attracteth yron, more or lesse, as it is of efficacy and power: and not onely doeth it draw yron, but even sometimes silver it selfe: yea, sometimes one loadstone hath beene observed to draw another, yron to draw the loadstone, yea, yron to draw yron. And some piece of a loadstone hath beene observed, with the one side to draw yron unto it, with another to draw another loadstone, and with a third to attract both unto it. And as concerning the point of the needle compasse alwaies looking to the North, that is not universally true: for sailing towards the Wersterne world, passing under the *Meridian* of *Afores* or *Terceres* Ilands, the compasse then turnes, and lookes not towards the North pole as before. And not onely there, but even in our owne hemisphere al-

tum, & quod valde mirati sumus, magnetem vidimus argentum trahere, &c. Vidimus quoque idem frustum magnetis per unam faciem magnetem trahere non ferrum, per aliam ferrum non magnetem, per aliam utrumque, quod indicium est una parte plus esse magnetis, in alia plus ferri, in alia utrumque equaliter, unde fiat diversitas attractionis. Quare nemini esse dubium debet similia omnia per se, se invicem trahere, nisi per accidens impediuntur. Et paulo post. Constat præterea perpendicularum illud declinare a linea quo ad polos spectat, in nostro quidem hemispherio, quod est a fortunatis insulis ad Carygaram declinare dextrorsum per gradus circiter 9. In alio autem hemispherio ultra insulas fortunatas declinare sinistrorsum, & modo plus, modo minus: observant enim qui ad novum orbem navigant, quum perventum est ad meridianum quod per Afores vocatas insulas transit, mutari perpendicularum, & quum in nostro mari dextrorsum spectat a polo, illic sinistrorsum verti &c. Hieron. Fracast. lib. de sympath. & antipath. cap. 7.

Magneticall and why.

t Quoniam igitur nulla actio fieri potest, nisi per contactum (ut in naturalibus demonstratur) similia autem hæc sese tangunt, nec per naturam moventur unum ad aliud; necesse est si applicari invicem debent, demitti aliquid ab uno ad aliud necesse est, demitti aliquid ab uno ad aliud quod proxime tangat, & ejus applicationis principium sit. Et paulo post. Nos enim presentibus multis e nostris medicis experientiam multorum (magnetum) fecimus perpendicularo bene & concinne aptato, quale est in navigatoria Pyxide manifeste vidimus magnetem trahere magnetem, ferrum ferrum, tum magnetem trahere ferrum, ferrum magnetem: porro electrum, parva electri frustula rapere, argentum trahere argen-



Fire warmeth not at  
any indefinite distance

In all these there is  
still a physcall con-  
tact, which is not in  
the Weapon-salve.

In sweet smells there  
is a sensible emanati-  
on or exhalation from  
the subject to the ol-  
factorie organes.

The blood used in the  
Weapon-salve is takē  
from any man.

so that the needle of the compasse declines from the line looking to-  
wards the North, from the *Canarie* Ilands to *Carygara*, about some  
nine degrees. But of this subject, although I could say a great deale  
more, yet this shall here suffice. And in the fire this is yet more mani-  
fest, where there is an emanation of heat, which warmeth at a propor-  
tionate distance: and therefore although the fire heat, and warme at a  
remote distance, yet is this not indefinite, but proportionate, the fire  
warming according to the bignesse of the fire, and the propinquitie or  
remoteness of the object. And therefore although the fire be a very  
active agent, yet make a fire of ten or twenty load of wood or coales, and  
in a cold frostie morning let any stand a mile or two off, yea, although  
there be neither hill, nor any other obstacle betwixt, yet let him tell  
me what great warmth he findes thereby. As for the distance alleaged,  
sometimes to interceed betwixt the bullet and the party thereby offen-  
ded, it makes as little for the purpose: for the bullet violently beats  
the aire, the aire thus agitated, worketh such a violent impression on  
the bodie: and the like may be said of the lithning producing the like  
effect. But this aire so agitate by such an agent will not offend the par-  
tie many miles distant from thence. *A friend of mine told mee, that in a hot  
skirmish, betwixt the English and the Portugalls, in the East Indies, a bullet  
shot from the enemies ship, past over him within a yard or little more of his head,  
and yet never hurt him.* As for the sweet smells of *Rosemarie* in *Spaine*, and  
*Sassafras* wood in the *West Indies*, be many miles carried into the aire,  
and by sailers smelt a farre off, what strange thing is here, these countries  
abounding with such odoriferous trees and shrubs, by meanes of the ve-  
hicle of the aire agitated with the wind, carries such smells to the ol-  
factorie organe, as I may say, where wee see, that sense it selfe is here  
judge of this action: and yet if the wind be contrary, these odoriferous  
and fragrant smells are not carried halfe so farre. The like is likewise  
here in our owne countries, by meanes of the blossomes of pease and  
beanes observed. And yet this ointment, being so little in quantitie,  
notwithstanding all winds, or other interceding rubs or hinderances,  
can by a direct line send out for many miles a sanative vertue from this  
salve and besmeared weapon to the wound. Now, yet somewhat more  
concerning this operating medicine, besides the blood besmeared on  
the weapon, there is also great store spilt upon the ground, and on the  
patient clothes, and in the same, no doubt, great store of spirits, and  
therefore the greater store of blood be effused, the sooner should the  
cure be performed: and if those few spirits in so small a quantitie of  
blood so far remote from the patient produce such stupendious effects,  
shall all those spirits of the hot blood so neere the patient be idle, and of  
none effect? But I will yet demand further, whether the blood be-  
smeared on the weapon, or that mingled with the ointment gives this  
efficacie and operation. If that in the ointment, how then, when there  
is no blood in the same, as wee have already proved. (As for blood on  
the weapon, wee have newly answered it) and if any, then this blood is  
taken from any man, and yet sometimes they tell us of the sympathy  
betwixt the blood of the wound and wounded, howbeit this blood may  
be taken from one that bare the patient small good will. But if they  
will



will yet hold so neere a sympathy, then this cannot hold betwixt those that differ so much, it may be in complexion, and many other circumstances, but especially betwixt man and beast. But if we should yet admit of this sympathy, yet when the blood is now separated from the body, this sympathie also ceaseth: and although there remaine some vertue in the parts so separated, yet are they farre different from those of a living man, a dead man being a man onely equivocally: for the which cause it commeth also to passe, that of the dead carcase of a man are ingendred some other creatures, but never a man being of the same *species*. And hence also is evinced the impertinency of the defendants comparifon betwixt the blood and a graine of corne: for, as I said, the blood now separated from the body hath lost those lively spirits and operations it injoyed being within the body; therefore when as being yet within the body, it was not able to produce any such effect at so far a distance, farre lesse now reteining onely the nature of a part of a dead carcase. But the case is not alike with the graine of corne, which hath not yet left its proper forme and potentiall energie to produce another corne like it selfe, being sowne in a fit and convenient soile, as the meanest husbandman in the country can tell; and when I shall have as good triall of the former as of the later, and as good reason, I shall be ready to beleieve it. And therefore the seede of generation of man, being sowne in a fruitfull soile, had been more pertinent to be compared with a graine of corne, howbeit it is true, this would not have proved the tenant the defendant tooke in hand. The blood had farre more pertinently beene compared with the chaffe or straw: and as the straw will never produce corne, sow it and dung it as much as you will, no more will the blood produce any such effect as is pretended, order it as you please. There is then no sympathetical nor magneticall cure performed by this ointment, as is erroneously pretended. This opinion symbolles too much with *Paracelsus* his imagination, whereof something hath beene lately said. As concerning the cruentation, or bleeding of the corps killed, at the presence of the murthrer, it would take up a larger time to discourse of, than I can here well spare. Some would have it by antipathy, and some otherwise; howsoever, it is not alwaies observed to hold true, although some strange things concerning the same are received, besides, that sometimes some innocents have beene by this meanes accused. And if this come by antipathy, then when sometimes at the approaching of some whom the deceased dearely loved, it must come to passe by sympathy; and thus shall wee have one and the same effect produced by two so contrary causes: and therefore the defendant findes as little helpe here, as in the other arguments. It is likewise to be observed, the time of the yeere, the site or situation of the dead, the nature or quality of the blood, magicall spells, with many other things, may hinder or further such an effect: as also when sometimes the Magistrate or other maketh the party suspected, put his finger into the wound, &c. And therefore I advise Magistrates not to be too rash in giving credit to every such shew of detecting a suspected person. And as concerning the operation this ointment taketh (as is supposed) from the starres, I have already proved, that many times this

H h h

cure

This neer sympathy, if any, ceaseth, the blood being once separated from the body.

Blood now separated from the body, hath not such active spirits as before, neither yet hath it that potential energy as a graine of corne.

The bleeding of the dead corps is not a certain and undoubted signe whereby to discover the murthrer.

Many things may hinder or further this bleeding.

This ointment receiveth no such particular vertue from the starres.



Whether the Moone  
be the cause of the  
ebbing and flowing  
of the sea.

It ebberh & floweth  
there seven times in  
24. houres.

Stars make not some  
bodies stipticke and o-  
thers prone to fluxes.

Ecclesi. 3. 1. 2. &c.

Psalm. 121. 6.

cure is as well performed by other things where there are no ingredi-  
ents collected with the observations of the heavens. And as I doe not  
deny a power from the superiour powers of the heavens upon our inferi-  
our sublunary things here below; so in like manner doe I acknowledge  
the same to be but generall, and so effect things here below, as they  
find them disposed. And even in some of those most commonly received  
and subject to our senses, all is not so cleare, but may admit of some  
doubts. As who makes any question of the Moones predominant po-  
wer over humid and moist things; and hence is the cause of the fluxe  
and reflux of the sea ascribed to this planet, together with the spring-  
tides, and yet might it be asked why have wee so high a spring-tide in  
the change of the Moone, when shee is quite hid from our sight, and  
shines not in our horizon, as well as when she shines in her full and grea-  
test glory and splendour: and likewise since the sea in most places  
keepees a like time of ebbing and flowing, yet in some other againe, it  
ebbes and flowes farre oftner, as in the *Euripe* and at *Burdeaux* in *France*.  
And why againe in some places it neither ebberh nor floweth: as in  
the *Balticke* sea; of some of which, althoug some have indeavoured to  
render a reason, yet are they not satisfactory and without doubts. If  
there be then such doubt concerning this neereft planet unto us of all  
others, what may wee say of the remotest fixed starres, and their par-  
ticular supposed influences? And therefore although superiour bodies  
produce due effects upon these inferior creatures, yet have they no such  
particular influences upon these inferiour bodies, as is supposed. And  
since the starres are of so vast a bignesse, that the least fixed starre farre  
exceedeth the whole earth in bignesse, they send not downe such parti-  
cular influences upon the particular subjects, but affect these inferiour  
things, as wee have said already. And therefore wee justly deny those  
particular influences upon particular simples, as wee have said. As  
with like reason doe wee deny that some starres make the body stiptic-  
ticke, and some againe prone to fluxes. But wee finde by daily experi-  
ence, that in obstructed bodies, without previous preparation, physicke  
will not so well produce its expected effect. But because something  
concerning this hath beene said already, I will here surcease; but with-  
all I would have the reader take notice of one point whereby the defen-  
dant would faine seeme to mainteine the credit of particular effects of  
the starres; he wrests and detorts some places of Scripture, as in other  
passages of his booke may evidently appeare. Hee makes use then  
first of that place of *Ecclesiast*. *There is a time to plant and a time to pull up*.  
What can be here collected, but that we are in all our actions to lay  
hold on the right time and oportunitie, as he instanceth in the husband-  
man, and here he shall finde no particular influence. As little for his  
purpose maketh that place of the *Psalme*: *The Sunne shall not burne thee  
by day, nor the Moone by night*, where *David* witnesseth his confidence in  
God so much, that nothing can hurt him, no, not the Sunne himselfe, nor  
the Moone, these being the two planets that have most powerful opera-  
tions. Neither is here any particular influencee vinced, but such or-  
dinary operations as are by them produced upon these sublunary crea-  
tures. And if I should grant the Moone produced the Epilepsie (which  
is



is yet to prove) yet would it not prove this particular influence. Againe, there is a place produced out of the <sup>a</sup> *Ephesians* after this manner by him alleaged. *Put on the whole armour of God, that yee may resist the diuell in the unfortunate day.* Now, neither in the new translation, nor other I could find, neither yet in the originall Greeke, nor *Bezas Latine* translation could I find any such unfortunate phrased. See then how farre this trash is fetcht to prove that which cannot be found. The place of *Iob* is as little to this purpose, yea, rather maketh against the same. For whereas <sup>\*</sup> the Lord there asketh *Iob* whether *he knoweth the course of heaven, &c.* this interrogation is to be taken for a strong negation, as in the precedent and subsequent discourse, may evidently be evinced. I wil proceed no further to this apocriphall prooffe, which, notwithstanding, would stand him in as little stead. Now, I proceed to that which remaineth.

All the former arguments and allegations seeming too weake, and the credit of the weapon-salve now being in danger, the defendant is forced to flee to a miraculous operation, whereat indeed, in most of those generall passages concerning the Almighty power of God hee aimeth at. And thus it appeareth, that not onely in some places, hee calleth it miraculous, but affirmeth, that *that man that beleeveth, and relieth upon this spirit, may effect what hee desireth, and that even by the true knowledge and use of it, the Prophets and Apostles did wonders, as well in curing, as effecting matters of greater moment.* Now, that the Spirit, or omnipotent power of the Almighty, can doe whatsoever it pleaseth, is without all controversie; howbeit here he seemeth to intimate unto us this Spirit or power of working miracles, and then immediatly afterwards applies it to the dead blood. I know not what hee meanes to make such a mingle mangle of miracles with this working of the weapon-salve. If it be miraculous, like the cures performed by the Prophets and Apostles, let it appeare, and wee will beleieve it; and if this be true, hee might have spared all this labour in alleaging falsly so many places of Scripture with his other arguments. And yet I deny, that he that hath the gift of miracles may doe what hee listeth: for neither *Moses* nor *Aaron*, both indued with this spirit, could either prolong their fatall period of life, or yet attaine to enter into the land of *Canaan*, although the chiefe earthly thing that holy man *Moses* did desire. And to the end wee may the better beleieve any dotage that *Paracelsus*, or any phantasticall spirit hath hatched in his braine. wee have brought in the miraculous healing of the <sup>v</sup> Poole of *Bethesda*, with the which it seemeth this weapon-salve is paralleled: yea, the lying legend of <sup>2</sup> *Tobies* Angel, and the liver and heart of his fish, the perfume whereof is there said to chase away the evill spirit. What need wee thus to be entertained with lies, if this cause be good. <sup>3</sup> This sort of diuell (saith our Saviour Christ) is not cast out but by fasting and prayer. The perfume of the heart and liver of a fish are used by none to drive out divells, unlesse by Magicians; and that it hath any such power, our rationall Physitians, I am sure, do no where that I have red, avouch. As for the Poole of *Bethesda*, when I shall see as good a warrant for the weapon-salve (the manner of operating I meane at a farre distance) as I see for it, I shall be ready to beleieve it. Besides, it resteth

H h h 2

yet

Ephes. 6. xi.

Interpreters understand this of troublesome &amp; sharpe times.

x Ioh 38. 21, 22, &amp;c.

The curing by the weapon-salve accounted miraculous, and sometimes mystical.

Moses and Aaron, although indued with the gift of miracles, could not doe what they listed.

7 Iohn 3. 2, 3, &amp;c.

2 Tob. 6. 7. chap. 5. 12. Tobias guide calls himselfe Azarias, &amp;c. and againe, chap. 12. 15. hee calls himselfe Raphael, one of the seven Angells, &amp;c.

2 Math. 17. 21.



<sup>b</sup> 2 Kings 5. 14.

It cannot be proved that the poole of Bethesda had in it any healing power.

<sup>c</sup> Iohn 9. 6.

<sup>d</sup> Coloss. 2. 8.

Heathenish Philosophy is not to be abolished, but the abuse to be shunned.

<sup>e</sup> 2 Thes. 2.  
Revel. 13.

<sup>f</sup> Acts 8. 9.

Paracelsus was addicted to diabolical magick, and therefore we justly suspect his mystical and miraculous cures.

<sup>g</sup> Possunt Paracelsi et Magiam suam divinarum literarum auctoritate & philosophia physica & nomine defendere. Autor. Andr. Libavius. &c.

yet to proove, that in this Poole of *Bethesda*, did any sanative vertue reside, as also in the River of *Jordan*, wherein <sup>b</sup> *Naaman* the Syrian was cleansed from his leprosie. And in the text it is affirmed, that at a certaine time the Angel of God moved the water of this poole, and whosoever after this stepped in first, was healed, and freed from whatsoever infirmity he was formerly troubled with, and no other, untill the next time, although multitudes lay there attending this motion of the water; which if it had beene otherwise, then that infirme person healed by our Saviour needed not to have lye there so long. And howsoever this cure was miraculous, and done *per contactum*, and not at a farre distance, as the operation of the weapon-salve is pretended to be effected: although I disclaime here any efficacie in the water, as the like appeareth in the <sup>c</sup> clay and spittle wherewith our Saviour cured the blinde man, this clay participating of no such sanative power; yea rather efficacious to the contrary to put out eyes. And the better to blind the world, and to confirme and strengthen his opinion of working miraculously, or (as sometimes againe hee sayeth) mystically, hee would have us quite to abandon and abdicate all heathen Philosophie, the <sup>d</sup> Apostle giving us warning *that we be not therewith deceived*. But I think the abuse doth not abolish the right use. What shall all Universities give over teaching *Aristotles* philosophicall precepts? The scope & drift of al is this, that we be not tied to the ordinary operation of agents and patients, but adhere to *Paracelsus* and his followers, and beleve their mystical, miraculous, if not cacomagical manner of curing, and so by this meanes must we take for current whatsoever they shall obtrude upon us, as may by the question now in hand plainly appeare. By this meanes also should all our rationall and methodicall proceeding by our antient Physitians so carefully prescribed, be quite overthrowne. And what? were miracles in the old Law so seldome, and that by holy men onely performed, and afterwards by our Saviour Christ and his Apostles, and is it now in every mans power that can greaze a weapon or sticke at pleasure, to worke a miracle? We justly tax the church of *Rome* for their lying wonders and miracles by <sup>e</sup> Gods owne spirit foretold, and shall we beleve that whatsoever strange or wonderous act, transcending the ordinary course of naturall agents, is some miraculous worke of God? Nay wee have no reason so to doe. We know there was a <sup>f</sup> *Simon Magus*, who with his counterfeit miracles wonderfully deluded the *Samaritanes*. And have we not good reason to suspect *Paracelsus*, and what he and his followers obtrude upon us, of such especially as transcend the course of ordinary agents. If he had bin either Prophet or Apostle, we might have had a better conceit of his strange cures; and yet not so that we would not have his tenents examined & tried by the true touchstone of Gods word, with the which this doth not agree. And that he was too much addicted to infamous magick, but that I wil not now so spend my time, I could easily make it appeare. And that he was no holy man, may appeare by his manifold impieties in abusing and wresting many places of holy Scripture to maintaine his phantasticall and impious opinions, concerning which, a <sup>g</sup> learned writer hath composed a whole tractate. As for his whole-

some



some and approved chymicall remedies either of his owne invention, or collected from other men, I am so farre from disallowing the use of them, that being discreetly used, I doubt not but they may and doe produce very laudbale and desired effects; neither am I, or ever was I so rigid, that I would refuse the use of any safe and lawfull remedy, whosoever were the Author. As for that they tell us, that if the weapon be exposed to the cold aire, the wound will smart, and be in paine; but not so, if kept warme in a close place and free from dust. To that I have already said concerning sympathy may serve for an answer. And if there bee such a sympathy, seeing wounds are much wronged by great noises; as shooting of ordinance and the like, I mervaile whether such a noise many miles distant from the party wounded, but hard by the weapon anointed, would annoy the said wounded partie. It is by that famous <sup>h</sup> Pare reported, that at the siege of *Hesdin* in *France* by the army of *Charles* the fifth Emperour, at the shooting off of the ordinance many hurt in the head were extremely tormented, whether the weapons wounding them were in the open aire or lapt up warme by the fire-side. And I meruaile whether our souldiers now in the *German* warres doe alwayes keep their weapons in the open aire, or close lapt up. I beleve it is not the custome either of the King of *Sweden* or his enemies, to lap up their weapons by a fire-side; and yet, if one should make inquiry, hee should find, that many of them were notwithstanding easily cured without great paine, as many by experience have heretofore found true. Some wounds againe in regard of the ambient aire, although but small, and in themselves seeming secure, yet many times prove mortall: that I say nothing of the severall constitutions of bodies, time of the yeere, the country, age and sex, &c. But it seemeth this cure like an Empiricke contemneth and neglecteth all such circumstances.

As for the signe of life and death by the blood sweaty drops, I hold it either imposteriorious or impious and superstitious, the sympatheticall operation being already overthrowne. Powder of red sanders being laid upon the weapon being warme, and being moister then it may make a shew of bloody sweat, and then this is but to cozen the world: and if otherwise, it is already answered. And as for the knowledge of life and death by a lampe made of his blood with the spirit of wine, I have already touched it, and if any such thing be effected, it is more like to bee produced by art diabolicall than otherwise. As for that which is alleaged, that lying with a menstruous woman will frustrate the operation, I hold that the carnall knowledge of any woman is hurtfull to the wounded; and this standeth to farre better reason than that the person that anointeth the weapon, lying with a woman should be hurtfull to the wound. But on these and the like I will not any longer insist, but proceed to some examples.

Now although that which hath beene said already might suffice to prove the invalidity and unlawfulness of this cure, yet will we say something of these examples also. These examples then are of two sorts, either of such cures are supposed to have beene performed by the weapon-salve, or of other magneticall and sympatheticall cures (as

H h h 3

the

<sup>b</sup> Lib. 9. cap. 14.

The ambient aire much hindereth or furthereth the cure of wounds.

The like may be said concerning drops of blood on the weapon when the patient traffickes in Diet.

Lying with menstruous women.



Historie.

The mystery of this cure new ascribed to the secret or invisible spirit in the blood, and not to the salve.

The salve then is of no efficacy.

Marke well.

the defendant calls them) seeming farre stranger than those performed by this ointment. As for the first sort then, admit they have been performed, wherein I will not call in question the relaters credit, of what quality soever, the question is not here *de facto*, as we say, but *de jure*; not whether there hath beene any such cure performed, but by what meanes, and therefore they are of no validitie. And the invalidity of this argument desumed from issue and event, I have already in the beginning of this discourse answered. Of one of those cure notwithstanding I will speake a word. A fellow (saith he) had his finger cut with a sith, and when the blood could not bee stanchd, the Noble man his Master wished to knocke off the handle of the sith, and send him the very sith to anoint; the which, the wounded fellow himselfe went about, and at the very first knocke he gave the sith that had wounded him the blood stanchd. In the same place he avoucheth that the same noble personage acknowledged, that although there were not drop of blood to be discerned on the weapon, yet if hee anointed the place of the weapon that made the wound (which oftentimes he confessed was done by guesse) he did as well performe the cure, as if the blood had stucke upon it. Out of which revelation or detection (saith our Defendant, for they are his owne words) I gather, that all the mystery of this cure consisteth in the secret and invisible spirit that is within the blood, as well remaining still and operating in the wounded body, as that which hath penetrated invisibly into the weapon: or else without the presence of the visible blood it could not operate. Out of which I againe likewise collect, that if all this mystery consist in the secret and invisible spirit of the blood; then no part of this mystery consisteth in the salve; and so by consequence the variety of ingredients blood, fat, mummy, mosse and bones, the observation of the starres and position of the heavens in the collection and composition are of no efficacy, and not to be regarded, and consequently it will follow that this is a meere gull and tricke put upon the world to cozen them, and by this meanes the cure will answer the name by some imposed, to wit impostorious. Againe, whereas it is said, that the cure was as well performed without any blood to be seene upon the weapon, as with it; that the same Noble man ingeniously confessed, that he was often forced to anoint the weapon by guesse, I againe gather this conclusion, that the former tenent of the emanation of the spirits of the blood in the wound to that of the weapon, and the sympathy betwixt both is frivolous and idle. The weapon is sometimes anointed by guesse, there being no blood sticking on the same whereby to discern it; and yet this stout Champion, where both sense and reason faile, loath to have the foile will needes have the spirits of the blood to bee there by secret penetration. I thought strange before to heare of so subtil, penetrant spirits of blood separated from the body, and now I confesse I am more amazed to heare as much of the emanation of spirits of blood where no blood at all is to be seene. In a peice of wood, perhaps, there might be more appearance of this penetrating spirit, but in yron or Steele it is farre more unlikely. This is a tricke transcending that which hath hitherto been published.

Now to prove the operation of the Weapon-salve, and confirme his former tenent, (although already by himselfe overthrowne) besides



sides that which hath been said already, hee mustereth up a number of other examples both homebred and forren. One is of a Noble knight now resting in peace, who often staied any fluxe of blood at a pretty distance, if he might but get a handkercher of the parties with some of the same parties blood sticking thereon: the which manner of cure, because built on the same foundation with that which hath beene said already, concerning the sympathy betwixt blood and blood, what hath been said already shall now suffice: howbeit the argument used is but impertinent, that if this knight had thought this cure unlawful, would hee have persisted in the use thereof? And the Defendant himselfe sayes, *Bernardus non videt omnia*: this knight might likewise bee perswaded of the lawfulnessse of this cure: and yet doe not millions of people often commit enormous crimes, which their consciences doe witness to be sinnes? And this I am sure none will deny. I deny not notwithstanding, that many who both use this weapon false, and many other unwarrantable, are perswaded of the lawfulnessse of the same: neither yet doe I thinke so uncharitably of all such persons, as have through ignorance used either this, or some other cures of the like kind, which is the cause I take this paines to acquaint them with the truth, and to reclaime them from their erroneous opinions.

Other sympatheticall and magneticall cures (as they are called) are likewise in the same chapter produced, some of them in my opinion (and I doubt not but I shall have many both of judicious, learned and religious on my side) as like cacomagicall cures as an egge is like another; and therefore, if this may passe for current coine, I warrant we shall not bee unfurnished of such commodities. The first is concerning the cure of withered members, by taking some of the nailes, haire, and skinne of this member, stopping them in a hole of a willow or hazell tree, bored with an auger or wimble, fastened with a peg of the same wood, and close stopt up: and to give the better glosse to the matter, it is added, that the motion of the heavenly bodies, the Moone to bee increasing, and the good Planets in such a multiplying signe, as is *Gemini*, &c. This cure is by him also called magneticall, concerning which manner of cures, because I have already said something I shall not now need to speake much. We have had already much adoe about the spirits of the blood moving to and fro, for the which were pretended many faire shewes of reason, howbeit to small purpose, as hath been already proved; and now behold wee have as great, yea greater matters performed without this loud-crying blood and the spirits of the same. Now the very excrementitious parts (by most of our Physitians denied the very name of parts) haire, nailes and skinne, seeme to be as efficacious as the blood it selfe. Nay any old wife can cure warts by rubbing the same with a piece of raw beefe, and after burying the same in the ground, the which as it rotteth and wasteth away, so doth the wart. Well then, according to the Defendants owne assertion, this is performed without any observation of the heavens which have here no energy: and indeed the starres are made but a stalking horse to hide a great deale of cosenage in the like cures, as may by that which hath been already said, easily appeare.

But

History of St. Walter  
Raleigh stanching any  
fluxe of blood

A slender argument.

Some of the exam-  
ples alleaged are two  
like cacomagicall  
cures.

Strange manner of  
the cure of withered  
members.

Skin, haire and nailes  
as efficacious as the  
blood.



Starre but made a  
stalking horse to hide  
a great deale of co-  
tenage

History of the bewit-  
ching a Scottish king  
by a picture of wax.  
i Bodin. Demon. lib. 2.  
ex Hec. Boet. Histor.  
Scot. lib. 2.

Witches practises.

Operation of the  
rose of the Sun.

Something may bee  
concealed, and som-  
thing not truely re-  
lated.

But now I would aske mine Author, whether there be as great and ef-  
ficacious spirits in those dry excrementitious parts, as was in the blood,  
from whence was fetched the sanative or healing vertue. In the first  
place then it is said, these parts were withered and dried up, and these  
excrementitious parts, especially now amputated from the part wher-  
unto they pertained, I thinke not so well furnished with balsamicke  
spirits, as that they might impart some to this member from whence  
they were fetcht, there being no bond to tye them to communicate  
that to others which they have not themselves. From whence then  
proceedeth this sanative vertue? If it be answered, from the starres, I  
have already confuted that, yea he himselfe hath made it void. But if  
it be answered from the tree, I demand againe what so great a sym-  
pathy betwixt the tree willow or hazell and the parts of a mans  
body? What? is there such a sympathy betwixt a vegetable and an  
animall? are trees and plants furnished with such spirits as may sup-  
ply the defects in man? As for the event that so it commeth to passe,  
proveth no more than may bee said for any cacomagical (for so I see I  
must distinguish) operation. And how like this is to this satanicall  
operation of witches and forcerers, may by that History by a late  
Writer related, easily appeare. *A Scottish King languishing of an irrecover-  
able Consumption (as was supposed) at length were certaine witches discover-  
ed in the country of Murrey at a small fire roasting the Kings picture made of  
waxe, and as this picture wasted, so the body of this King sensibly decayed and  
wasted away; and as these witches pinched this picture with pins or bodkins, so  
this King found paine in his body answerable: and these witches being appre-  
hended, and this picture taken from the fire, the King recovered.* The appli-  
cation is easie. This I leave to the judicious, Christian and unparti-  
all Reader to judge of. It is well knowne I am sure, that witches are  
very diligent in searhing after some of the clothes or haire, &c: of  
that partie they would bewitch, although this be not alwayes. And  
that they may likewise sometimes helpe the sicke to health, hath been  
already proved. Howsoever sure I am, this is not the manner of ope-  
ration practised by God himselfe or any of his Prophets and Apostles,  
either in the old or new Testament. No more than the others doth that  
relation concerning the herbe rose of the Sunne opening and shutting  
as doth the matrix, prove any thing. This plant is put in plantaine wa-  
ter, and a little of this water given to the woman with child in the  
beginning of her labour, and the gentle-woman using this remedy,  
judgeth of the time of the birth by the opening and shutting up of this  
plant. In the first place then this is a relation from others, and what  
may therein be concealed I know not. And admit all be true as is re-  
lated, yet this plant and plantaine water not being of one and the same  
operation, seeme not so well to accord. for howsoever the former may  
produce a laudable effect, yet the plantaine water being of an astrin-  
gent faculty, is impertinent: and were better to use some matricall  
water appropriate for such a purpose. Howsoever this instance or ar-  
gument taken from such an event (put the case it hold alwayes true,  
whereof I am ignorant) will yet prove nothing. And what doe I know  
what may bee here hid and concealed from us in this relation? and  
what



what know I whether there be spels, or compact direct or indirect used by those who make use of this remedy? Much more could I yet say concerning this, but I hasten to that which followeth; howsoever many times *aliquid latet quod non patet*. There is likewise related unto us a story concerning the Jaundize, at the distance, not of 10. or 20. but even almost of a 100. miles, the which because I have from the same author, and he relateth the same from a great personage, yet because he taketh upon him the justifying of such manner of cures, I take it as his owne act. This cure of the Jaundize is performed by meanes of a paste made of the ashes of certaine wood against the Jaundize, together with the urine of the patient, with a blade of saffron in the top each ball. As for the ingredients of these balls, I doubt not of their efficacy and power, being used after an orderly, legall and methodicall manner of other medicines: but that they have any power to worke at such a distance, I am not so credulous, as by seeming shewes to believe. The manner of the cure is that these balls are layd in a secret place, where they must not be stirred; lest the cure be hindred. And it is not unlike that of the Weapon-salve, but that this seemeth rather to exceed the same. In that we read not of above 20 miles distance betwixt the wound and the weapon-salve, and here is neere an 100. And besides, there was blood, and the secret emanation of the spirits of the same from the wound to the weapon, the blood thereon and the salve, with the speedy posting backe againe of all these nimble spirits with their sanative vertue to the wound: and here wee have a rincture of blood and naturall salt, and some of the relicks of the icteritious humor. But this emanation of spirits, and the manner of this cure may easily be confuted by that which hath been said already. And we are yet to take notice, that in the weapon-salve the simples were to be collected at a certaine time, when the aspect of the heavens were propitious; and in these balls working at a farre greater distance wee heare of no such matter observed: and from hence may we collect that this and some other circumstances are but fopperies, and have no more power to procure or further any sanative vertue, than spels, characters and uncouth words have in the cure of diseases. But this may yet seeme strange to a rationall Physitian, that he affirmeth indefinitely any Jaundize, of any age, sex, or proceeding from any cause, may be thus cured. Our best medicines duely applied *per contactum*, yet cannot cure any Jaundize whatsoever; and yet these balls are said to do this at almost a 100. miles distance. What if the Jaundize proceed from

History of cure of the Jaundize at the distance of almost a 100 miles.

A ball for the cure of the Jaundize at such a distance.

Note, here, there is no use of the stars and celestiall bodies, which are sometimes so efficacious.

These balls are said to cure any Jaundize indefinitely without any respect had to cause, continuance, age &c. &c.

\* *Icterus in universum triplex est, telicus, hepaticus & criticus; qui sane omnes in multo plures species subsecantur juxta diversitatem cause. Felleus quidem fit vel ab immodica plenitudine, vesiculae fellis, vel parvitate e-*

*ius, aut ab imbecillitate facultatis attractricis eiusdem, aut a meatuum obstructione; sive eorum sit per quos allicitur bilis, sive eorum per quos pellitur ad intestina, quo regurgitat ad venas bilis, & praedictum gignit affectum. Hepaticus autem efficitur icterus ab Hepatis obstructione, scirrho, inflammatione, aut calida distemperie: ad quod etiam membrum reducitur venarum caliditas exurens, & totius etiam corporis; Quippe evidentissimum est praedictis rationibus, & ob infirmitatem jecoris icterum fieri; nam multitudo bilis crassae ob scirrhosum tumorem, & infirmitatem jecoris expultricis tendens per venas, in eum affectum fere semper commigrat: sic ab eiusdem partis inflammatione, & quia plus bilis generatur: & parvitate obstructo Hepate, quo minus itura bilis in vesicam conscendat: Sed evidenti etiam eventu cum iecur calidum efficitur, quo tempore plus iusto flava bilis generatur, quam vesicula fellis expurgare potest; quo fit ut venae irruens praedictus color oriatur: Quem quoque affectum fieri conspiciamus venoso genere male affecto, nimirum corrupto aut exhausto in venis, & in universo corpore sanguine, ob earum intemperamentum circa hepatis affectum, aut a veneno assumpto, vel ei aculato a fera, vel a cathartecis non purgantibus, quae, ut quibusdam placet, vel humorem purgandum alunt, vel deleteria insciunt qualitate. Ultima autem icteri sors est cum Criticus efficitur, qui duplex existit: salutaris unus, qui cursus fit, dum copia bilis sano existente homine molestat naturam, aut in morborum indicationibus, quae septimo die, aut post 7. diebus Criticus incidit, antegressis cessionis signis, &c. Ludo. Mercat. Tom. 3. lib. 4. de Intern. morb. circulis cap. 3. de icteri omnibus speciebus.*



the debility, obstruction, inflammation, scirrhus of the liver, will this medicine make up all these breaches, especially at so farre a distance? What if from obstruction of the gall-bag, from the abundance of this excrement, from the small bulke of this bag, or the imbecillity of the attractive faculty, will this remote agent produce such stupendious effects, where the united forces of the best Physitians, how methodically soever applied, are often frustrated of their desired effects? And if it be a sympathicall Jaundize, manifesting it selfe before the seventh day, by the father of Physitians, deemed so dangerous, will this medicine suddenly cast nature into a new mold, and so prevent all future danger? And besides, when the Jaundize proceeds from poison, which hath poisoned all the blood of the body, will these balls rectifie and renew the whole masse of blood, and like some famous antidote extinguish this whole venomous quality: Ordinary medicines, I confesse, sometimes cure ordinary Jaundizes, although, I confesse, there is no small error often committed in the use of these, as those used for other diseases. But to cure such as have long lyen drooping under the burthen of this disease, is not so obvious for any ordinary medicine to cure, and farre lesse at a very far remote distance. The learned know there is often a great mistake in the cure of diseases, and some said sometimes to have cured them, who never had any share in the businessse, as I have in the beginning of this Booke already proved. Many times the learned Physitian hath so shaken the foundation of a disease, that it is now ready to be eradicated, and yet nature now weakened with a multitude of medicines is not able so suddenly to recollect it selfe, howbeit after a while, the good effect of former medicines is to the patients senses apparent: and yet, if in the meane time the patient shall happen to use any medicine prescribed by the simplest old woman in the country, that shall often carry away the credit of the cure, yea, many times, although nothing be by any administred, and yet there intercede any distance of time betwixt his physicke and time of recovery, it will often be imputed to the strength of nature, or some other meanes. In cures of this nature both my selfe and many other Physitians could easily instance. And therefore the more I marvelle that a rationall Physitian, and a Doctor in his profession should so meanelly account of a rationall and methodicall proceeding, and so much to magnifie and extoll such unwarrantable manner of cures.

History.

*A worthy and learned Divine, and sonne to an antient, reverend, grave Divine this last yeere 1631. having for a while lost the use of his rationall part, for a long time used the Counsell and advice of some learned and expert Physitians of the City of London, of whose labours, notwithstanding, no sudden effect did follow, so that at length they desisted from any further administring Physicke. In the meane time during this rest, mention is made of a certaine Empirick, a Barber by profession, but accounted very famous for such cures. The friends of the patient taking hold of any hope of doing him good, commune with this barber Æsculapius, who would not under 20. pounds undertake his cure, and for that summe he made no question of the cure: and after some dayes demurre, the patients friends standing upon the summe demanded, the patient suddenly recovers without any further meanes than what had bene formerly by his Physitians prescribed.*



scribed. Some were ready to censure the Physitians, that they could not helpe him: and had this bold Empiricke exhibited the least medicine (yea although contrary to the disease, as is with them most common and frequent) the whole credit of this cure had beene ascribed to this ignorant Empiricke, whereas, next vnto God, it was performed by the meanes those learned and rationall physitians used, howsoever the effect so suddenly followed not. But leaving divers other things I could except against this Jaundize cure, I proceed.

See then how much the learned Artist is often injured.

To confirme this wonderfull working of the Weapon-salve, our defendant is not contented with homebred examples, but seekes abroad for forraine aid. He tells us of a Noble man of Italy recovering a nose lost. *This Noble man having at a combate lost his nose, afterwards by advice of his Physitian, for a summe of money and liberty, got his slave to yeeld to wound his arme, and so joyned his owne wounded nose to his slaves wounded arme, and so caused bind them fast together, untill these two fleshes were united and assimilated, and after a collop or gobbet of flesh was cut out of the slaves arme, and fashioned like a nose unto this Lord, and so handled by the Surgeon that it served for a nose. The slave was umitted and rewarded went from Bologne to Naples. Afterwards it fell out that this slave died, at which instant the Lords nose did gangrenate and rot off, whereupon the part of the nose which he had of the dead man, was by the Doctors advice cut away, and being animated by the foresaid experience, followed the advice of the same Physitian, which was to wound in like manner his owne arme, and to apply it to his wounded and mutilated nose, and to endure with patience till all was compleate as before. Hee with animosity and patience, did undergoe the brunt, and so his nose continued with him untill his death.* Here is then the storie which the Doctor had by relation. Upon this is concluded an undoubted victory, and this example taken for a strong argument to prove the operation of the Weapon-salve, how truely let us a little inquire. From hence (saies hee) is inferred, that the concourse of these two spirits, or rather (as he calls them) one spirit, being as a line stretched out from the extremities of so farre a distance, could neither by the tall hills of *Hetruria*, nor yet the high *Apennine* mountaines bee stopped. In the first place then, for the credit of the History wee have nothing but the Authors owne bare relation, so that wee must take it upon his trust, and how well it is knowne in *Italy*, I am ignorant. But put the case this were yet true, what will his new nose make for the confirmation of the matter in hand. Hee sayes it was related to him that immediatly upon the death of the slave, the Noble mans nose gangrenated and rotted off. Well, I am neither certaine of the time nor manner; and yet of this am sure enough, that many have not onely had their noses, but some other parts also rotted off, with the *Neapolitane* or catholicke disease. What doe I know whether this might not be so, and concurre about the time of the slaves death, it may bee a little before or after, or what, if at the very same instant? What from this effect will follow for the fortifying of this former position. Moreover what, if, as we sometimes observe neere kinsfolkes, brothers, sisters, &c: by reason of a like radicall temperature fall sicke, and sometimes dye at one and the same time, although many miles asunder,

History of an Italian Noble man recovering twice a new nose

This makes nothing for the confirmation of the matter in hand

This artificiall nose might rot off about the same time the slave died, casually, or yet by reason of a like radicall temperature of the part with the whole.



There might be a satanical operation.

<sup>1</sup> Quod si integer nasus vel nasi portio penitus excisa fuerit, non sperabilis restitutio. Ambr. Par. lib. 9. ca. 28

<sup>m</sup> Isaiah 28. 21.

as I could instance in examples of mine owne and other mens observations, if I did not feare to trespasse on the readers patience: so likewise this slave and that piece of his flesh, although now incorporated with the Noble mans nose, participating of one radicall temperature (notwithstanding some difference in their late aliments) might both perish at one and the same time. Divers other things concerning this same point I were yet able to say, if it were necessary: howsoever, if it were but this, that it might be a catholicke, *Neapolitane* nose, and so perish without any poasting and repoastring of catholicke spirits over the *Hetrurian* or *Apennine* mountaines, may suffice. And notwithstanding, the Defendants peremptory opinion, that here can be no operation of the Divell, I affirme, that as wise men, at least as will maintaine the contrary, might here maintaine a possibility of satanicall operation, but I will not insist upon this point. And thus by way of concession of the supposed truth of the story, it is apparent, that this story proves no more than any of the former, which without any further might well satisfy the Reader. But besides that which hath been already said, what if I should hold this artificiall reparation of noses scarce to bee faisable, and this story consequently to be false? I can produce mine Author, one of the famousest <sup>1</sup> Surgeons of this our latter age, a man famous in his generation, of manifold experience in peace and warre, and who was imploied in the continuall service of 4. French Kings succeeding one another. And thus much for these examples.

But to daw now towards an end of this controverted point, I thinke it is now apparent to the indifferent and unpartiall Reader, that this cure by the weapon-salve cannot be ranked amongst ordinary naturall cures, being neither performed *per contactum physicum*, nor being within the spheare of activity, as the plaintiffe well pleadeth, howbeit, in mine opinion, the defendant answereth not so pertinently. And besides, there is no such manner of operation recorded in holy writ. Naturall cures are there performed *per contactum physicum*: as <sup>m</sup> *Hezekiahs* fore healed by a lump of figges, a medicine befitting the same. Miraculous cures have sometimes conceived *contactum physicum*, howsoever the instrument used have in it no such energy or efficacy: as the river Jordan to cure the Leprosie, clay to cure the blinde, &c: As we have already instanced. Sometimes againe is no instrument at all used, but the absolute Power of the Almighty: as in the lepers, paralyticks and others may be observed. But such cures as this of the weapon-salve we have nowhere in Scripture recorded. And those who use such cures, let them take heed lest they fall suddenly in to Satans snares. I doe not deny, that many excellent and rare conclusions are by that called naturall magicke, or wisdom brought to passe. But I affirme againe, that this same hath often proved a stalking horse to cover a great deale of cacomagicall impiety, as might easily bee proved. This spirit of error hath now by the experience of so many thousand yeeres well improved his cunning and skill in seducing and deceiving mankind, and although he yet many times easily seduce the simpler sort, and weaker sex, especially by reall contracts and bonds; yet e-

very



very one will not bite at this baite; and therefore there are other more cunning contracts for more refined understandings. There is therefore a more secret close and indirect compact with Satan, as is by our Divines and other writers granted, as the plaintiffe truly affirmeth. And as a learned late writer affirmeth, the divell is the author of both these operations, although he cunningly delude such impious Magicians, howbeit some are not ignorant of their commerce with the Divill, but yet pretend the light of nature and other faire shifts and colourable excuses. *The light of nature is* (saith mine Author) *to command unclean spirits to be ready at our service: to cut off mens heads, and set them on againe: as likewise to raise stormes and tempests; to translate whole fields of Corne, and that by a naturall faith: in a moment and suddenly to exhibite magicall suppers: to set hornes on a mans head, to drinke out of a riddle or sieve: to make dead men seeme alive: with gun-shot or arrow-shot to kill any thing although thou see it not: in a mirror or looking glasse to see all things past, present and to come, done, written, spoken, or once but thought: to cure at a farre distance (marke with what company this cure by the Weapon-salve is coupled) to speake with one in Persia, the other party being in Spaine: to worke upon a man absent and ignorant by a waxe picture: to read in the body of the Moone written by another a 1000. miles distant: to induce physicall ligatures, and at pleasure to undoe them againe: to procure hatred and favour, and to change mens affections: to draw strength from one, and bestow it on another: to convey great victories to their friends: with the noise of a flate, the sound of the voice, and by imagination only to put great armies to flight: with characters and the like to free one from outward injuries: to congregare and assemble together mice, rats and witches: to make such armour that at the very sight thereof, the enemy shall runne away: to conjure ordnance, and guns that they shall not shoot off (It is a wonder the Emperour can find none of these so usefull artificers now in his so great need) to provide such horses as will with incredible celerity carrie the riders over any high hill or dangerous precipices; yea thorow the middest of an enemy. And such horses, say our Paracelsians, used the Wise men of the East at the Nativity of our Lord and Saviour. A multitude of such instances of other strange magicall impieties could I relate. Howsoever many of these be meere lies, which they cannot effect, yet may the judicious and unpartiall Reader thereby easily perceive ex unguibus leonem, what such people aime at, whatsoever plausible reason they pretend to the contrary. And such is the doctrine of Paracelsus and his followers, for the which reason, we have just cause to suspect such cures, rather then with the defendant call them *Dona Dei*, miraculous, mysticall, extraordinary, and what not. There is a way (saith Salomon) that seemeth right in his owne eyes, but the issues thereof is death. And the Apostle Paul wisheth us to abstaine from all appear-*

*Ant exercetur Magia tacite sive conspicuis signis, aut per instrumenta aspeclabilia: Primum, cum peragat diabolus deceptus Magis fraudulentis, quam aliqui bene sciunt se uti commercio diaboli, tamen pretendunt lumen naturæ. Lumen naturæ est precipere spiritibus immundis ut assint ad ministeria: Lumen naturæ est tempestates ciere; fata transferre, sicut montes per fidem naturalem: capita demere hominibus, iterumq; imponere: subito momento cœnas exhibere magicas: effingere cornua: bibere cribro: sistere pridem defunctos; tribus jaculis ex arcu, aut globulis ex bombardâ emissis omne quicquid velis, etiam non visum confodere: in speculis videre omnia præterita, presentia, futura, facta, scripta, dicta, cogitata: sanare per maximas distantias: colloqui cum eo qui est in Persia, cum tu sis in Hispania: in discaluna legere scripta ab eo qui mille milliaria abest: in homine designato & absente & ignorante ea perficere, quæ in homine cœreo, vel alia imagine qua iste representatur: ligaturas phisicas inducere, & iterum demere: inimicitias & favores conciliare, affectusq; hominum mutare ad libitum: detrahens vires & in alterum inferre: victorias transferre: ingentes exercitus voce, fistula, vel imaginatione in fugam vertere; mures & mustas congregare ut &*

*sagas: Characteribus, sigillis, pentaculis & alijs ab omni injuriâ se immunem reddere: armaturas, gladios, clypeosq; martios facere, quibus saltem visis fundantur hostiles exercitus; adjurare bombardas ne explodantur: equos ita afficere ut summa celeritate etiam per precipitia forantur & ex hostibus saluum reportent: sessorem: Canes habere Gamahos per quos mira efficias; & ita parhedros, succubos, succubas, cervas, aves facere, &c; facere tintinnabula quibus meretrices discernas: mutare humanam figuram in leoninam, ursinam, lupinam, asininam, &c: Sic ludere posse tu esseris, chartis, & alijs ut nunquam succumbas; avium voces intelligere, novacula cutem dissecare, baculos in serpentes mutare, & alia inenarrabilia patrare, qualia facta meminerunt historie mundana; estq; vix alijs in tota sen antiquitate, seu nostro seculo Magus quem Paracelsus & Paracelsiste non commendunt, admirentur, prædicent. Paracelsi Mahometum nominat, Archeum Hippocr. quendam; Sarellum, Archasium, Tebellum, Virgilium & alios plures, &c. Andr. Libav. lib. Quomodo magi Biblica scripta depravent exemplis ex Crollio productis. Proverb. 16. 25, P. I Thess 5. 22.*



ance of evill. And if there were no other reason, me thinkes, a good Christian should be circumspect what he useth. If some Divines and Physitians have approved of it, that is no warrant for me nor any man else, it is good for every man to be sure of a good warrant for his actions. I weigh more the truth than the eminency of the person or his calling. *Amicus Socrates, amicus Plato, sed magis amica veritas.*

And thus have I declared mine opinion concerning this cure done by the VWeapon-salve, although neither of any contentious spirit of contradiction, or opposing any mans opinion: farre lesse to please or applaud or plead for the profit of any silver-smith *Demetrius*; howbeit I thinke those men (the company of Barber-surgeons I meane) not so despicable, but that they ought to be regarded and have their due, that profession being both antient and famous, yea most antient of all the parts of Physicke, and practised by manuell operation (from whence it is denominate) many yeeres before either *Anselmus*, *Paracelsus*, or whosoever was the broacher and propagator of the VWeapon-salve was heard of. Many things here I passe by in the Defendants booke worthy of confutation, as not having taken that in hand, which would have required more time, and made this booke to swell to too voluminous a bignesse, my purpose being onely to touch upon such things as chiefly and most neerely concerned this subject of the VWeapon-salve. And what I have said, I referre to the censure of the learned and judicious. *Errare possum, haereticus esse nolo.*

## CHAP. XXXJ.

*Of mandrakes, the nature and vertue thereof, and whether this plant hath any power to procure love?*



Ow from that which hath hitherto beene said concerning *Philtra* or love potions, there ariseth yet a question concerning one simple, and which may seeme to crosse that which wee have already said concerning such simples as are supposed to provoke or procure love. For it seemeth, it hath beene constantly maintained, and by sacred Writ confirmed, that that simple called *Mandragora*, and in English *Mandrake*, hath beene endued with this amatory qualitie. That truth therefore may prevaile, and error may be convinced and confuted, I thinke it shall not bee impertinent, ere wee proceed, to say something concerning this simple. Of this mention is made in <sup>2</sup> *Genesis*, where it is said, that *Reuben* went forth in the time of wheat Harvest, and having brought home with him *Mandrake*, *Rachel* begging them of her sister *Leah*, she refused, &c. From whence it is collected, and by some supposed, that *Leah* used



used this simple as an amorous bait to make her fruitfull, and to attract, and so much the more procure her husbands love, into the truth whereof we are now to inquire. In the first place then, it would seeme this simple was by the antients used to this same end and purpose; and was for this same cause by them called *Circea* or *Circetris*, from that famous witch *Circe*. <sup>b</sup> *Dioscoride* maketh it of two sorts, male and female: the female he maketh lesser in leaves, the leaves smaller, and smelling better: to the male againe he ascribeth greater leaves, and the fruit bigger, participating of a sweet, heavy, loathsome smell. Of any pleasantnesse of smell <sup>c</sup> *Pliny* speaketh not one word; but whereas all agree that the leaves and root are of a loathsome and strong smell, *Pliny* averreth, that this apple or fruit doth yet exceed them herein: but neither of them doe ascribe unto it any amorous quality. <sup>d</sup> *S. Augustine* affirmeth, he found in his owne experience this pleasant smell in these apples, and withall that they were of an insipid and unsavoury taste; for the which cause, he wondreth why *Rachel* should so much desire the same, and acknowledgeth himselfe to be ignorant hereof, unlesse she were in love with the smell and beauty of this fruit, and the rarity thereof. A <sup>e</sup> late Germane divine, who also quoteth this same place of *S. Augustine*, is of this opinion also, that this was not for any venereous use, that *Rachel* so much desired these apples or flowers, or whatsoever it was. <sup>f</sup> *Galen* giveth it no such amorous quality, but ascribeth unto it a cooling vertue in the third degree, together with some portion of heat, especially to the root: but the apples he acknowledgeth to be moister; but in all he holdeth this narcoticke quality to be predominant. Now by any thing which hath hitherto beene said, there hath beene proved no amorous quality in this simple, which notwithstanding hath beene hitherto by many very stedfastly beleaved, and hath been the cause that many have bought such supposed roots at a very high rate. <sup>g</sup> *Matthiole* a late learned Physitian upon that place of *Dioscoride* above mentioned, maketh mention of the cheating and cosening of impostors with this counterfeit root. They take, saith hee, a briony or some other root, in the which they cut out the proportion of a man, and in the head, place of the beard, and other parts where haire useth to grow, they make many small holes, into the which they put some cornes of barley, millet, or some other graine, and burying it in the ground, let it lie untill such time as these graine were growne out: and then with a pen-knife, or otherwise, cut out those blades of the graine in the forme and fashion of small haire, and so sell them to credulous and simple people, women especially, who are perswaded that this is a speciall remedy against sterility. And this the same Author affirmeth that hee learned of a notorious quacke-salving Mountebanke, whom at Rome hee cured of the French pox; who among many other cheating trickes, confessed this also, and affirmed, that for one of those counterfeit *Mandrakes* he had had sometimes 25. sometimes 30. crownes. Now the better and more easily to delude the simpler sort, and more cunningly to picke their purses, they tell them a <sup>h</sup> strange tale of the manner of pulling up this root: that it is very dangerous for them that doe it, and therefore that they bare it about the root, tie one end of a string about it, and the other end about a dogs necke, and the master departing, the dog essaying to follow him, pulleth up this plant

<sup>b</sup> Lib. 4. cap. 7.

Lib. 25. cap. 71.

<sup>c</sup> Rem comperi pulchram & suavedolentem, sapore quidem insipido: & ideo cur eam mulier tantopere concupiverit ignorare me fateor, nisi propter raritatem, & odoris jucunditatem. lib. 22. cap. 56. contra Faustum.

<sup>d</sup> Lambert. Danahus Phys. Christ. part. 2. tract. 3. cap. 67.

<sup>e</sup> Lib. de simpl. medic.

<sup>f</sup> Matthiol. in practico Dioscorid. locum.

History of the impostorous cheating with counterfeit Mandrakes.

<sup>g</sup> There have beene many ridiculous tales brought up of this plant, whether of old wives or some runagate surgeons or physicke-mongers, I know not, but sure some one or more that sought to make themselves famous and skillfull above others were the first brokers of that error. They adde further, that it is never or very seldome to be found growing naturally, but under a gallows, where the matter that hath falne from a dead body hath given it the shape of a man; and the matter of a woman, the substance of a female plant, with many other such doctish dreames.



Gerard in history of  
plants, booke 2. chap.  
39.  
<sup>1</sup> De bello Judaico  
cap 25.

<sup>2</sup> Struck. antiquit. con-  
viv. lib. 3. cap. 8.

Dod and Dudaim have  
divers significations.

It is a generall word,  
as appeareth by the  
translation of Junius,  
and Tremellius him-  
selfe being a Jew.

plant by the root, and dieth immediately; and then there is no more danger ei-  
ther to the master or any body else. And this fable, it seemeth, had its first  
foundation in <sup>h</sup> Josephus, who writeth such a thing of a root, which  
he calleth *Baaras*, digged up after the aforementioned manner. Now  
this *Mandrake* root barren women sought much after, supposing it did  
further fecundity; unto the which they have beene induced by the  
mistaking of the true meaning of that place of *Genesis*. And there is a  
<sup>i</sup> learned late writer that laboureth much to prove this, howbeit in my  
opinion to small purpose. His first argument is taken from the Chal-  
de Paraphraists, who both in both places (*Genesis*, I meane, and the  
*Canticles*) translate this word *Dudaim*, *Jabruchin* in the plurall num-  
ber, the singular being *Jabroach*: and the *Arabians* even at this day call  
*Mandrake*, *Jabora* and *Jabroach*. Againe, saith he, both the septua-  
gint, and the old *Latine* translation hath translated this word *Dudaim*,  
*Mandragora* in both places. Againe, saith he, *Dod*, and in the plurall  
*Dodim*, signifieth love or charity; and therefore the breast and paps  
are also called by this name, being, as he saith, the seat of love, and  
in forme like this apple. But the truth is, that whatsoever faire flou-  
rishes these reasons may make, yet in them is no certaine nor assured  
truth. For as concerning the signification of the word he himselfe con-  
fesseth, that the word *Dod* from whence *Dudaim* is derived, besides  
this signification, signifieth also a caldron, and laboureth also to apply  
this to the forme of the *Mandrake*: and againe, *Dod* signifieth an  
uncle, and *Dodah* an aunt, from the effect of love, and would have  
this *Greeke* word *τῖθος* the brest or dug derived from this *Hebrew* *Dod* or  
*Dodim*, how well, let the learned judge. And he confesseth also that  
*Rabbi Schelomoth* in both places interpreteth this word *Dudaim* sweet  
and well-smelling figs: others interprete it violets; others that plant  
we cal *Satyrium*; and some againe, that we cal *Winter-cherry*: and final-  
ly some translate it pleasant and well-smelling apples. To come then  
to our purpose, it seemeth this word is not proper to this plant onely, or  
rather is a generall word, signifying well-smelling fruits or flowers;  
as doth appeare by the late translation of the learned *Tremellius*, him-  
selfe a Jew, and his friend *Junius*, who both in both these places where  
this word is onely found, translate it well-smelling fruits or flowers;  
in *English* indeed, in both places it is translate *Mandrakes*. Now if wee  
but consider aright this place of the *Canticles*, it seemeth to stand to  
best reason that it should be translated sweet smelling flowers, or at  
least, of very pleasant and delectable fruit, there being mentioned be-  
fore it the vine and pomegranat; and after all manner of pleasant fruits.  
Now this apple of *Mandrake*, take it at the best, is not, I am sure, to be  
paralleled with the best and pleasantest fruits. *S. Augustine* indeed  
saith it smelleth well, and some others say it hath a mixt smell. I will  
not call in question *S. Augustines* credit, nor argue the case whether he  
might be deceived, and being no Physitian have some other fruit gi-  
ven him, and called by this name: but with us, sure I am, there is no  
such smell to be found in those that grow in the hottest of our *European*  
countries, nor such as I smelt in the midst of *France*, nor could learn  
it of others: and it is proper to all our narcoticke medicines to bee of



an evill and loathsome smell, although growing in a hot climat: as we finde it in *Opium*, as also in *Tabacco*; although it be verified in this drug which Divines say of sinne, *Consuetudo peccandi tollit sensum peccati*, The custome of sinning taketh away the sense thereof: So may I say of this, customary use maketh people complaine of no annoyance at all, being so injured to this filthy smell. <sup>1</sup> This soporiferous and narcoticke quality (say our Chymists) proceedeth from a narcoticke sulphur, whereof this loathsome smell is an individuall assistant. *Galen* also himselfe judgeth of the quality of the simples, not only by the taste, but also by the smell: and such as are of a sweet and pleasant smell, not only he, but all other Physitians after him, account to comfort and corroborate the spirits, and principall parts; which no man yet ever affirmed of any narcoticke: nay, nor yet of *Tabacco* it selfe, although growing betwixt the *Tropicks* in *Trinidad*. Is it then likely, that the holy Ghost, and *Salomon* his Pen-man, and so well skilled in the nature and vertue of simples, would ranke a venomous plant among so pleasant fruits or flowers? But put the case, that this simple growing in those hot Easterne countries, did smell well, and lost that loathsome and unpleasant smell, incident to such simples (which, notwithstanding, is not likely, these hot countries commonly intending their properties and smell, as appeareth in *Tabacco*, &c.) yet then, why may not I with as good reason affirme, that many of our ordinary fruits or flowers, transplanted into *Salomon*'s pleasant garden, might much improve their former properties and smells, insomuch, that they might farre surpasse this plant and fruit, and so should be in small request, where there were so many better? I thinke now I have made it to the indifferent and unpartiall reader, plainly appeare, that there is small probability, that this *Mandrake* mentioned in the Scripture, is our *Mandrake*. And put yet the case it had beene so, yet wee see it produced not that effect in her that obtained this plant; and she that parted from it had children in a short space. But let us yet search a little further into this love-property attributed to it: this property is only confined to helpe womens sterility by those who stand stiffeliest upon the point. And yet our antient Physitians, neither *Dioscoride* (who reckoneth up all the severall properties thereof, yea, even a violent purging quality, equalling, if not exceeding, *Hel-lebore* it selfe) *Galen*, nor *Pliny*, make any mention of this property. And whereas they make mention of some names, tending to that purpose, they only relate other mens opinions, they never ascribing any such property unto it. I will not indeed deny, but it might have bin used by witches and Sorcerers in their love-potions, (as I may call them) and so were bones of Frogs, haire of a Wolfes taile, *Hippomanes*, and such other trash, (which no understanding man ever thought to be indued with any such quality) by wicked people, notwithstanding, imploied for such purposes. And this same late alleaged Author, when he alleageth the supposed love quality in this simple, groundeth his reason on the cooling quality of this simple, fit, saith he, to coole the hot wombs of those Eastern women, as he thinketh it to be incident to most women dwelling in hot countries. But what if this simple be hot in quality? I think then his building wil soone fall to the ground. <sup>m</sup> *Galen* him-

1 Ingrati illi cotulae, sambuci, & camphorae odores, satis arguunt, pseudo quidem ac narcotico, sed quod & mitigativo sulphure scateat. Cuius generis sulphur, mitigando, extinguendoque, tanto fulminis ardori, in cerebri nostri caelo, furenti, & insulsi hos Epilepsie fulgureos jaculanti aptissimum ac congruentissimum est: quod satis testatur aurea illa nostra Nepenthes compositio, quae promptissimum ac singulari huius morbi (Epilepsie) adfert subsidium. Atque ut particularius causam audiat, quae nos ad scobem ligni buxii alioqui admodum foetentis, & caput ferientis addendam impulit: sciatis in eo vim quandam narcoticam & saporiferum sulphur abunde contineri, unde foetore contrahit, quem admodum cicuta, ruta, mandragora omniaque paverum genera, quae ingrati odorem spirant, quod narcotica sint, hoc est, narcotico sulphure nimium imbuta & infecta. Ioseph Quercet. in Tetrade cap. 15. de Pharmacop. Dogmat. restit. lib. 1. cap. 24.

<sup>m</sup> Locco primi citate



selfe joyneth heat with the cold quality in this simple. And I thinke, let but a judicious Physitian well consider of the purging quality, and many other operations in this simple, incident (at least many of them) to other narcoticks also, will acknowledge a hot quality predominating in it, and then this cooling effect is quite vanished away in smoake. And put the case this were yet true, then were it onely good for women of very hot wombes, and not proper for every barren woman; and withall, were not good for women of our cold Northerne climat, who are not, for the most part, so hot wombed as these Easterne women. Besides, if by reason of its narcoticke and soporiferous quality, by reason it provoketh to sleepe, and consequently the better to reteine the seed of generation, why may not *opium*, henbane, or hemlocke doe the like? Or why should that plead such privilege above other simples of the same nature and quality? Moreover, if this plant had beene indued with any such vertue, it is likely that *Leah*, who had now for a long time beene debarred from bearing of children (insomuch that for this cause she had given her maid to her husband to helpe out her number) would so easily have parted with so effectually a meanes, to her sister especially, betwixt whom and her selfe there was such emulation and debate? To conclude then this point, there is no probability, that this *Mandrake* hath any such power or vertue, as to make barren women fruitfull; and yet farre lesse to procure love, or make any love better; howsoever, it may be that in antient times, it hath, perhaps, beene used as other poisons for this same purpose, as I have said already. And *Pliny* himselfe mocketh the Magicians, who attribute strange vertues to herbes, and divers simples, and such as is impossible for any reasonable man to beleieve, as namely, to open any locke without resistance, to drie up rivers and lakes, to supply all wants, and make enemies to flee. But the same *Pliny* wisely replyeth, *Where were such herbes when the Romans obtained such victories of their enemies?* And I could make a many questions to this same purpose, although, I confesse, it were but to small purpose. But concerning these things, as also concerning love, love potions, and the appendixes, or things thereunto belonging, thus much shall suffice for the present: on the which I have somewhat the longer insisted, by reason I perceived some erroneous opinions concerning this subject to be so ruveted in the mindes of many, that it is a hard matter to root them out: wherefore, if I have trespassed upon the readers patience, let this apologie plead for mee; that my intention was to profit the publike; the which I wish may likewise plead for any former trespass of the same nature.

Magi afferunt *Ethi-*  
opide herba amnes &  
stagna siccare coniectu,  
tactu clausa omnia aperiri.  
Achemenide coniecta in aciem hostium,  
trepidare agmina, ac terga vertere.  
Labacendari solitam a Persarum rege legatis, ut quocumq; venissent, omnium rerum copia abundarent, ac multa similia.  
Vbinam ista fuere, cum Cimbri Teutonique terribili Marte ulularent, aut cum Lucullus tot reges magorum

paucis legionibus sterneret? Curve Romani duces primam semper in bellis rationem commerciorum habuerunt? Cur Hercules Caesaris miles in Pharfalia famem sensit, si abundantia omnis contingere unius herbe felicitate poterat? Non satius fuit *Emilianum* Scipionem Carthaginis portas herba patefacere, quam machinis claustra per tot annos quatere? Siccentur *Ethiopide* Pontinae paludes, tantumq; agri suburbanae reddatur Italiae. Namq; apud eundem Democritum legitur compositio medicamenti, quo pulchri boniq; fermentati gignantur liberi. *Plin. lib. 26. cap. 4.*

CHAP.



## CHAP. XXXII.

*Of immoderate or passionate anger, the hurt thereby procured to the body, in sickness and in health, and antidotes against it: in what disease's best, and in what worst; and whether any may die of anger.*



**H**at the affections of the soule being kept within compasse, and ruled by reason, are not sinfull, may by that which hath been said already plainly appeare. And a worthy light of this land, a man famous in this generation, and to whom not this land alone, but the whole Church of God is not a little indebted, speaks worthily to this same purpose. <sup>a</sup> *The affections and perturbations of the minde (saith he) are, and that not without great*

*reason, by God himselfe given unto men, and prove often very profitable for the achieving of high and sublime matters; provided alwaies, that by the awe and feare of God, as with a bridle they be kept within compasse, and not suffered to exceed the bounds of mediocrity.* Of the first of these passions, to wit, of love, wee have spoken at great length; we come now to anger: this the same Authour, in the same place, observing what hath beene said before, doth not discommend; but when a man upon any small occasion shall so farre suffer himselfe to be transported with this passion, that like a drie match, hee is easily set on fire; according to our common proverbe, but a word and a blow. And therefore, <sup>b</sup> *Galen well compared and paralleled together anger and reason, comparing anger to a horse, and reason his rider: As the horse then (saith he) should be ruled by his rider, so should anger be ruled by reason, which made* *Vlysses* curbe and keepe in his anger, and just indignation conceived against his maids for their great insolencies, it being then no fit and opportune time to punish them according to their deserts; and therefore when reason beareth rule, then this furious and raging beast, anger, is suppressed and kept under: as when the rider is master of his horse, and both strong and skilfull enough to rule him, then the horse obeyeth his Master, and doth him what service is fit for him to performe. But it commeth sometimes to passe, that either by imbecillitie and weakenesse, or unskilfulnesse, or both; the horse gets the head, and so, running away, hee throweth his rider: Even

*a Animi affectus & perturbationes a Deo hominibus utiliter dati sunt, & rerum preclare gerendarum adminicula, & subsidia offerunt, modo Dei timore tanquam freno in mediocritate continentur, neque pro natura nostra vitiositate modum transire sinantur. Quamobrem ira non vitio datur, sed si quis sit ad iram proclivis, ac levi momento accendi se patiatur, ut tanquam fomes ignem facile concipiat, et instar olivae potius quam abeni, quae ex parvo igne subiecto calefit. Hoc est quod Christus damnat, Matth. 5. atque hi fere sunt de quibus proverbium dicitur, dictum colapso rependitur. Cuius egregium exemplum vide in Lamecho, Gen. 4. Caldwright comment. in vers. 17. cap. 14. Proverb. <sup>b</sup> Eundem quippe inter se ordinem habent ratio et iracundia, quem eques & equus, quem venator & canis. Iustius quidem est, & convenientius, ut quod natura nobilius meliusque est dominetur, sicut videli. et equo, cani venator, iracundia ratio. Sed incidit ut non semper naturae lex in hac conjugatarum rerum ordine administrando servetur; equus enim ferox & inordinatus interdum sine*

*nullo modo excurrens, sessorem quoque, vel virium imbecillitate, vel equestri artis imperitia succumbentem secum rapit. Ita et ira nonnunquam vehemens atque ad sumendas intempestivas aenas paulo violentius excitata, infirmam & indoctam rationem subigit, & secum trahit. Quod si & eques, & ratio tam viribus quam scientia praediti fuerint, proculdubio & ille equum, & haec iracundiam cohibebit, ac vincet: si vel utroque, vel horum altero caruerint, periculum imminet, ne quod superius nobiliusque natura est, inferiori, ac viliori sese tradat ac submittat. Hoc Scythiae & Galliae, multisque aliis barbaris nationibus, atque ex nostris, vel pueris, vel ineducatis hominibus usu venit, ut iracundiam ratione habeant potentiores. Id quod Homerus cum vellet ostendere, Hectorem & Achillem, & quosdam alios huiusmodi iuvenes iracundia succumbentes inducit: Vlysses vero, Polydamantem, & Nestorem, illi dominantes Gal. de Plac. Hippocr. & Plat. libr. 3.*



so commeth it often to passe, that this rash and precipitate anger getting the head and mastery, often over-throweth reason his rider, and so giveth him the foile. This, when *Homer* would expresse, hee brings in *Hector* and *Achilles*, young men, succumbing and yeelding to this furious passion: but on the other part, *Ulysses*, *Polydamus* and *Nestor*, prevailing and getting the victory over the same. But if I should speake of the mischiefes procured by this furious wilde beast, anger, I scarce know where to beginne, and might compose great volumes of this subject onely. It armeth the will to all manner of villany, and openeth a doore to all manner of wickednesse. Is it not often the cause of great warres, broiles, dissention, of the overthrow of whole countries and famous cities. And therefore well may it be called a most cruell informe monster, matamorphosing man, not only into the shape of some furious cruell wilde beast, but even into the shape of the Divell himselfe: and as smoake dazleth the eyes of the body, so doth this the eyes of the understanding. And what marvell, I pray you, if a man now deprived of the use of reason, and following the violence of this furious passion be transported to the perpetration of strange and enormous facts? It was not therefore said in vaine; *Ira furor brevis est*, anger is but a short fury: and wee may as well say, *Furie is but a long anger*. How many murders have beene by this furious monster committed? Have not men thereby become more cruell one to another than the very wilde beasts? according to that old proverbe, *Homo homini lupus*. See how this anger prevailed in that great conqueror of the world, *Alexander* the great, who yet could not conquer himselfe, but in his drunken anger killed *Clitus*, &c. It is recorded of *Vedius Pollio*, a Noble Roman, having invited *Augustus Caesar* to a feast, and his Butler having broken a crysell glasse, hee cast him into his fish poole to be food for his Lampreies: for the which cause, that Noble Emperour caused breake all the rest, lest they should afterwards be an occasion of any such cruelty. But I should spend too much time, if I should insist upon many particular relations of this nature. It will be better to set downe some antidots, both out of sacred and prophane writers, against this disorderly passion. The Wise man wellacquained wiith the evils and mischiefes thereby procured, therefore in that golden booke of *Proverbs*, and in severall places of the same, setteth downe the evils of anger, and the antidots against it. Besides that place alleaged, in another place hee setteth downe these words: <sup>c</sup> A soft answer turneth away wrath, but grievous words stirre up anger: <sup>d</sup> A wrathfull man stirreth up strife, but hee that is slow to anger appeaseth strife: <sup>e</sup> Hee that is soone angry dealeth foolishly: and a man of wicked devices is hated. <sup>f</sup> He that is slow to anger is better than the mighty: and he that ruleth his spirit, than he that taketh a citie. <sup>g</sup> The discretion of a man deferreth his anger, and it is his glory to passe over a transgression. <sup>h</sup> A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must doe it againe. <sup>i</sup> It is better dwell in the corner of a house top, than with a brawling woman in a wide house. And againe, <sup>k</sup> It is better to dwell in a wildernes, than with a contentious and angrie woman. <sup>l</sup> Proud and haughtie scorner is his name, who dealeth in proud wrath. <sup>m</sup> Make no friendship with an angrie man, and with a furious man thou shalt not goe. <sup>n</sup> An angrie man stirreth up strife, and a furious man aboundeth

<sup>a</sup> Proverbs 15. 7.

<sup>d</sup> vers. 18.

<sup>e</sup> Chap. 14. 17.

<sup>f</sup> Chap. 16. 38.

<sup>g</sup> Chap. 19. 11.

<sup>h</sup> Verse 19.

<sup>i</sup> Chap. 21. 9.

<sup>k</sup> Verse 19.

<sup>l</sup> Chap. 21. 24.

<sup>m</sup> 22. 24.

<sup>n</sup> 29. 22.



aboundeth in transgression. The learned, if they list, may read the exposition of that worthy Divine, *Cartwright*, upon these places. The same sacred Writ affoordeth us yet in sundry places soveraigne remedies against this same passion. ° *Be not hastie in thy spirit to be angrie: for anger resteth in the bosome of fooles.* P *Cease from anger, and forsake wrath: fret not thy selfe in any wise to doe evill.* ² *Let all bitterness and wrath, and anger, and clamour, and evill speaking be put away from you, with all malice.* ³ *But now you also put off these, anger, wrath, malice, &c.* ⁴ *Be yee angry and sinne not, let not the Sunne goe downe upon your wrath.* And this last holy anger, not sinfull, but against sinne, is that which only is warranted by Gods Word. And thus wee see holy *Moses* was so moved at the making of the golden Calfe, and to see God so grossely by Idolatry dishonoured, that he brake the two tables. But to discusse this Theme I leave to the learned Divine, and proceed to shew how carefull the very heathen Philosophers were to subdue this foule passion, and what wholesome precepts and directions they gave against it. ⁵ *Plato* very wisely wished his hearers when they were angry, to view themselves in a looking-glasse, and when as they should see their countenance looke so furiously in every respect, like one in a phrensie, it would be a meanes, for ever after to make them refraine from this so fierce and furious passion. ⁶ The same Philosopher being angry with his servant, and preparing himselfe to punish him, it fell out that in the meane time *Xenocrates* came in, whom *Plato* intreated to punish his servant for him; alleaging that now hee was angry. This wise Philosopher, by reason of the commotion of his minde, mistrusted himselfe. And yet is this the ordinary custome among men, then to punish and correct, when they are most transported with this passion. \* It was the saying of *Aristotle*, that Prince of Philosophers, that as smoak so troubleth and dazleth the eyesight, that wee are scarce able to discern such things as are right before us: even so doth anger so farre blinde the eyes of the understanding, that a man cannot for the present discern hee doth amisse: according to that vulgar verse:

*Impedit ira animum, ne possit cernere verum:*

The \* same *Aristotle* being acquainted with *Alexanders* hasty and angrie disposition, wrote to him after this manner: Anger and wrath is not commonly exercised against our equalls, but against our betters; and now there is no man on earth to be compared with thee. ⁷ *Bias*, the *Prienean*, was wont to say, that there were two things contrary to good counsell, -hast and anger: for an angrie man being besides himselfe, is void of all counsell. *Chilon* taught, that it was good to overcome anger with reason, the which affection is stronger than any other: the which to overcome, is more excellent, and requireth more strength; than to overcome an enemy; neither receive wee lesse hurt from anger; than from an enemy. ⁸ *Diogenes* upon a time seriously disputing against this passionate anger, in comes a young rake-hell, and to try his patience, and whether hee could practise that himselfe hee taught others, spate in his face: But the Philosopher replied, I am not angrie, howbeit I doubt whether I ought not to be angrie.

Kkk 3

⁵ *Democritus*

° Eccles. 7. 9.  
P Psal. 37. 8.  
⁹ Ephes. 4. 31.  
¹ Colos. 3. 8.  
² Ephes. 4. 29.  
Give place unto wrath,  
Rom. 12. 19.  
³ *Plato* Philosophus sapienter auditores admonerat, ut iratos se in speculo contemplarentur. Nam cum faciem suam iribundam per omnia phrenetico similem cernerent, eo dedecore terrenti, in posterum ab iracundia facile sibi temperaturos. Licoth. in *Apoth.* titulo de iracundia, ex *Fulg.* lib. 7. cap. 2.  
⁴ *Idem* ibid. ex *Diog.* Laert. lib. 3. Anton. in *Melissa* per. 2. ser. 53. *Valer. Max.* lib. 4. cap. 1.  
⁵ *Arist.* dicebat, perinde atq. fumus oculos commovet, & aspectu ita conturbat, ut neq. nobis ea videri potestas fiat, quæ sunt ante pedes: ita oborta ira rationi caligo suffunditur, ut se delinquere nulla cogitatione deprehendere possit. *Idem* ibid. ex *Stob.* ser. 13.  
⁶ *Aristoteles*, *Alexander* ira exardescens placare volens, & sedare summam indignationem hæc ad eum scripsit: exardescencia & ira non in pares sed in meliores existere solet. Tibi vero nemo par est. *Idem* ibid. ex *Alian.* var. hist. l. 12.  
⁷ *Diog.* Laert. in eius vita.  
⁸ *Chilon* docebat vindicandam iram, quod is affectus sit ceteris potentior: quam superare fortius est, quam hostem armatum devicere, nec minus exitii mortalibus fit ab ira quam ab hoste. *Idem* Laert. in eius vita.  
⁹ *Diogenes* de ira irascendo accutare discebat, adolescens quidam preteritis, velut periculum faciens, an se prestaret ea quæ docebat, inspicit illi in faciem. Tulit hoc leniter, ac sapienter non quidem, inquit, irascor, sed dubito tamen an irasci oporteat. *Idem* Laert. in eius vita.



<sup>b</sup> Democritus ad Lacedæmonium flagris sevitentem in servum: desine, inquit, te servo tuo similem ostendere. Servus enim est, qui suis cupiditatibus imperare non potest. Licost. loco supra citato ex Erasmi Apophth. lib. 8.

<sup>c</sup> Idem ex Cicer. Tuscul. Quæst. lib. 4. &c.

<sup>d</sup> Demonax cum a quodam cui Imperator exercitum commiserat, interrogaretur, quoniam pacto delegatam provinciam quam optime gerere posset? Si, inquit, iracundia vacaris. Iram sensit vir prudentissimus, ad omnem functionem inutilem esse. Idem suadebat, non facile irascendum esse hominibus si delinquerent: sed potius corrigenda esse vitia, medicorum exemplo, qui non indignantur ægrotis, sed morbum sanant. Idem Lycosth. ex Erasmi Apophth. lib. 8.

<sup>e</sup> Patet quod ira facit committere talia, de quibus solet posthac multum dolere, sicut patet per decretum, in quo factum Theodosii Imperatoris recitatur, quomodo fecit in ira quadam multos occidi in Thessalonica, de quo postmodum multum dolens ordinavit, quod nulla talis Principum sententia effectui ab executoribus demandaretur ante triginta dies post sententiam datam (sicut patet 1. 1. q. 3. cum apud Thessaloniam), ut iterum impleri possit, quod jubet Apostolus, dicens, date locum iræ, Rom. 12. ne sibi, vel alteri iterum contingat, quod prius contigit in Thessalonica, videlicet quando per iram homicidii frateritas deperit. Sapient. 10. In quo patet, quod ira viri

justitiam Dei non operatur. Facio No. C. 6. 3. Iohan. Bromiardi summa præd. cap. 8. Nu. p. 1. pag. 412. f. Rapuerat auriga, gubernator ludorum Circensium, adolescentem ad stuprum, hunc aurigam præfectus, vir honestus, incluserat carceri. Quia vero populus huius aurigæ industria delectabatur, posuit, ut impunitus dimittatur; quod cum denegaret præfectus, per seditionem occisus est: Tria igitur magna scelera concurrunt: quod noluerunt puniri tantum scelus aurigæ; quod seditionem in causa turpissima moverunt; quod præfectum, & alios viros nobiles trucidaverunt. Propter has tantas causas cum Princeps, iusto dolore exarserit, non existimetur deliquisse more Tyrannorum, qui propter nullas, aut leves causas, magnam sevitiam exercent, et si excessit modum. Sed in magnis viris Nemesis valde inflammatur. Hanc excusationem Theodosii addidi, quia multi causa errant. Chron. Carion, & Phil. Melancthon, aucti, lib. 3. in Theodos.

<sup>b</sup> Democrates seeing a Lacedæmonian in great anger, beating his servant; wished that hee himselfe should cease to be of his servants servile condition: for he is a servant that cannot command his owne affections.

<sup>c</sup> Architas having found some of his servants in some fault, and finding himselfe somewhat incensed against them, yet did nothing to them at that time, but departing, added these words; Happy are you that I am now angry at you.

<sup>d</sup> One Demonax being asked of one to whom a great Emperor had committed an army, by what meanes hee might best discharge his duty in this so weighty a businesse? answered, if thou beest free from anger. The same Wise-man advised people not easily to be angrie with any; but rather to use all meanes to amend their faults; imitating in this Physicians, who are not angry with their patients, but labour to cure their infirmities. By that which hath been said may then easily appeare, what is the duty of Christians, and how farre wee come short of these heathens, destitue of any other guide, but the light of nature; the which, comparing these two cases, and paralleling the one with the other, may more perspicuously yet appeare. But this I leave to the learned Divine at great length to prosecute. But before I leave this point, I cannot passe over in silence that worthy and memorable example of that famous Emperour, Theodosius, and his constitution, worthy to be ingraven in letters of gold on pillars of brasse for a perpetuall memoriall to posteritie, to shun and avoid rash anger. This great Emperor, by reason of a sudden sedition, raised in the towne of Thessalonica, sent thither his troupes, who slew of the citizens about 7000 men. This good Emperor, although hee had no small provocation to incite him to this revenge; yet because this remedy was somewhat sharpe for the disease, hee not onely repented him of the fact, being by Saint Ambrose for the space of eight moneths first therefore excommunicate: but made such a decree, as I wish Princes and great ones well to consider of it: that no decree made by any Prince should be put in execution before the full space of thirty daies were accomplished, that in the meantime that might be fulfill'd, Give place to wrath; and lest the like accident should againe befall any, that had befallen those of Thessalonica.

<sup>e</sup> And yet (as a late Writer well observeth) there were three great and notorious offences, which incited this pious Emperour to this severe revenge, lest it may be imagined, that like a Tyrant hee raged thus against his subjects without any seeming reason, for a small or no cause at all. For in the first place, the people would not suffer a villaine to be punished, who had ravished a youth to abuse him against nature: againe, when as hee was by this good governour committed to prison, they raised a tumult about so infamous a businesse: and when as this governour did labour to suppress this their sedition, they killed both him and divers others of worth assisting him. But it is now more than time wee come to the hurt it procureth to the bodie,

both



both in sicknesse and in health. And first in health, it often altereth the naturall comlineffe and decency thereof, changeth the colour of the face, dazleth the eyes, maketh the tongue clamorous, armeth all the parts of the body; as hands, feet, teeth, &c. And as for diseases thereby procured to the body, they are not a few, and no passion more prejudiciall to the life of man, and which more accelerateth or hasteneth on old age. And this to be consonant and agreeable to right reason, may easily appeare: for anger being nothing else but a heat, or ebullition of the blood, and a violent motion of the same in the heart, which at length with violence is diffused and dispersed over the whole body; as *Galen* himselfe defineth it: it must needs over-heat and dry up the bodie; by which meanes, it sometimes exciteth *Fevers*; in such bodies especially as are apt for a long time to reteine this impression of heat. And although oftentimes the violent motion of the heart be settled and staid, there remaineth, notwithstanding, in the body an unnaturall heat, from whence often proceed *Fevers*. Many also overtaken with this passion, have beene suddenly surprized with *Apoplexies*, *Epilepsies*, *Convulsions*, *Palsies*, trembling of the joints, and goutes of all sorts. Some also have fallen into *Pleuresies*, *laundizes*, many sorts of laskes, proceeding of choler, &c. But such especially are most offended with this passion, that are of a hotter constitution of bodie than ordinary, either naturall, or adventitious, by meanes of any infirmitie: but such especially, as have the head and heart hot naturally, or accidentally, are most obnoxious to hurt by the same. In all hot and acute diseases, therefore, as also in hot cholericke constitutions, we are by all meanes possible to prevent this passion, the patient then of himselfe, by reason of his infirmitie, being more peevish and froward: for the which cause there must such caution and circumspection be used of those about the sick, that all possible content must be afforded, and such placed about them in whom they most delight. Their diet also and their Physick must with all discretion be accordingly accommodated, as hath already beene related. But it may, perhaps, here be demanded, whether anger be not usefull in some diseases? or whether it be hurtfull in all? I answer, that in some diseases it may be beneficiall for the patient. And this is chiefly to be observed in some infirmities of the animall parts; especially in cold diseases of the braine, in cold constitutions of bodie, and where the head and heart, especially, are of this temperature, and that even by the authoritie of *Galen* himselfe; where hee affirmeth, that it exciteth and stirreth up naturall heat, in them almost decayed. And this is the opinion of *Hippocrates* himselfe also, where he affirmeth, that both it helpeth the colour of the face, and disperfeth the blood through the whole bodie. In cold and moist cachecticall constitutions, it may be now and then, and by intermission used, and that at fit and opportune times: but yet never so as the body be thereby prejudiced, or the facultie offended. And this must be, as it were, by way of exercise, and that with great discretion: as for the degrees of anger, wee mentioned them in the generall discourse of the passions; and howbeit all the sorts of this passionate anger be evill, and pernicious; yet the most violent and most furious are

Whether anger be  
usefull in any diseases?

*Answ.*

In what diseases and  
constitutions most  
usefull.

*Lib. 1. cap. 4. de differ.  
Febr. & lib. de causa  
morb.*

*Adhibenda diligen-  
tia est, ut præcept acer-  
baq; iracundia induca-  
tur, cum coloris resci-  
endi, tum etiam succo-  
rum in corporis habitum  
effundendorum gratia.  
2 Epid. lect. 4.*



Whether one may dy  
of anger.

i Ob timorem nonnulli  
subitanea morte peri-  
erunt, prae gaudio etiam  
nonnulli, &c. At ex ira-  
tis nemo mortuus est, ut  
pote quibus, neq; ea or-  
refrigeratur, neq; robur  
dissolvitur. De Sympt.  
caus. lib. 2.

\* Plat. Observat. medi-  
cin. lib. 7. pag. 34.

1 Idem. ibid. page 46.  
History.

are most hurtfull to health, and inflict the deepest wounds. Before I finish this discourse of anger, resteth yet I should say something concerning a question which may here be asked, Whether any may die of anger, as of other passions of the minde?

Now, that I have reason on my side to move this question, it may from hence appeare, that even Galen himselfe, who freely confesseth that of exorbitant joy and griefe one may die, yet, that ever any died of anger, hee altogether denieth. His reasons are probable, in that anger neither cooleth the bodie, nor yet overthroweth the strength thereof. But by Galens good leave, we have of late yeeres learned another lesson. In his time hee never had observed it, and yet others have since his time: *Bernardus non videt omnia.* <sup>k</sup> A late Writer, and heretofore sometimes mentioned, tells us this storie: A widow being married to a captaine and Switzer by nation, on the marriage day, some of her friends having hindred her to bestow upon her new married husband so much as she desired, was so transported with choler, that shee would eat no supper that night, and fell, a few houres after, into so strong convulsions, that shee died immediatly after. <sup>1</sup> The same Authour relateth yet another historie: A man of good account having by certaine intelligence found, that his maide had one night lien with his miller, watching her on the morning, as shee came home, pulled her by the haire of the head, and trod her under his feet, and was in that violent manner transported with anger and indignation against her, that suddenly he was seased with shortnesse of breath, and a trembling over his body, in somuch that I (being called to looke upon his wifes eye) found I had more need to succour him: but having used phlebotomy, and findin no alleviation, the former accidents continuing, and strength decreasing, he died within two daies. By this then which hath beene said, the truth of this assertion may appeare, so that I shall not neede to instance in more examples of such as have fallen into Epilepticall, Apoplecticall and convulsive fits, and after died of the same. Those that are wise, will be warned by that which hath beene said, to those not I, but that truth which cannot erre telleth them, that anger resteth in the bosome of fooles, and therefore with these verses I conclude this point:

*Ira animis lethale malum procul absit, ah illa*

*mors saepe ingenis corporibusq; venit.*

*Turbat enim, caecaq; animos caligine versat,*

*et sensus tota cum ratione rapit.*

*Sicut enim tacte ferro candente lacuna*

*sic motu calidi sanguinis ira fremit.*

*Hinc subitis fractos accendit febribus artus,*

*sepius hic etiam deteriora facit.*

*Hinc flavam ratione omni praevertere bilem*

*convenit, & caussis non statuisse locum.*

A deadly plague to mortall minds, is fretting wrath and rage,

It kills the body, spoiles the wits, thine anger then asswage.

It troubles so, and over-turnes mens heads and hearts away,

That senses, wit and reason quite, it snatcheth cleane away.

As water trenches make a noise, hot yron put therein,

So anger meeting with hot blood, to rage doth still begin.

Thus



Thus man with sudden agues oft his broken limbs inflames,  
And oftentimes in mortall men, it breeds far worse ill quames.

## CHAP. XXXIII.

*Of Sorrow, Griefe and Feare, the danger and detriment commeth thereby to the bodie of man; and how hurtfull in sicknesse and in health: Whether any may die of Sorrow and Griefe.*



Here is yet a passion of the minde, oppressing both body and minde; when it exceedeth moderation, and is not kept within the compass of mediocrity, and ruled by reason. And this is Griefe and Sadnesse, which in Latine hath obtained divers names, which by reason of the penury of our vulgar tongue cannot all be Englished by severall termes. They proceed all from the opinion of some future or instant evill oppressing the minde, and by

this meanes often occasioning great hurt to the bodie: and are these following: *Metus, Tristitia, Timor, Terror, Pavor, Consternatio, & exanimatio*, as we have already in the generall discussed. These passions doe all, more or lesse, concentrat and draw in the spirits from the circumference or outward parts to the center, or middle region of the bodie, the heart especially, which being destitute of heat and spirits, they doe by this meanes coole and drie up the bodie; and that lesse or more, according to the extension or remission of the passion, the suddenesse of the same, together with the aptitude of the subject to receive such impressions. Of this effect of sorrow and griefe, the wise *Salomon* was not ignorant.

<sup>a</sup> *Heaviness in the heart of man maketh it stoupe*, and againe, <sup>b</sup> *By sorrow of the heart, the spirit is broken*; or as it is after expressed, *it drieth the bones*.

This feare or griefe, or sorrow, are commonly affections following melancholie, and depending thereupon; on the which subject, if I should expatiate, I had need begin another volume; but because this hath bin by <sup>c</sup> others, both learnedly and largely handled, as also my purpose and intention not being here to handle any particular disease, but briefly to say something concerning these passions of the mind, and what dangers they procure to the body in sicknesse and in health, I will not meddle therewith, but prosecute that I have undertaken. This grief and sorrow then, if too much yeelded unto, will to some procure irrecoverable *Consumptions*, will dry up the braine and marrow of the bones, hinder concoction, and so procure crudities by meanes of want of rest, and by consequent prove a cause of many dangerous diseases. Now, as the excessse is hurtfull to all, so to some farre more than to others: especially to leane spare bodies, dry braines, persons inclining to melancholy. And women, especially, if with childe, young children, who be reason of

Several sorts of feare and griefe.

<sup>a</sup> Proverbs 12. 25.  
<sup>b</sup> 15. 13.

<sup>c</sup> *Democritus Junior*,  
or *Burton* of melancholie.

Hurts procured by  
griefe and sorrow.



An evill custom to affright yong children.

Dangerous, especially for women with childe.

d Schenck. observat. med. libr. 1. obs. 1. ex Had. Junii li. de coma. History of one whose haire turned white in one night.

et dem ex Levini. Lemni de complex. li. 2. c. 2. Another.

These passions excite and stirre up melancholy.

What sort of people are least hurt thereby.

Arnold Villa nov. com in c. 1. Schol. Salern. Paul. Aegin lib. 1. c. 57. Aetius cap. 32. Rhaf. lib. 4. ca. 9. ad Almans.

their sexe and age are lesse able to resist such passions, and some by naturall constitution very timorous, are more liable to danger, by reason of feares and sudden frights, than other people. It is therefore a very unadvised course most commonly to affright children with bug-beares, hob-goblins and the like: for there is many times thereby such a deepe impression of feare ingraven in their tender senses, that howsoever it doth not bereave them of their lives; yet are they so possessed with an habituall feare, that they are scarce ever freed therefrom; at least, untill they attaine to ripe and mature age. And some that are yet of a more tender constitution, are sometimes seized with some sudden and dangerous disease, if they escape death: as *Paralyticke, Epilepticke, Apopleeticke and convulsive fits*, as I could easily instance, but that I cannot dwell upon it. Of all others it is most dangerous for women with child; and that not only for feare of present aborsion; but even for some future feare of some hurt may befall the tender fruit of her wombe. I have knowne some little better than meere naturalls, by reason of the mothers fright, during their ingravidation. It hath beene often also observed, that even upon men of mature age and judgement, the strong apprehension of some future danger, hath in them produced strange and sudden effects. <sup>a</sup> A late Authour relateth a storie of a young Gentleman, whose haire was in one night turned white. The Gentlemans name (saith he) was *Didacus*, or *Diegus Oforius*, a Spaniard, *Who falling in love with a Gentlwoman, one of the Queene of Spaines attendants, this Gentleman according to former agreements, was got up into a tree growing within the precincts of the court, but bewrayed by the barking of a dogge, was by the guard laid hold on, committed to prison, and in danger to have lost his life, for attempting any such thing within the precincts of the court. The next morning the keeper found this Gentlemans haire turned to a perfect white color as the antientest mans in the countrie (and yet their haire in that countrie is ordinary of a blacke colour) the which the King first hearing related, and seeing it so indeed, it wrought such an alteration in his minde, that not onely freed hee him from his punishment, but restored him to his former liberty, affirming, that it was punishment enough to have changed the flower of youth with white old age.* <sup>c</sup> There is in the same Author a like accident happening in the cour of *Charles the fifth*, Emperor, whom the Emperor himselfe could scarce beleieve to be the same party that was committed to prison the night before, and granted him likewise a gracious pardon. <sup>d</sup> And many strange accidents are there out of divers Authours related, which for brevity I here passe by. Now, as other passions excite and stirre up some particular humour: as joy stirreth up the blood, and anger choler; so doth feare and grieve stirre and move melancholy. But it may then be demanded, whether such passions be contrary to all sorts of people, and whether one may ever give way ons thereunto? I answer, some people are more privileged than others; provided alwaies, that it be not in excesse: and such are principally <sup>e</sup> grosse, fat and foggie people, with full bodies, and such as have their spirits hot & moveable. And in such people sadness, feare, and profound cogitations and cares do somewhat blunt the edge of those hot and fiery moveable spirits, and withall do extenuate and take away some part of that bulke of body wherewith they are so burthened; the which both

Greeke



Greeke and Arabian Physitians doe with unanimous consent witnesse. Such as are of a contrarie constitution, of bodie, braine, or both, as wee have said already, are by all meanes possible, as they love their lives and healths, to shun and avoid these passions. But in sicke persons especially, which is that I here principally aime at, there must a singular care and regard be had, that as little distaste as possible be given. And herein that golden rule of *Hippocrates* hath chiefly place; & that it is not sufficient for the Physitian to play his part, but the assistants also, and attendants; and all other things must also be answerable. The sicke, wee know, by reason of his sicknesse, hath sorrow enough, especially, if the party be of a feeble, fearefull and pusillanimous spirit, the phantasie still framing unto it selfe new feares of some bad and sinistrous event. And thus wee see through rashnesse and indiscretion of some about the sicke, sometimes by relating to them some evill tidings, and sometimes putting them in needlesse feares, without any sure ground: or yet when there is just cause of feare in the sicke; yet being indiscreetly revealed to him, either by the Physitian, or others, or yet at an unseasonable time: as about the time of rest, or before meales, may much prejudice the sicke. And therefore I advise all those whom it concerneth, to be very vigilant and circumspect, whom they suffer to come about the sicke, wee finding by daily experience, that many times ignorant and unadvised people, prove the causes of infinite evils to the sicke: and that sometimes by dissuading them from a laudable and legall course for the speedie recovery of their health, prescribed by learned and wise counsell; especially if their shallow capacities be not able (as seldome they are) to dive into the depth of the Physitians intentions: and sometimes also by erring in the maner above-mentioned. Such constitutions of body as we named heretofore, are not hereby so much wronged, providing we goe not too farre. My meaning is not here, notwithstanding that which hath beene said, to forbid any that true sorrow for sinne, and a true compunction of heart, for offending the Majestie of the Almighty God, the which will be so farre from producing those effects of worldly sorrow, that on the contrary, it will purchase to thy soule more solid comfort and content, and more enlargement of true heavenly joy to thy drouping and sorrowfull soule, than all the silver and gold of *Ophir*, and both the *Indies*, and all the gracious gems and Jewells ever gave to the greatest upon earth that possessed them; yea, if it were yet possible they were all in one mans possession: And as <sup>h</sup> the wiseman saith, that, *Even in laughter there is sorrow*; so may I as well invert it, that even in this godly sorrow, is joy in the holy Ghost, and comfort unspeakable. *Worldly sorrow causeth death* (saith the Apostle) *but godly sorrow causeth repentance not to be repented of*. But many are the volumes written by our learned Divines, concerning this subject; among others \* a learned late Divine hath handled this point very punctually, in his learned and elaborate Treatise of comforting afflicted consciences. But this not being my proper element, therefore I proceed.

There is yet a doubt concerning this point, which resteth to bee discussed, whether of griefe or sorrow any may dye? To this question

LII 2

1 Galen

5 *Aph. 1. lib. 1.*

Care and circumspection to bee used whom wee suffer to come about the sicke.

6 *Proverbs 14. 13.*

\* Robert Bolton, preacher of Gods Word at Broughton in Northampton shire.

Whether one may dye of sorrow or griefe.



i Itaq; etiam ob humo-  
rem, & immentum mor-  
torem nonnulli repenti-  
na morte intereunt,  
quod scilicet imbecilla  
suapte natura animula  
eorum sub valido affectu  
oppressa confertim ex-  
tincta & suffocata sit.  
De causa symptom. lib. 2.  
k 1 Sam. 4. 18.

l 1 Sam. 4. 20.

m Ioseph. antiquit.  
Judaic. lib. 12. cap. 13.

n Platerus observat.  
medic. lib. 1. pag. 49.

History.

o Idem ibid. pag. 33.

Another.  
p Idem ibid.

i Galen himselfe maketh answer that one may dye of these passions, and to this doe all Physitians assent; and experience maketh it so ap-  
peate. And this same Author seconds his authority with sound rea-  
son: for in such passions the blood and spirits having a speedy and  
sudden recourse to the heart to succour the same in so great a need,  
where aboarding it with too great violence, and in too great a quan-  
tity, they leave the outward parts of the body quite destitute of this  
blood and spirits. We see what a strange effect this griefe wrought on  
k good old *Heli* (alas how small is our griefe for matters of this nature)  
when he heard the arke of God was taken. And l that worthy woman his  
daughter in law, although her husband were a prophane and wicked  
man, yet at the hearing of the taking of the arke, she was so much  
therewith affected, that nothing, no not the newes of a sonne borne  
of her womb, could give her any comfort, or hinder her from follow-  
ing the footsteps of her father in law in giving up the ghost. And m hi-  
stories relate that *Antiochus Epiphanes*, or rather, as some well call  
him, *Epimanes*, that tyrant, being chased out of *Persia*, and hearing  
also that his generall *Lysias* was defeated, and chased away by the  
Jewes, by reason of greife and sorrow fell into grievous diseases: al-  
though there was yet in him divine punishment to be observed, and yet  
not excluding naturall causes. n A famous Physitian, and now and  
then mentioned in this discourse, relateth a story to this same pur-  
pose. A preacher of this City (*Basil* he meaneth) accompanied with his wife  
onely, in the moneth of November returning from a village not farre from the  
towne, hearing them call to shut up the gates, hee ranne before to cause them  
keepe open the gate untill his wife came in, and so entring himselfe supposed his  
wife had been entred after him, the gate was shut and she excluded (the keyes be-  
ing, as is the custome, immediatly carried to the Burgermaster, no entry is of  
any to be expected for that night, as I found once too true by mine owne experi-  
ence) and neither could he get forth to her, nor shee suffered to come in to him,  
the night very darke; this poore desolate woman, all the night filling the aire  
with her complaints (there being no house nor town within a great way of this city)  
passed a part of the night, and in the morning of this feare and griefe was found  
dead at the gate. o The same Author relateth yet two other stories ma-  
king to us appeare the truth of this point. A company of young wenches in  
the Spring of the yeere, walking abroad in a faire morning, they came to the  
place of publike execution, where was still hanging upon the gallows one who  
had been lately put to death. These wild wenches beganne to throw stones at this  
dead corps: at length one throwing a greater stone than the rest, this corps tur-  
ned round: at the which motion, this maid apprehended such feare and terror, that  
strongly apprehending this dead corps to be alive, with all possible speed shee ranne  
home, still supposing this dead body followed her. Being come home, she fell into  
strong and violent convulsive fits, and so died suddenly. p Another young maid  
about 16. yeeres of age went downe into a grave new digged, where had beene  
layed heretofore some matron of the City of *Basil*, and not as yet consumed: this  
dead carkasse this young maid essayed to lift up by the armes; but was presently  
stricken with such a feare and terror, that she went home, and was seized with so  
violent Convulsions, that her eyes were like to leape out of her head, and so pre-  
sently died, and was the next day buried in a grave hard by the other; as though  
this



this dead corps had called for her company; as shee cryed out a little before her death. In the late yeare 1630. in the beginning of January, my presence and paines was craved for a yong Gentleman living within some few miles of Northampton then sicke of a Fever. Within some two or three dayes this gentleman still continuing very sicke, the gentlewoman his wife being now quicke with child, terrified with some accidents she saw in her husband, and withall fearefull of some future event, fell suddenly one morning into strong and violent fits of Convulsions (being at other times also subiect therunto) the agitation of her head and armes being so violent, sometimes drawne one, and sometime another way, that much trouble it was to hold her: but withall the blood and spirits flying all upwards, the nether parts were left so feeble, that she was presently deprived of the use of her legs, insomuch that she was in a chaire carried into another roomme. But yet the gentleman her husband recovering, shee was in a few dayes freed from all her former fits and feares; and at her full appointed time was safely delivered of her burden, without any hurt or danger either of herselfe or infant. I have the more willingly instanced in these particulars, to make every one more carefully and circumspect in avoiding and shunning these passions, and whatsoever may provoke or incite us thereunto. The remedies shall appeare in the next Chapter, where wee purpose to speake of the last passion.

History of a young Gentlewoman recovering of a dangerous fright and convulsions.

## CHAP. XXXIIII.

Of Ioy and Gladnesse, and of the excesse thereof, which may also hurt the body: and whether any may die of excessive ioy.



That the former passions are prejudiciall, and often very hurtfull to mankinde, especially if they exceed, may easily obtaine credit, perhaps, with an ordinary understanding: but that joy and mirth so agreeable to our nature, and so acceptable to our senses, should ever produce any such effect, will hardlier receive entertainment. And this may seeme yet so much the more strange, in regard this is that we all principally aime at, as being a soveraigne and excellent meanes, not onely to preserve and mainteine our health, but likewise to recover the same, being already lost. And good reason there is for this; <sup>a</sup> Joy being a motion of the minde to the outward parts, with a certaine gratefull and delighting desire to lay hold on that which may give us content. And yet there is withal such a violent motion and agitation of the blood and spirits, that weake and pusillanimous people may bee much thereby endangered. And the wise man intimates unto us such a moderation in every thing, where hee warnes us to be wary even in visiting our neere and loving friends, under the comparison of eating hony moderately, wherein if we exceed, we may fare the worse for it. But as for moderate Joy it is com-

LII 3

mended

<sup>a</sup> Est letitia animi motus ad extimas corporis partes, cum libidine amplexandi gratum: in qua adeo fit sanguinis et spirituum motus vehemens, ut pusillanimes exanimato corpore relinquantur, ex nimia ipsorum profusione. Mer. tom. 1. lib. 2. cl. 1. quest. 168.



<sup>b</sup> Animi & corporis tametsi sua substantia & materia longe maximū discrimen sit, tamen tam arcto illa vinculo Deus colligavit, ut mutua sit utriusq; in se invicem compassio, seu cōpactio. Dea. Nam corpore afflicto dolor ad animum redit: & contra, animo exulcerato corpus concutitur. Sed maior tamen corporis quassatio cum malum ab animo initium capit, quam cum contra sit. Tamen si vero malum per totum corpus se diffundat, tamen quia eius mali indicium primum in vultu aspicitur, ideo Salomon vultus precipuam mentionem facit: & docet animum letum & bilarem non tantum sanum corpus efficere, sed porro reddere vultum aspidabilem & amabilem, ut sicut corpus sanum est, sic etiam sanum & alacre apparet. Unde fit ut cum cor letum sit, oculus sit vividus, versabilis, & ad videndum acutus, genae sint rubicundae, sanguis purus & purgatus, cutis pulchra & spectabilis: contra vero cum animus affligitur est. Hoc quanti sit ad omnes vitae partes, non facile est explicatu. Nam in cultu divino opere pretium est, ut animo leto ac a lacri fiat. Rince est quod Isaac ad filiorum suorum prophetice benedictionem se accingens, prius mandavit serinam sibi comparari & vinum, quibus exhilaratus liberius posset munus Propheticum obire. Gen. 27. Elizeus contristatus aspectu impij Regis Ioram, antequam quid conatus sit, quo 3. Reges siti laborantes reficerentur, iussit sibi peritum musices adduci, cuius arte, & in pulsando peritia mororem pelleret. Quod si Propheta qui per inspirationem locutus fuit hoc latitiae animi adminiculo opus habent ad cultum Dei pro dignitate exercendum; 2 Reg. 3. 13. nedum alij, &c. Apud homines etiam officia quae a tristibus & maestis praestantur ingrata sunt, ut in Mardocheo & Nehemia liquido constat. Esth. 4. 2. Nehem. 2. 1, 2. Animum vero letum vultum jucundum reddere apparet exemplo Esau, munere a Iacobo exhilaratus, vultu tam se amabilem & jucundum exhibuit, ut Iacobus in eo, visus sit faciem Dei benignam intueri. Gen. 33. 10. Sed in pjs hoc magis illustre est, qui pace conscientia recreati vultum habent & aspectum amabilem. Vide Nazarcos, qui cum vinum non biberent, tamen, &c. Vide porro exemplum Danielis & sociorum, qui tametsi leguminibus & aqua pascereantur, tamen, &c. Haec igitur animi latitiae, quae consistit in reconciliatione cum Deo, unde nascitur bona conscientia, omnibus fucis & pigmentis, quae molles & delicate faciem ludiose ad se infucandum & pingendum conquirunt, potior & prestabilior est; prestabilior omni vieta & delectu ciborum, in quo tamen plurimi multum ponunt, vel omnia potius, quae ad valitudinem & colorem tuendum pertinent. Cartwright ad vers. 13. cap. 15. Proverb.

mended by the Holy Ghost himselfe, and in the same Booke of Proverbs the utility thereof extolled. <sup>b</sup> A merry heart maketh a chearefull countenance. And a learned expositor upon this place affirmeth, that although the substance of the soule and the body differ much; God hath notwithstanding tyed and united them so fast together, that there is no small harmony and sympathy betwixt them: in so much that either of them being affected, the other suffereth also. And although the harme redoundeth to the whole body; yet because it is most conspicuous in the countenance, therefore the Wise man maketh chiefly mention of the countenance; and teacheth us here likewise, that a cheerefull and merrie heart not onely maketh the body sound and healthfull; but maketh a cheerefull and amiable countenance. Hence commeth it to passe, that when as the heart is merry and cheerefull, the eye is lively and quicke sighted, the cheeks of a comely, ruddy colour, &c. But all contrary, when the mind is heavy and dejected. In what an account and high esteeme this is in all the parts of our life can scarce be declared. For first, in Divine worship and service it is very requisite that we be of a cheerefull countenance. And hence was it that Isaac preparing himselfe for that propheticall benediction of his sonnes, calls first for wine and venison, whereby his heart being cheered and refreshed, hee might the better performe this Propheticall function. And the holy Prophet Elizeus being much grieved at the sight of wicked Joram, before ever he went about to refresh those three Kings distressed with thirst, calleth first for a cunning Musitian, whereby the griefe and sorrow of his mind might be mitigated. Now if the Prophets themselves, inspired with a propheticall spirit, had need of this cheerefullnesse of heart for the better performance of Gods worship and service, how much more have others use thereof? And such services as are performed by sad and heavy persons; we see, are not so acceptable: as may in Mardochee and Nehemia plainly appeare. And we see that Esau being cheered with Jacobs gift, was of so cheerefull a countenance, that Jacob confesseth he beheld his countenance as though he had beheld the face of God. But in the godly (saith the same Author) this doth yet farre more plainly appeare, who being refreshed with the peace of a good conscience, have a cheerefull and lovely countenance. This may plainly appeare by the example of the Nazarites who drunke no wine, &c: As likewise by the example of Daniel and his fellowes, who although they fed but on pulse and water, yet their countenance was farre fairer and better liking than of any of the rest who were fed with all the Kings dainty fare. And therefore this joy & mirth consisting in our reconciliation with God, from whence proceedeth a good conscience, is farre to be preferred before all the most curious washes and paints, wherewith the lascivious and dainty Dames of our times doe damb, and as they thinke, so curiously adorne their faces: yea, and of farre higher esteeme than all the most curious and dainty diet that can be devised, in the which neverthelesse, many, if not all, place all that pertaineth to the preservation of health and main-



taining the comely colour of the countenance. That the life therefore might bee the more comfortable, and that griefe, sorrow and sadnesse might not too much prevaile and oppresse us, it was the bounty of our good God to give us not onely food and raiment for necessitie, and water to quench our thirst: but to give us also wine to cheere the heart, oile to make glad the countenance (in the hot Easterne countries then in great request, howbeit in our cold climats not so usefull) and musicke both vocall and instrumentall, to stirre up, and excite the dejected melancholicke minde. And therefore the moderate use of all these comfortable creatures is, as we see, allowed by God himselfe: and besides good merry company, either at meales or otherwise; provided, the mirth be honest, not scurrilous, and offensive either to God or man: and thus may these verses following be understood:

*Quere igitur sed honesta tuis solatia curis,  
qua tibi nec somni, nec loca sola dabunt.  
Vtere convivis, non tristibus, utere amici,  
quos nuga & risus, & ioca salsa dabunt.  
Quem non blanda iuvent varii modulamina cantus?  
hinc iecur, & renes, agraq; corda stupent.  
Nam nihil humanas tanta dulcedine mentes  
Afficit, ac melice nobile vocis opus.*

Seek comforts in thy griefe and cares, which may thy heart solace,  
Much more than either drowsie sleepe, or solitary place.  
But let thy comforts comely be, and honest all thy jests.  
Converse with cheerefull merry friends, at banquets and at feasts.  
Sad company avoid and shun, such company frequent,  
As love in laughter and delights to have the meeting spent,  
What man so lumpish is of mood, whom musicke doth not move,  
And merry songs? these from thy heart all pensive quames remove.  
For nothing doth with such sweetnesse the minde of man rejoyce,  
As doth that noble worthy worke, of mans melodious voice.

But my meaning is not here of such mirth and musicke as is most commonly and ordinarily used in Tavernes and Tap-houses, in Play-hous and Ale-house, where the most dissolute and deboist companion is often accounted the best fellow; and hee that can most dishonour God by blasphemous bloody oathes, and by that swinish sin of drunkennesse shew great manhood in un-manning himselfe, carrieth away the bell for good-fellowship, and such are accounted the onely merry companions of the countrie. If one should advise them sometimes in their merrie mood to sing Psalmes, it were puritanisme; and yet such a puritaine was the <sup>c</sup> Apostle James: *If any be merry, let him sing Psalmes:* and such a puritane was the <sup>d</sup> Apostle Paul, willing us to use *Psalmes, Hymnes and Spirituall songs*. I know there are times and seasons for all things; and as excesse of mirth is alwaies, so, especially, in these bleeding times of the Christian world most unseasonable. <sup>e</sup> And as the Prophet *Elisha* said in another case, *Is this a time to take silver, &c.* So may I say, is this a time for such excesse?

<sup>c</sup> James 5. 13.

<sup>d</sup> Ephes. 5. 19.

<sup>e</sup> 2 Kings 5. 26.

The



Isaiah 12. 22.

2 Sam. 11. 16.

Amos 6. 4.

Sicke folkes chiefly  
to be cheered up, and  
who have greatest  
need.

Whether any may dy  
of mirth and ioy.

*Præ gaudio autem  
nonnulli supra modum  
pusillanimes mortui  
sunt, haud aliter quam  
timentes, de Symptom.  
caus. lib. 2.*

*i Gaudio præter Chilo  
nem de quo diximus,  
Sophocles, Dionysius  
Siciliæ tyrannus uterq;  
accepto tragice v. Etoriae  
nuncio. Ad alter pugna i.  
la Canoniæ filio incolu-  
mi viso contra falsum  
nunciam, Plin. lib. 7.  
cap. 8.*

*k Purch. lib. 4. cap. 9.*

The Lord (saith the Prophet Isaiah) God of hostes did call to weeping and mourning, and to sadnesse, and to girding with sackcloth; and behold, ioy and gladnesse, slaying oxen, and killing sheepe, eating flesh, and drinking wine; let us eat and drinke and be merry, for to morrow wee shall die. And it was revealed in mine eares by the Lord of hostes; surely this iniquity shall not be purged from you. And the words of that worthy Priah ought never to be forgotten: 'The Arke, and Israel, and Iuda abide in Tents, and my Lord Ioab, and the servants of my Lord are incamped in the open fields, shall I then goe into mine house, to eat and drinke, and lie with my wife? as thou livest, and thy soule liveth, I will not do this thing. There is yet a pregnant place for this same purpose. *¶* That lie upon beds of yvory, and stretch themselves upon their couch, and eat the lambs out of the flocke, and the calves out of the midst of the stall: that chaunt to the sound of the viol, and invent to themselves instruments of musick, like David. That arink wine out of bowles, and anoint themselves with the chiefe ointments, but they are not grieved for the affliction of Joseph: Therefore now shall they go captive with the first that goe captive, and the banquet of them that stretched themselves shall be removed. Let our Preachers apply these places; I will not thrust my sickle into another mans harvest. But now, as concerning mirth, and cheerefulnesse in diseased and sicke persons, I thinke it is to them by all meanes to be procured; and, as I said already, all manner of discontentes are to be avoided. But of all other sicke people, to such especially as are otherwise of a melancholy constitution of bodie, or sicke of any disease tending that way, although but accidentally: as likewise such as are of themselves fearefull and pusillanimous, and easily dismaied at a small matter. And herein is required great wisdom and circumspection, and that the Physitian doe accommodate himselfe to the severall dispositions of his patients, and to many particular circumstances concerning them, which cannot punctually be set downe. And howbeit this passion as well as others may sometimes exceed the bounds of mediocritie, yet are not the sicke for the most part so much hereby indangered as by other passions: Resteth now to discusse one question before we conclude.

Since ioy and mirth is so agreeable to mankinde, and lesse offensive than any of the rest, it may then, not without good reason, be demanded, whether any may die of this passion? I answer, that even *h Galen* himselfe, who was ignorant that any could die of anger, yet did confesse, that some might die of too great ioy. And there is some reason for it: for the blood and spirits flying all from the center, or heart, to the circumference or outward parts, the party must needs die, the heart now being left destitute of such necessary provision: and *i Pliny* makes mention of some: as of one *Chilo*, *Sophocles*, *Denis* the Tyrant, and of her, who after that dismall battel of *Canes*, contrary to a false rumor, received her sonne alive, whom she supposed to have bin dead. And *Purchas* maketh mention of the like accidents even in this our age. *k Abraham Kendall* (saith he) put into the Ile of *S. Helena*, about the yeere, 1592. and left on shore a sicke man, whom *Edmund Barker* 18 moneths after found in good plight: but their unexpected comming, as it seemeth, so ravished his weake spirits with ioy, that it distracted him, and being otherwise of constitution very well, he died 8 daies after. The like hee saith of a Portugall in the same place: I wish therefore thou



thou use moderate mirth and cheerefulnesse, and such as be too much subject to sorrow and griefe, to refraine therefrom, and not to give way to any anxious cares, which are the causes of many mischiefs both to the body and the minde. Take therefore this counsell with thee:

*Omnia curarum fomenta relinque, nec ullis  
Corpus habe pressam sollicitudinibus.  
Anxia mens, non ipsa sibi, non rebus agendis  
constat, ab hac vitium corpora saepe trahunt.  
Hinc varia pestes, morborum mille figurae,  
crede animam nostri corporis esse ducem.  
Saepe graves ista, veniunt ex arce labores,  
sicut ab aereis pestilens aura plagis.*

All things that may thy cares increase, avoid and lay aside,  
Keepe still thy heart from heavinesse, let joy there still abide,  
A pensive minde even to it selfe, inconstant is alway,  
And in all things it undertakes, it keepes no constant stay.  
From thence the body often drawes corruption and vice,  
Hence plagues, and of sore maladies a thousand sorts arise.  
This know, that of each man the soule is of his body guide:  
From whence, as from corrupted aire, great pains in him reside.

And thus much shall suffice to have said of joy and mirth, the true antidot against sorrow, griefe and feare. And this likewise shall suffice concerning all the passions and perturbations whereof I undertooke to speake: and as I said at first, I am not ignorant, but that there are yet a many more affections which in time worke a deepe impression both on the body and minde of man; yet worke they but leisurely, and by degrees, and worke no such sudden impression, and therefore I passe them by.

### *The Conclusion of this whole Discourse.*

**B**Y that which hath beene said already, may plainly appeare how excellent, and how usefull is this Diet of the Diseased, and how necessary it is to be carefull in the prescription thereof, and from hence may evidently be evinced, into what danger they precipitate themselves, who fall into the hands of such unskillfull persons, who are not able to advise them what Diet is best, and what is worst. And yet, as by this precedent discourse hath plainly appeared, Diet is that which principally, and above all other meanes, is narrowly to be looked into. And that this is not a matter of so small a moment, as by the vulgar it is accounted, hath at great length, by the authority of the learned in all ages, beene plainly proved. In the first particular then, wee see, wee must consider the nature of the aliment, whether it be a vegetable; as all sorts of

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plants,

Many things in this  
discourse to be consi-  
dered.



If it transcend the skill of the ignorant Physitian, to prescribe good and wholesome diet for the diseased, how shal they be able to prescribe physicke fit for the state of the sicke bodies.

plants, fit for the use of man; the variety whereof, together with their severall vertues, wee have at length set downe. Againe, there being such varietie of other creatures, foure-footed beasts, fowle and fishes, which afford food for sustaining of mans life, their natures must be well knowne, and what food they afford the sicke, and how safe it is to administer the same. Besides all this, the right preparation is duely and carefully to be observed; some sickenneses requiring one, and some another kinde of food, and a different preparation. And besides, the quantitie must carefully be observed, and that according to severall individuall bodies; and the order, when more than one dish is allowed. Now, all this is yet nothing, if the state of the individuall bodie thou dealest with, be not without great care and diligence looked into. And principally, and above all other things, wee must have a watchfull and carefull eye over the strength of the sicke, and not onely narrowly observe the difference of severall and individuall parties, one from another, according to their severall complexions: but even one and the same individuall partie, how it differeth from it selfe, according to the severall seasons, not onely of the sicknesse, but even of the time of the yeere also. All the which circumstances, as they have beene at great length discussed, so doeth it as evidently appeare, that this is not the taske of any ignorant quack-salving Mountebanke, Empericke, Barber-surgeon, or of an ignorant busie-bodie woman-physitian; nay, nor yet of a meddling pragmaticall Minister: but of a skilfull and judicious Artist, able upon all occasions to adde what is wanting, to alter what is not usefull, and detract what is superfluous. If this then be true in this dieteticall part, as hath bin proved, what shall wee then say of the administration of physicke it selfe? If the unlearned, by reason of their unsufficiencie, are not to be allowed to deale with this dieteticall point, how much more are they unable and unfit for this other of so great a consequence? If the vulgar be so afraid of physicke, that scarce can they sometimes be perswaded in cases of greatest extremitie (and I cannot in some sort blame them, there being so many dog-leaches, and ignorant practitioners of all sorts suffered, as it were, to throw lots upon mens lives) to admit of any lawfull remedie, although exhibited by the hand of a skilfull, learned and rationall Physitian: why are some of them, yea, and some of a more refined judgement often so lavish of their lives, that they will sooner commit themselves into the hands of any quack-salving Mountebanke, or Barber-surgeon, than into the hands of the most learned and judicious Artist, and are often so shy of physicke, as of some deadly and deleterious poison: But it often befalleth them according to the old Proverbe.

*Incidit in Scillam, dum vult vitare Charybdim.*

They leape out of the frying-pan into the fire.

And whereas the learned and skilfull Physitian is furnished with store of gentle and benigne medicines, which offer no force nor violence



lence to nature; and if at any time the greatnesse and malignity of the disease indicate an addition of stronger remedies, either to acuate and quicken the dull and sluggish quality of the others, or to eradicate som inveterate disease; yet is he able so to correct the malignity thereof, that he can make it a soveraigne medicine for the healing of his infirmity: the other on the contrary useth most commonly his crude, maligne and unprepared medicines both mineralls and vegetables; the hurt and smart whereof, howsoever they be not at the first felt, yet are they often afterwards the causes of many mischiefs: besides, that this kind of counterfeite Physitian purgeth often away as well the good as the bad humor, the which is impossible for the patient to observe or discerne, howsoever he knowes it to his cost. But besides Empericks, there is yet another sort of intruder upon the profession of phycsike as faulty (if not more, all things considered) as the former: practising Ministers, I meane, concerning whom although I have in the beginning of this discourse said something; yet by reason of some seeming colourable objections might by themselves or others be made in their behalfe, I will adde yet something before I make a full end: although in my opinion, this one place of S. Paul, if there were no more, <sup>a</sup> *who is sufficient for these things?* were sufficient to confute them. But I have heard some of them pretend a charity and love to their neighbours to helpe them in their need. This reason, as it first makes a glorious shew, so if we shall narrowly view this pretended reason, we shall find it like <sup>b</sup> those faire apples of Sodom, which being once touched, turned into ashes; and like <sup>c</sup> those painted sepulchers being within full of rotten bones. But this is no new practice to cover vice with the mantle of vertue; which as it is most common, so it is most accursed: *Simulata sanctitas duplex iniquitas*. And this by many places of Scripture I could make manifest, but that I think it wil not be denied, and I am loath to spend too much time on it. Charitable workes, I confesse, are to be performed; but every person is not fit for the performance of every worke of charity. The ministers charity is to have a care of his peoples soules, to visit and comfort them when they are sicke; and even to extend their charity to their bodies, according to their ability. As for the curing of their bodies, that exceedeth the compasse of their callings, and in so doing they break down hedges, and intrude upon another mans right. If they shall reply, that sometimes they do it to supply the place of a Physitian (perhaps) wanting. I answer, they are very witty to devise wiles to maintaine a wrong cause. And it was a good speech of a worthy Divine of this shire, now resting in peace: *O quam argutatrix est humana ratio, praesertim quum aliquid de suis commodis & emolumentis deceditur!* How hard doe men plead for their profits! I say againe, If a minister bee endued with any competent skill in this profession (as perhaps having learned it before he betooke him to this profession) and any of his parishioners be amisse, either in the absence of a sufficient Physitian, or yet in case of the patients poverty, the ministers charity in such a case is most seasonable. But my meaning is principally of such as make a pecuniary trafficke of this profession, erect Apothecary shops in their houses, and often traine up others in

<sup>a</sup> 2 Cor. 2. 16.

Charity is not sufficient to warrant any with the neglect of his owne calling to meddle with another calling, wherein is as much, if not more difficulty than in the former, and no lesse danger then of life in the errors committed therein.

<sup>b</sup> Ioseph. de bello Iudaico. lib. 5. cap. 5.

<sup>c</sup> Matth. 23. 27.



d Menecrates cele-  
bris Epileptice medi-  
cus nunquam sane in  
publicum, nisi suis quos  
curaverat, habitu deo-  
rum vestitus stitit, &  
ipse vero purpura vesti-  
tus, aurea corona deco-  
ratus, sceptrum deniq; in  
manibus velut alter  
Iupiter gestans. prodire  
solitus est. Lang. Epist.  
medic. lib. 1. epist. 25  
ex Athen. dipn. lib. 7.  
• The reverend Bi-  
shop of Peterborough  
in a Sermon prea-  
ched at Northampton  
this same yeere 1611.  
a little before mid-  
sommer, out of this  
text, Gen. 47. 3.  
What is your trade  
or occupation: taught  
that a minister hath a  
trade, and should  
have but that one:  
the question being  
*Quid operis* in the  
singular number.  
That ministers there-  
fore are not to med-  
dle with other cal-  
lings. They are not  
then (saith hee) to  
meddle with Galen  
& Hippocrates; which  
he there proved both  
learnedly and religi-  
ously, by the weighti-  
nesse of the calling,  
and paines therein to  
be imploied. And as  
there was there a great  
deale of good coun-  
sell for the clergie, so  
I hope he will have a  
care to see all faults  
and abuses reformed.  
• As it is unlawfull  
for a Physitian to  
preach or administer  
the Sacraments: so I  
thinke it unlawfull  
for a minister to be a  
professed practicer  
of Physicke. Parre  
on the 12. to the Ro-  
manes. & Thessalus  
quum ostendit se in  
Hippocratica Disci-  
plina nequaquam institu-  
tum, nec eius opera sub  
preceptore legisse, ta-  
men non veretur talis  
quum sit, palmam sibi  
ipsi tribuere Gal. meth.  
med. lib. 1.

that profession which they are yet themselves to learne, and have been knowne to have been most busie, whereable and sufficient Physitians were to be found. And the want of able and learned physitians is often by meanes of their lawlesse intrusion occasioned. It is not unknowne to some, that some of these men have beene so impudent and shamelesse, that they have often offered their service to the Gentry, and people of best note, some of them traffiquing to and fro to engrosse all imployment into their owne hands, debasing and vilipending the actions of other able physitians: and if (perhaps) at any time, some successe doth second their bo'd attempts (as sometimes *Audentes fortuna juvat*, fortune helps the hardy) thou shalt then have them like that proud *Menecrates* bragge and boast of their noble exploits. It is no doubt a hard case, when no Physitian will serve the turne but *Levies* Tribe; and if *Lucullus* were not, *Pompey* cannot live, *scilicet*! It is a hard case, no question, when Physickes sufficiency is all covered under a Clergy mans cassocke. But I would faine know what *Æsculapius* hath infused this sufficiency into them. The famous Universities of this Kingdome doe quite disclaime them as informe Monsters, and births borne out of season, which never yet received the right shape of a Physitian. The famous Physitians of the Colledge of *London* acknowledge them to have no part in the *Hippocraticall* commonwealth. Their grave and learned Brethren of best note deny them, some preaching against their practice, and some againe publishing this dislike in print. But it may bee, they will claime kinred to the *methodian Thessalus*, who taught that the profession of physicke might in six moneths space be attained unto. *Similes habent labra lactucas*. Like lettice like lips. But there resteth yet an objection, and more materiall, at least in shew than the former. *Venter non habet aures*. Need maketh the old wife to trot. A necessity by some is pretended, their livings being too little, and their maintenance too meane to mainteine them and their families. I doe not deny, that many of our learned *Levites* are not rewarded according to their due desert, learning not beeing rewarded according to its worth; which is farre easier for me to lament than to amend. But all the offenders cannot cover themselves with this cloake: nay, the most grosse and notorious offenders for the most part injoy greatest livings, of one, two, or three hundreds a yeere, if not upwards. One of them in my knowledge hath plaid the usurer; although some of the principall is gone into a bottomelesse bagge. Let the ingenious Reader then judge, whether any of these can justly plead poverty. Others againe, I confesse, have smaller allowance, and therefore would seeme to deserve more favour. In the first place, as I grant the antecedent, so I deny the consequent, as false and erroneous. Many honest men and good schollers of unblamable life and conversation I my selfe well know, whose livings come not neere the others who have least; many of them not exceeding forty, thirty or twenty pounds, and some not twenty Marks, yet far more painefull in their calling than the former, of whom none that I could yet heare of, under fifty, three or fourescore pounds. But put the case this were yet true, what then? *Must they strike Richard for Robert?*

must



Must they robbe Peter to pay Paul? If they themselves be wronged, must they of necessity injure others? Must they of necessity deprive the people of their paines, and encroach upon another calling too weighty and heavy for their shoulders? But if they will needs make an addition to their meanes, why meddle they not with some other calling of lesser consequence, in the performance whereof the error of the Artist bringeth lesse danger and detriment? If they shall reply, that were too base for them, I answer, that <sup>h</sup> S. Paul, notwithstanding, in the night-time made tents, and in the day-time was diligent in delivering his masters message. And there are yet some other meanes in case of necessity might farre easilier and safelier be used, than the profession and practice of Physicke, and that without derogation from the dignity of a scholler. And yet the *Abissine* Priests even at this day keepe this custome of <sup>i</sup> labouring in som trade or calling, their ordinary maintenance being but very meane. But let no man mistake my meaning, as envying the maintenance of worthy, learned and religious, painefull Divines, as willing to reduce all to that antient, Apostolicall custome, which in our established Churches now for good reasons, I confesse, to be out of use. *Abfit*, nay it never came into my thought. Nay, would to God I might bee so happy to live to see abuses reformed, buyers and sellers whipt out of the Church, and *Levi* to injoy his full allowance, that I might then with <sup>k</sup> holy old *Simeon*, sing a joyfull *Nunc dimittis*. On the the otherside, let ministers wait on their ministry: I neither plead for Simoniacke Patrons, nor yet for lazy *Levites*: but as I thinke them worthy of double honour, so let them consider who deserve the same; such as labour in the word and doctrine. As for idle loytering *Levites*, who seeke the fleece and not the flocke, I thinke them so unworthy of any honour, that I wish, like drones they may be driven out of the Church. Some againe, willing to mince the matter, maintaine, that a minister may at least so farre play the Physitian, as the Physitian is somtimes to play the part of the minister: and that as somtimes the physitian in absence of the minister may administer spiritual physicke to the sicke, so may the Minister in absence of the Physitian administer to the patient corporall physicke. I confesse this maketh the fairest shew of reason of any of the former, and my meaning is as farre from hindering charity in time of necessity: provided alwayes, the party be able to exercise that kind of charity, and this particular case occurreth but seldome. Againe I say, there may here fall out by this meanes some inconvenience; so that still, *Latet anguis in herba*. Besides, these two cases are farre unlike, there being therein a great disparity. The Physitian may in time of need give the sicke good and wholesome counsell for his soules health: and this may sometimes a neighbour aswell, yea, it may be, better performe, than either the Minister or the Physitian. The Physitian then performeth this charitable worke, as the duty of a common Christian, and that which any other that is able is allowed to doe, there being no danger in applying this remedy, if done but in any ordinary discretion: although it were to bee wished the spirituall Physitian himselfe were able alwayes to administer his owne Physick. Now the case standeth

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not

<sup>h</sup> Acts 18.3. & 20.34.<sup>i</sup> Cor. 4. 12.<sup>1</sup> Thessal. 2. 9.<sup>2</sup> Thessal 3. 8.

For this same practice there were canons in former times set downe.

*Clericus quantum libet verbo Dei eruditus, artificulo victum querat.*

Et postea,

*Clericus quantum libet verbo Dei eruditus artificulo, vel agricultura absq. officij sui detrimento victum praparet.*

Lib. Concil. Concil. Carthag. 4. can. 51, 86 52.

<sup>k</sup> Luk. 2. 29.

Consider the diversity of these two cases.



1 History of the coun-  
cell of Trent.

Objection taken frō  
the affinitie of the  
soule and the bodie,  
idle, and to small pur-  
pose.

not alike with the minister, who may easily be mistaken either in the disease, or the remedy due to the same, or yet in the due and convenient time of application, with divers other considerable circumstances, unlesse hee be skilled aswell in a theoricall knowledge, as in the practicall imploiment of this profession: unto the which he shall hardly ever attaine, without the neglect of the worthiest of the two. And put the case hee may yet helpe some distressed neighbour in his need, it will both draw him on to doe the like for others, who may plead the like interest in him; and againe, his example may encourage some ignorant and idle dames to doe the like. *Principiis obsta.* Resist occasions of error at first. All the errors of the *Romane* Church at first crept in upon faire and plausible pretences, as might easily be proved; the which now are become so many, and so strongly mainteined, that wee had now need of some *Hercules* to cleanse this uncleane and filthy stable. And the *Pope* himselfe, made he any small account, thinke you, of such ware, whenas <sup>1</sup> hee sent his holy ghost so often post in a cloak-bagge from *Rome* to *Trent*, to inspire the Fathers of that councell, to stand stoutly to the maintenance of this their freehold? But if they will yet plead any sufficiency in themselves, whereby they may safely practise this profession, and if any *Æsculapian* genius hath infused into them the *Hippocraticall* skill, I see no reason why they should be debarred from doing good, even in this same kinde. But let this proviso be put in, That they first resigne their livings to those who will afford them better attendance. I neede not mention that young frye of able schollers, these famous nurseries of good learning, like two fruitfull mothers, send yeerely abroad into this our fruitfull *Canaan*, flowing with milke and hony: and how many of these stand idle in the market-place, no man hiring of them into his Vineyard, when as others undertake and ingrosse farre more worke than either they are able, or is fit they should deale with. But if the dole be a dealing, I see no reason why the Physitian may not claime a share in it, as well as they doe in others. The *Talson Law* will allow it, and I make no question, but they may finde some of them as fit to preach, as they to practise. As for that objection taken from the affinitie of the soule and body, I thinke it not of that worth, as to be objected by any scholler: and yet I have heard that some have pleaded this. Now, if it may take place, it will make as much for the Physitians preaching, as for their practising. And besides, if this argument may take place, then by reason of this affinitie of the members of the bodie one with another, the Tailor shall become a Shoo-maker; and againe, the Shoo-maker a Tailor: and the Haberdasher (because he dealeth with the head, the most eminent part, and seat of the sense and reason it selfe) will, perhaps, plead a priviledge in all three, and more also. I have somewhat the more at large insisted upon this point, not only for that this notorious abuse, hath so long continued; but likewise to give warning for the time to come, that Ministers keepe themselves within the precincts of their owne calling. To this the weight of their owne calling, if there were nothing else, might be a sufficient motive: besides, that I have proved in the beginning of this discourse, that the Physitians pains and trouble are greater than of any calling,



calling, yea, even of the painfull and laborious Divine himfelfe. It is true, the Divine hath his evasion : for many of them have this trick (although scarce honest) that they are ready to gleane what gaines they can get by fitting ftill in their cells, caſting waters, as they call it, preſcribing medicines to the abſent, fall out as it wil: and when the patient hath moſt need of their preſence, Mr Parſon cannot come then : and by this means, many times Mr Parſon hath his gaines come in eaſily, declining the greateſt pains; and if the patient rely wholly upon him, he ſhal either be denied that attendance is due in time of danger, or elſe caſt upon another Phyſitian, who muſt now take the worſt, when Maſter Parſon hath had the beſt. Some againe will ſometimes, and that often, attend, as another Phyſitian, on the neceſſitie of the ſicke : and here is then another inconvenient, that many times, when Maſter Parſon or Vicar ſhould be in his pulpit, his patient calls for his preſence. Let the judicious and unpartiall reader then judge of the equitie of this cauſe. Wee ſtill hope, (and have hoped a great while) that the reverend Fathers of the Church will have an eare open to heare this more than juſt complaint. No ignorance can be pretended, this not being done in a corner, but in the eyes of all *Iſrael*. And among them, ſuch eſpecially, as are too much addicted to judiciall *Aſtologie*, and many ſuſpicious, if not ſinfull things thereupon depending: as calculating of nativities, and prognosticating future events thereby; uſing amulets without any ſhew of reaſon, to cure diſeaſes, and to prevent many outward accidents, are to be inquired into: if the antient <sup>m</sup> *Ca-* nons and Conſtitutions of the Church forbid ſuch traſh indefinitely, ſhall this be ſuffered in a Church-man, now under the cleare Sun-ſhine of the Goſpell? But I leave this text, wiſhing withall, that people would not prove a means of diſtracting the Divine, and hindering him in that whereunto he is called and ſet apart, leſt they prove acceſſary to his neglect, if he have not ſo much grace to looke to it himſelfe. I have <sup>n</sup> elſewhere alleaged the example of *David*, <sup>o</sup> who would not drinke the water that had bin fetch'd with the hazard of mens lives: ſee then how you ſeeke health with the hazard of mens ſoules.

But before I end, although I have already ſaid ſomewhat of Emperickes, yet a word or two more. There is an ordinary objection where-with many people deceive themſelves in this caſe of Emperickes: for, ſay they, wee are by uſing Emperickes often freed from a great deale of charges which learned counſell would coſt. I answer, that in the firſt place they build on a falſe foundation, parallelling and equalling ignorant Emperickes with the judicious and learned Phyſitian: and this erroneous opinion is often confirmed by meanes of the like events often befalling both the one and the other, which I have ſufficiently confuted in the beginning of this diſcourſe. It is then apparent, that this ſeeming ſaving of charges, is but a meere fallacie, and ſo many of them finde it at the laſt, when it is too late. For in the firſt place, the ignorant and unſkilfull, howſoever moſt preſumptuous of their owne ſkill and ſufficiencie, yet are they not able often to finde out thy diſeaſe; eſpecially, if either it be uncouth or intricate, compoſed or partaking of divers diſeaſes, accompanied

<sup>m</sup> Si quis *Aſtologie*,  
vel *matheſi* exiſtimat  
eſſe credendum anathe-  
maſit. *Toletan. 7. can.*  
21.

<sup>n</sup> In the preface to  
the arraignment of u-  
rines.  
<sup>o</sup> 2 Sam. 23. 16, 17.

Sordide and balefull  
iſſion in the de-  
ſence of Emperickes

*Anſw.*



Emperickes can neither finde out the disease, nor apply right remedies.

¶ Job. 1.

¶ Doctor Vanner, in his advertisement of the great utility that cometh to mans body, by taking of physicke in the Spring.

with various and severall symptomes: farre lesse then are they able to apply a right and laudable remedie to the same. Againe, put the case they both finde out the disease, and apply some remedy: yet are their remedies often so rough, venomous and unprepared, that they leave a virulent and evill impression behinde them; the which, howsoever, peradventure, not at first felt, yet at length often payeth both the principall and interest. Besides, that I say nothing of their ignorance in the application, according to the severall constitutions of the individuall bodies, sexes, ages, order, time, quantity, qualitie, due preparation and correction; but especially the strength of the patient, &c. Besides all this, when they have thus hazarded their lives, spent their mony, poisoned their bodies, and neglected good and wholesome remedies, which in time and place, in all probabilitie were like to have cured the infirmity: it cometh often to passe, that at length, howbeit too late, they are forced to flie unto the learned and judicious Physitian, as I could instance in many particulars. Now, if the patient recover, what is here saved? is he not here at a double charge, besides the hazard of his life? and if hee die, I confesse there is something saved: but I thinke people that are wise, should in this be of Satans minde, <sup>p</sup> *Skinne for skinne, and all that a man hath will he give for his life.* I meane, use the likeliest meanes to save thy life, and leave the successe to God. As for the meaner and poorer sort, there is no honest Physitian, but in charitie hee will be readie in time of neede to further their health with his best counsell. But this fault we finde to be as frequent in the rich, as in the poorer sort: some I know doe it out of meere ignorance; but others out of meere avarice and fordid tenacitie. And yet I have heard some say, their Empericke cost them as much as better counsell had done in former times. The ignorant are more to be excused, and therefore it were to be wished (and I doubt we may wish long enough) that these stumbling blocks, which vulgar eyes are not able to discern, were removed out of the way. Then should our Surgeons betake them to curing of their sores, wounds, and other things thereunto belonging: Apothecaries to their compositions; and other ignorant and illiterate Emperickes, forced to forsake their profession, and if they were of any before, to betake them to the same againe, or to some imploiment besitting them, if they were of no calling before. As for women, they might finde them worke within doores about their housewiverie, farre better beseeming their sexe, than to play the busie-bodie abroad, meddling with that whereof they are altogether ignorant. But because a <sup>q</sup> late learned Physitian of this land, hath lately said something concerning Emperickes, making well for our purpose, I will insert them also into this same place. *But here I must advertise you, that you expose not your body to the unlearned Empericke, that can neither finde out the peccant humours, nor parts affected; but to such as are learned in that art, that can well iudge of your state of body, and accordingly prescribe you remedies, as your constitution and affected parts shall require. Many men thinke, yea, some of a generous note, wherein they bewray their carelesseesse, if not their stupiditie too, that whilst they are in health, they may for prevention take physicke from any one, it matters not* from



from whom it be, nor what physicke it be, so it worke with them. I must tell you, that many overthrow their bodies thereby, and that there is no lesse art and iudgement required for preserving the bodie in health, than for curing of it being sicke, if they did but know how the foure humours are, or ought to be proportioned in their bodies: for inioying according, to their constitutions, a sound and healthy state, they would, I am perswaded, be more cautelous, than to commit themselves into the hands of the unlearned, who, by their inconsiderate courses, take humours from them at an adventure, so well those that are not offensive, as those which are, to the utter subversion of the æconomie of the bodie: whereof though, perhaps, in regard of their strengths, they are not so and by sensible, which is that which onely cloaketh the errors of Emperickes, and as a vaile masketh many mens eyes and understanding therein: yet they will, as I have in divers observed to their perill, by little and little, incurre a lapsed state of body. It is strange to see the ignorance of most people, how backward they are to give to the learned professors of physicke their due, readie to lay scandalls upon them; but forward to magnifie Empericke, their physicke, their honestie, their care, willing to passe over and excuse their grosse slips and absurdities, O mira hominum stupiditas! But proceeds this altogether out of ignorance? I suppose no: for doubtlesse many seeke unto them, and magnifie their physicke, because it is cheape: but such are fooles and Gulls indeed; for they wrong, and even poison their bodies with grosse and ill qualified physicke to save their purses. But to answer the reasons, or rather words which they produce and alleage in the favour and behalfe of Emperickes: to what purpose is the working of that physicke which respecteth not the peccant humours, nor parts affected, but to the overthrow of the bodie? What is a supposed honestie in a Physitian without learning; but a snare wherein the ignorant doe voluntarily entrap themselves? I say supposed: for I cannot thinke that man to be honest, which usurps a calling, which with a good conscience hee is not able to discharge. Or to what purpose is the care that Emperickes take about their preposterous and ill composed medicines, but to the utter ruine of the patients bodie, as too too unluckie happened of late to a Gentleman of good worth and note, who taking physicke by way of prevention, of a Pill-boasting Surgeon, in a short space, by his ill qualified and preposterous physicke, incurred an incurable and mortall lapse of his stomacke and liver, being in his constant age and perfect strength of bodie. Vaine therefore, and very absurd is that conceit, which many have in favour of Empericks, viz, If they doe no good, they doe no harme. Admit that sometimes by their triviall petty medicines they doe no harme; yet neverthelesse for that, I must tell you that they doe much harme: for the sicke bodie relying upon their skill, and they being not able to direct and execute such courses as shall be fitting and effectually to impugne the disease, while there is time fitting for the same, the sicknesse gets the masterie, and then (perhaps) when the strength is too much weakened, and the disease become incurable, they seeke helpe of the learned Physitian. So basely verily, are most of our people affected to their health; that untill some practicall Minister, parish Clerke, Apothecary, Surgeon, or the like, have done their utmost hurt, they seeke not to the Physitian. And here to vindicate our Art from calumnie, I cannot but taxe the most sort of people, that being affected with any great or difficult disease, which by reason of the nature thereof, or contumacie of the peccant humours, will have such progresse, as that it cannot in a short time, by the medicines and best indeavours of the learned Physitian,

History.



sitian, how forcible soever, be evicted, will reiect their Physitian, and betake themselves, which is an absurdity, *super omnem absurditatem*; to some ignorant sottish Empericke, and every good wives medicine, to their great hurt, and oftentimes utter overthrow. But if it happen that they recover thereupon, they lay an imputation upon their Physitian, and grace their Empericke with the cure; whereas, in very deed, the matter of the disease was wholly, or at least the greatest part thereof eradicated by such fit and powerfull remedies, as the learned Physitian had formerly ministred unto them: whereupon the residue of the cure was effected by the force of nature, not by the weak endeavours of the Empericke, or triviall medicines of any other whatsoever. I have of purpose enlarged this advertisment, and doe leave it for a memoriall and caveat to all posterity, especially to the Gentlemen of this our age, who, for the most part of them, very much wrong their iudgements and understanding, in taking physicke of the unlearned; and wherein they doe not onely wrong themselves, but also give occasion of hurt to others: For the meaner sort of people following their example, doe the like, whereby it comes to passe, that in all likelihood, more untimely perish (which I beleev to be true in the *\* Westerne* parts of this Kingdome) under the hands of Emperickes, than die otherwise. Such as will not take notice hereof, in Empericorum manus incidant. And if any *Asinus Cumanus*, or *Terræ filius* shall object, that divers recover under the hands of Emperickes; I answer in a word, that the recovery is not to be attributed to their physicke, but to the strength of Nature, that beares up, both against the disease, and their preposterous courses. A grave Divine lately told mee a story of a notorious old Empericke, living in the West-countrie. This Empericke was by a Noble man brought before that famous Prince, King James, of happy memory, thinking thereby to grace him (a small grace for a great man to grace such worthlesse persons) which notwithstanding, was not answerable to expectation. This Noble Prince then, as hee was most iudicious, and Eagle-eyed in all Arts and Sciences; so had he a singular dexteritie in discerning a skilfull and learned Artist in the profession of physicke, from an Empericke, an ignorant and counterfeit Physitian. This bold Empericke (as is the custome of such emptie barrells to make a great sound) bragged before this learned Prince, how many Consumptions, and other dangerous diseases hee had cured: to whom his Maiesty replying, asked him how many hee had killed. This learned Prince asked him after if hee could cure mad men? that I can, quoth the Empericke: Being asked after what manner, by making of them madder, quoth the Empericke. I beleev thee well saith his Maiestie, and withall, asked him whether hee had ever read Hippocrates, Galen, and other physicall Authours? Who answered, that hee had never studied in any such bookes. His Maiestie at length, thus closed up his discourse, Goe thy way man; for if I have need of good advice for my soules health, I will be advised by the honest and learned Divine; for my bodily health, the learned Physitian; and for my temperarill estate, the learned Lawyer shall give mee directions. Now then, since people are commonly so carried with a pish imitation of great ones, why will not people in this particular imitate the patterne of so great a Prince, of whom it may well be said, that since the daies of Solomon, the world saw not a wiser. But now to draw to an end, what I have said, either against these, or any other erroneous practitioners,

\* Wee may say as much in these parts we live in, if the nature might be narrowly looked into.

History of a bold Empericke, disgraced by that matchles prince King James, of happy memory.

A speech well befitting such a Prince.



ditioners, if the unpartiall reader will but seriously consider that which hath beene said alreadie in this precedent discourse, he will, I thinke, say, it was no lesse than necessary. I doubt not also, but according to the severall and various humours and dispositions of people, this my paines shall finde censurers of severall sorts. But against all envious detractions the uprightnesse and innocency of my intention, being a desire to profit the publique, shall be to mee as a brazen wall. Now, if I have done any thing well, as is fitting, it was that I aimed at: and if otherwise, yet was my principall aime and indeavour, to doe good: and therefore, in this imitating our gracious God, I pray thee to accept of my endeavours in a good part, and charitably to interpret any error or over-sight, Farewell.

FINIS.



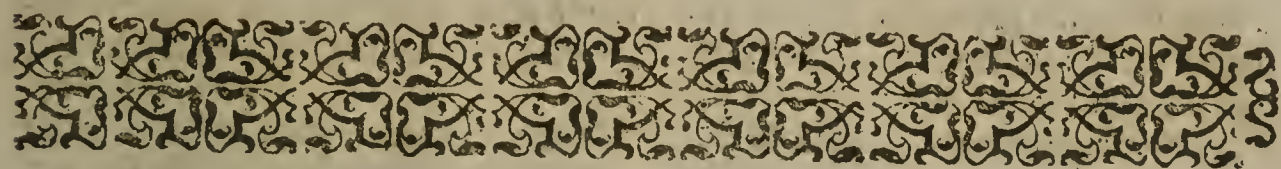


Handwritten text in a cursive script, likely a letter or a page from a manuscript. The text is faint and difficult to read due to the age and fading of the ink.

2. 25. 18







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